CHOICE

OBSERVATIONS

AND

EXPLANATIONS

UPON THE

Old Teſtament.

Containing in them many remarkable matters not taken notice of by Interpreters.

EXPLAINING,

The moſt obſcure paſſages, and reconciling the ſeeming contradictions of Sacred Scripture.

To which are added

SOME FARTHER AND LARGER

OBSERVATIONS

Upon the whole BOOK of

GENESIS.

Peruſed and Atteſted by the Right Reverend *BISHOP* of ARMAGH, and Mr. GATAKER *Paſtor* of REDRITH.

By the Learned and Induſtrious *JOHN RICHARDSON*, Biſhop of *Ardagh* in *Ireland*, one who had a conſiderable hand in the Annotations of the Bible, made by ſome of the Aſſembly of Divines.

LONDON,
Printed for *John Stafford*, and are to be ſold at his houſe at the *George* at *Fleet-bridge*, 1657.

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To my

REVEREND and *LEARNED* Brother,

Doctor Richardson

Bp. of ARDAGH IN IRELAND.

Right Reverend and Worthy Brother,

You know that out of that intimacy which hath ever been betwixt us from our youths, I cannot be unacquainted with the course of your studies. And you being now entred upon the last Scene of your life, as well as I, thereupon I would willingly become a Perswader of you, not to let your Labours be lost, and die with you; but to publish some or most of them to the view of the World, for the benefit of the Church. The last thing I viewed of yours were your *Annotations* upon *GENESIS*, having before perused your other *Explanations* and *Observations* upon the Old Testament, though sleight and suddenly done, as you say, yet think them not unworthy of the Presse. For I finde therein divers things of moment, which I meet not withal in others. And to prevail with you herein, let this finde some place, That it is the judgement and desire of

Your endeared Friend
and Brother,

JAMES ARMAGH.

The *EPISTLE Dedicatory*, to the REVEREND *BISHOP* of ARMAGH.

Most Reverend, and my very good Lord,

YOur word ſhall be my warrant, and your deſire my duty, to publiſh my Annotations *upon* GENESIS, *together alſo with my* Explanations *and* Obſervations *upon the Old Teſtament, yet I would be loth your Lordſhip ſhould beare any ſhare of the blame, or harſh cenſure that may hap to paſſe upon them. Coming abroad, I know not to whom I may rather dedicate them, then to him who is the cauſe that they ſee the light. And the inſcribing of whoſe name, will bring luſtre and credit to the Work it ſelf, however otherways but too weak and unworthy. To ſpeak much in this kinde of your ſelfe to your ſelfe, ſuits not ſo well, with that humility and modeſty which befitteth us both. And in ſo doing I ſhould but light a candle before the Sunne. Yet you will give me leave to enjoy, and make this expreſſion of mine own comforts, which I have ſtill derived from all thoſe endearments, wherewith you have vouchſafed to oblige and honour me, even from our younger years, in our joynt Educations and firſt Employments, until now that we both are ready to leave the ſtage of this life. My thankfulneſſe for your favours may haply receive ſome piece of emprovement hereby. And my Prayers ſhall ſtill be continued, for the Prolongation of your dayes, to the further good and glory of the Church of God. This tribute you may duly and daily expect from*

Your obedient Servant, Suffragane,

and Loving Brother,

JOHN ARDAGH.

Mr. GATAKER's *EPISTLE* to the Biſhop of *Armagh*, wherein is his Atteſtation upon the Reverend BISHOP RICHARDSON'S *Obſervations* and *Explanations* upon the OLD TESTAMENT.

Right Reverend,

I *Acknowledge my ſelf, beſides many other ſore-paſſed real fruits of your favour, much beholden to your Lordſhip, for your late kinde viſitation and the addition unto it, in imparting unto me thoſe learned and elaborate* Obſervations *of that Worthy Biſhop, whoſe eminent parts I had formerly taken notice of, and upon occaſion given teſtimony of to others, in his* Annotations *on a great part of the Prophets, whereunto he herein ſometime referreth himſelf. Now albeit when your Lordſhip left them with me, you were pleaſed to afford me a longer ſpace of time for the peruſal of them, which I was willing to accept, not knowing what leiſure I ſhould have for them in regard of ſome preſent diſtractions; yet I could not forbear to lay hold on all opportunities, to enjoy the view of them; which I much thirſted after: which upon ſerious ſurvey I found to be anſwerable to my pre-conceived expectation of them, and well-worthy their Authour, containing in them many remarkable matters, either not commonly taken notice of, or miſtaken by the moſt. In the Computation of times, your Lordſhip well knoweth, and much better then my ſelf, that there are divers difficult points much diſputed and debated among the grand Maſters of that part of learning, in which being not ſo exactly verſed in ſuch Accounts, I dare not take upon me to determine ought. I have drawn up here a ſhort note of ſome things of no great moment, which meeting with, I ſtick at, or have doubt of, that it may appear to your Lordſhip, that I have not ſlighted or laid it by me, but have adviſedly run it over: which having diſpatched, I was the rather willing to return it to your Lordſhip by the hands of my ſonne* Tayler, *who was willing to take thereby occaſion to wait upon your Lordſhip, to preſent you with a ſorry fruit of my fruitleſſe labours, which I ſhall intreat your Lordſhip to accept, and to look on with a favourable eye. This ſhort liſt of my work and undigeſted thoughts, your Lordſhip may be pleaſed, if you ſhall think good, and deem them worthy of his conſideration, to impart unto the Venerable Biſhop, with recommendation of my due reſpects, and ſincere affection to him, whom I ſhould be right glad to be better acqnainted withal, together with my humble requeſt to him, that he will pardon my boldneſſe, and bear with my weakneſſe, which in theſe ſcriblings I doubt I have too much diſcovered. So with ſincere acknowledgement of your Lordſhips manifold favours, and my deep engagements; in lieu whereof I have nothing of worth to return, but thanks to you, and prayers unto the Lord in whoſe work you labour, for his gracious and powerful ſupport of you therein, I take leave, craving liberty to ſubſcribe my ſelf*

Your Lordſhips weak and unworthy,

but ſincere well-wiſher,

much obliged in him,

THO. GATAKER.

Roderith, June 1652.

TO THE

Reader.

THE firſt draught of theſe *Obſervations* was ready for the Preſſe before the Great *Annotations* upon the Bible, printed in *Anno* 1651. did come forth. Afterwards peruſing them, I found ſome differences between *thoſe Annotations*, and *theſe Obſervations*; which did miniſter ſome occaſion of enlarging my firſt draught; chiefly by noting and inſiſting upon theſe differences: yet rarely naming the ſaid *Annotations*; but leaving rather the full animadverting, comparing and judging of them, to the judicious Reader. Thereafter I committed theſe to the Preſſe. And after a good progreſs had been made by it, for *ſome reaſons*, not ſo fit to trouble thee withal, I was again induced, and over-ruled, to enlarge my ſelf yet much more; and to deſcend to very many Particulars, by way of Expoſition and Explanation in ſome of the enſuing Books of Scripture, much beyond what was my firſt Propoſal and Intendment. Which thing, I conceive, will dim the light and luſtre of thoſe choice places and *Obſervations*, which primarily were my only aime. Yet, I hope, to the Candid Reader, Theſe larger additions will not ſeem altogether impertinent, or improfitable; as to the ſpeedier underſtanding of Gods Holy Word. Nevertheleſſe I never undertook or intended to meddle with, or mention all the difficult places of Sacred Scripture. For them, in general, I refer thee to the ſaid Great *Annotations*, as the beſt extant in that kinde. Neither do I here touch upon the *New Teſtament*, ſave only when, and where, the Text of the Old Teſtament doth crave for the quotation of it. In this Collection of *Obſervations* and *Explanations*, I follow the Order of the Books and Chapters of the Bible. And I heartily wiſh, that the holy Text were alwayes before their eyes, who ſhall vouchſafe to read them; without which the life of them, or of many of them will be loſt. And the numerous quotations therein uſed will really appear, ſpecially to Divines, to be of good concernment to them, and who ſhall have occaſion to uſe them, and will take the paines to turne unto them. Be pleaſed not to think that I am too curious, or thy ſelf can be too ambitious, of knowing any truth revealed in the Scriptures. Thou canſt not ſearch them too much, nor can the Word of God dwell too richly and plentifully in thee. Indeed the ſubſtantial and eſſential matters therein, muſt firſt be known and cared for. Yet theſe may help to bring divers remarkable Places and Paſſages of Scripture into more common knowledge, and familiar notion, then I ſuppoſe yet they are. Such as they are, yet now at the laſt, though the Preſſe much retarded them, if they may any wayes make for thy ſpiritual uſe and profit, that ſame is the earneſt deſire of

Thy Servant in Chriſt

J. A.

Reader,

THou art ſeriouſly to conſider, that the *Reverend* Authour did not cite Scriptures by number, but weight: He did not jumble Scriptures together fortuitouſly, (as too many do, as *Democritus* did his atomes) but judiciouſly ſelected out thoſe which were moſt appoſite. And ſurely, nothing is more helpful to the right underſtanding of Scripture, then comparing it with it ſelfe: do not therefore ſleightly paſſe over his Scriptures, as if they were of no moment, but diligently peruſe them, and let it not be grievous to turne to the places cited, for the marrow of this Book conſiſts in the Authours dexterous paralleling of Scriptures together. *Farewell.*

WHereas there is a great diſproportion between the Notes before the ſixth Chapter of Jeremy *and thoſe which follow after, the latter being much ſhorter then the former, which the Reader may probably wonder at, he is deſired to take notice that the Reverend Authour finiſhed his courſe before he could finiſh the ſixth Chapter of* Jeremy, *and the following Notes are but ſome rudiments of what he intended more largely to proſecute. However the Reader may ſupply this defect by having recourſe to the great* Annotations, *wherein* Ezekiel, Daniel *and the ſmall Porphets fell to his ſhare, and were by him more elaborately handled.*

A TABLE

Of ſuch things as are occaſionally diſcourſed of in this *Book*; But for the maine things, the whole *Book* is a TABLE to it ſelfe.

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ANNOTATIONS

ANNOTATIONS ON Geneſis.

CHAP. I.

Ver. 1. IN *the beginning,*] Of the Creation which God created; *Mark* 13. 19. and ſo in the beginning of the world then not eternal, nor the matter of it, but God only eternal. And this beginning moſt probably was at the Autumnal Equinoctial, or Spring, and that for the Eccleſiaſtical accompt only; upon, and becauſe of Gods miraculous bringing them out of *Egypt* at that ſeaſon of the year, from whence Gods people conſtantly began their year, till the change made to the vernal Equinoctial.

God] *Elohim* in the plural number, intimating a plurality, not of Gods, *Exod.* 12. 2. 23. 11, 16. 34. 22. *Lev.* 25. 9, 10. *Deut.* 16. 13, *&c.* but therefore of perſons in the Deity. The word Creators, *Eccleſ.* 12. 1 hath a ſingular number, *viz.* El. *Gen.* 14. 8. and *Eloah, Job.* 12. 4. And it ſignifies Strong, Almighties, powers. Sometimes it is uſed, but improperly, to ſignifie falſe gods, *Exod.* 20. 3. Angels, and Magiſtrates among men, *Pſ.* 8. 5. 82. 1, 6.

created] *Bara*, This word is proper to God, and a word in the ſingular number, importing the ſingular unity of the Deity. And that God had no Aſſiſtants, Co-adjutors, or ſubordinate Agents and Inſtruments in the work of Creation. But the Angels themſelves are his Creatures, *Col.* 1. 16. A God, and He the Creator of the World; are acknowledged in a manner by all Heathen Writers, if not by all men.

the heaven] Or heavens, *and the earth,*] Heaven and Earth here may be taken as a ſummary propoſition of the whole Creation; as, *ch.* 2. 1. and, *Exod.* 20. 11. And the rather conſidering the Hebrew Articles here uſed, ETH, and HA, as pointing to theſe now in being. And yet as probably and more, of the common Chaos, and Maſſe, and Stock of both, as ſeeming to be included within the work of the firſt day: and ſo it will ſeem to have the beſt coherence, with the words next following, and the ſtory enſuing of the Creation of the Heavens and Earth, the ſecond and third day.

light day] Strictly and uſually ſo taken; otherwiſe called an Artificiall day, conſiſting of about twelve houres, *John* 11 9 As the natural day conſiſts of 24. houres. Both there are mentioned, *ch.* 7. 12, 17.

V. 5. *And the evening, &c.*] The Evening, which is the beginning of the Night; and the Morning, which is the beginning of the Day, are called the firſt day; largely taken, the Day natural of 24 houres. And here obſerve, that as Darkneſſe was before Light, *v* 2, 3. ſo the Evening and Night is made, and reckoned the begi ning, and firſt part of the natural day, or large day of 24. houres. And accordingly the large Day is called an Evening Morning, *Dan.* 8, 14, 26. And by *Paul*, νυχθήμερον, a Night-Day, 2 *Cor.* 11. 25. And as *Moſes* doth here, ſo God commanded it, and the *Jewes* obſerved it, to reckon the beginning of their large Day at the Evening, *Lev.* 23. 32. *From evening to evening you ſhall celebrate your Sabbath.* And ſo for eating unleavened bread at the Paſſeover, *Exod.* 12 18. *In the firſt moneth, on the fourteenth day of the moneth at even, ye ſhall eat unleavened bread untill the twenty one day of the moneth at even.* And yet we finde in the dayes of our Saviour, the reckoning altered, that they began their natural and large Day in the Morning, as appeares in the Evangeliſts, recording the Hiſtory of our Saviours Reſurrection, *Mat.* 28. 1. *Mar.* 16. 1, 2, 9. & *ch.* 15. 42. *Luke* 24. 1. *Joh.* 20. 1, 19. Which alteration might haply be occaſioned by the accompt of the *Romans*, and complyance with them, who then had the ſovereignty and dominion over them.

Now theſe two things well obſerved, may haply ſerve to aſſoyle a doubt, and clear a difficulty. The caſe is this; Our Saviour did eat the Paſſeover twenty foure houres before the *Jewes* did eat it. And this is clear out of the Goſpels, *Matth.* 26. 17, 18, 19, 20, 47. *Mark* 15. 42 *Luke* 23. 54. *Joh* 18. 28. and 9. 14, 31, 42. That our Saviour did not anticipate the day by reaſon of his future Paſſion; But kept the right day appointed in the Law, we are not to doubt of it; Conſidering the ſtrictneſſe of the Command for the day, *Exod.* 13. 10. And Chriſts coming

ing to fulfil all righteouſneſſe, to keep the Law both Moral and Levitical. And that he did ſo in this point and particular, appears alſo, *Matth.* 26. 17. *Marke* 14. 12. Neither do thoſe words in *Joh.* 13. 1, 2. diſagree from it; The words there mentioned, before the feaſt of the Paſſeover, appearing to be underſtood of two dayes before the Paſſeover, *Mat* 26. 2. And being ſpoken on the Mount of Olives, *Mat.* 24. 3. And the Supper there mentioned, being to be underſtood of the Supper in the night of the Paſſeover, which was kept in *Jeruſalem*, *Mat.* 26. 17. And thoſe loaves of bread in the Goſpel, *Matth* 16. 9, 10. could make and multiply the waters of the Deluge, to riſe to ſuch an height; and that as little by miracle, as the other way muſt needs imply.

Now the right day was the fourteenth day of the firſt moneth, *Abib*, or *Niſan*, in the evening, or betweene the two evenings, *Exod.* 12. 6. *i. e.* betweene the two extremities of the evening tide, whereof the former belonged to the end of the declining day then ending, which was the thirteenth day, (not the fourteenth, as in the late learned and large *Annotations* on *Matth.* 26. 17.) the latter belonged to the beginning of the night, when the day following is ſaid to begin. *Gen.* 1. 5. which was the fourteenth day, at the beginning and evening whereof the Paſſeover was to be eaten, as appears, *verſe* 18.

Now how it came to paſſe, that the Jews kept the wrong day, and why ſo, is the queſtion and difficulty remaining. Some ſpeak of a Jewiſh Tradition; That after the returne from the Babylonian captivity, They ordered and altered the time ſo, as the day of eating the Paſſeover might not fall on the Munday, Wedneſday, or Friday; but then they put it off to the day following. The truth of this Tradition I am ignorant of: much more, of any reaſon why they ſhould dare to have ſuch a Tradition and Order. But finding in the Goſpels, The Accompt for the Beginning of the natural & large day of twenty four hours altered from the Evening to the Morning, as was formerly obſerved; I rather conceive that both our Saviour, and the Jewes may be ſaid to eat the Paſſeover on the ſame day, *viz.* both on the Friday, and at the evening too; ſo it be underſtood according to their own ſeveral mindes and meanings, reckonings and accountings: Our Saviour rightly beginning and ending the day, from evening to evening, and the Jews erroneouſly, from morning to morning. The iſſue ſo, will be this; That on the thirteenth day, conſiſting of twelve hours, from morning to evening, called an artificial day, the Diſciples prepared the Paſſeover for our Saviour; which is therefore called the firſt day of the feaſt of unleavened bread, *Matth.* 26. 17, 18, 19. And when the even was come, which was the true Beginning of the fourteenth day, Jeſus ſate down with the twelve to eate the Paſſeover, *Matth.* 26. 20. according to the Law; The Morning after, and ſo on till the Evening, making an artificial day, which indeed was the true later part of the fourteenth natural day, our Saviour was examined, condemned, and at laſt ſuffered. And that time is called the Jewes Preparation, *Luke* 23. 54. *John* 19 31, 42. the Preparation of their Paſſeover, *John* 19. 14. the Preparation before the Sabbath, *Marke* 15. 42. And the Evening following, which was the later part of their fourteenth day in their account, they did eat their Paſſeover. And the day following, which was the Sabbath, is called the day after the Preparation, *Matth.* 27. 62. And whereas, to countenance that pretended Jewiſh Tradition, for putting off the eating of the Paſchal Lamb from the Friday, to the Saturday, which was their Sabbath-day, thoſe words of *John* are alledged, *for that Sabbath was an high day*, John 19. 31. I anſwer, That it is called an *high day*, becauſe it was the Sabbath that fell within the compaſſe of that high and ſolemne Feaſt. But all this I propound and ſubmit to the judgement of the learned.

And again, This Obſervation of the true Beginning of the day at the Evening; Together with the Alteration of it from the Evening to the Morning in the dayes of our Saviour, may help to quiet that controverſie, which of late, hath troubled too many, about the Beginning and Ending of the Chriſtian Sabbath, or Lords day rather. For, if we will begin it as the Jewes began their Sabbath, by Gods own appointment; and as the Beginning of the narural day of twenty four hours was reckoned from the Creation, Then ſure we muſt begin it at the Evening. But if we will begin it, according to that alledged Alteration we finde in our Saviours time, Then we muſt Begin it in the Morning, which later is favoured the more by our Saviours Reſurrection very early in the morning, *Matth.* 28. 1, 6. *Marke* 16. 2, 6. *Luke* 24. 1, 6. *John* 20. 1. To the memory and honour of whoſe Reſurrection as the day of Reſt was changed, ſo it accords well, and ſuitably ſeems to require the ſame change for the beginning of that day; agreeing therin with the aforeſaid Alteration. However, the Point Material is, That it muſt comprehend twenty four hours.

V. 6. *Firmament*] By Firmament here generaly by all is underſtood whatſoever is to be ſeene in that vaſt ſpace above the earth, from the ſurface of it, to the uppermoſt viſible Orbs: As conceiving, and that juſtly, That the Aire, or loweſt region of it, betwixt the Earth and the Clouds, were alone too ſmal a thing for the whole work of the ſecond day. In the midſt of the waters, *and let it divide the waters from the waters: the waters which are under the firmament, from the waters which are above the firmament;*] Divers ancient and learned Fathers have conceived hereupon, and upon the words of the *Pſalme* 148. 4. That a great, or the greateſt part of thoſe waters that covered the face of the Deep, *verſe* 2. were lifted up and ſpread as an Orbe of waters above, and about the higheſt part of the ſtarry heavens, and ſo there remaine. And from thoſe windowes of heaven opened ſome would fetch the greateſt part of thoſe waters in the Deluge, that covered all the high hills that were under the whole heaven fifteene cubits upwards. Yet all this ſeemes too weak a foundation whereon to build that Orbe of ſuperceleſtial waters. For plaine it is, that the loweſt region of the aire is called heaven, and the firmament of heaven, even that wherein the winds, clouds, and fowles do flie, *verſe* 20. *Jer.* 51. 16. *Dan.* 7. 2, 13. And indeed as every part of the water is truly called water, ſo every part of the heaven, and firmament may be, and is called heaven, as well as the whole, or the higheſt parts of it the ſtarry heaven, and the third heaven, *chap* 1. *verſe* 14, 15, 16, 17. *Gen.* 22. 17. 2 *Cor.* 12. 2. And if ſuch a diviſion were meant, as they pretend to, where then would be the diviſion betweene the waters of the ſeas, and the watery clouds; without which diviſion, and the uſe of it, the earth could not bring forth ſuſtenance for Man, or Beaſt? And as for the windowes of heaven, they are underſtood of the region of the aire, as *Pſal.* 78. 23. *Mal* 3. 10. And the ſame God who rained down fire and brimſtone on *Sodom*, and made or multiplyed the widowes oyle, 2 *Kings* 4. 2.

V. 8. *the firmament heaven*] All above us ſo called: And the Angels this day moſt likely were created: conſidering the words of the Lord, *Job* 38. 4, 5, 6, 7. that all the ſonnes of God ſhouted for joy, when he laid the foundations of the earth. Though *Moſes* mentions not their creation, as purpoſely intending to relate only the creation of things corporal and viſible; and that haply as having regard there-

in

in to the rudiments and weakneſſe of that Infant-Church of the Jewes, to whom immediately he wrote this Hiſtory.

ſecond day] Without that approbation, *And God ſaw that it was good*, which yet is doubled. on the third day: (haply becauſe the ſeparation of the waters begun this day, was not perfected till the third day) And it is once repeated on each of the other four dayes with the addition of *very good*, in the end of all.

V. 20. *and fowle*] Out of the waters, and the ground alſo, *chap.* 2. 19

V. 26. *Let us*] Intimates a Plurality of Perſons in the Unity of the Divine Eſſence. And ſo pluraly, *chap.* 3. 22. 11. 7. *Eſay* 6. 8.

V. 27. *created he them*] Both this day, *chap.* 5. 2. though the maner of her creation, be more fully related, *chap.* 2. *v.* 18, *to* 23.

V. 29. *to you it ſhall be for meat*] Living things are not here mentioned for meat. till after the flood, *anno mundi*, 1657 and no more are corne, bread, drink, and other things named, which yet no doubt were in uſe before the flood, *Cain* being a tiller of the ground; And *Abel* being a keeper of ſheep, was not likely to leave their fleſh to be devoured of wilde beaſts, or to rot. either above, or under ground: And mans body being in a dying condition ſince the Fall, ſtood in more need of nouriſhing meats, then whiles he abode in Innocencie Neither were the herbs, trees, ground after the Curſe, of that vertue and vigour for his nouriſhment and ſuſtenance, as formerly It is nothing likely then that man ſhould want ſo needful a nouriſhment as fleſh or fiſh for ſo long a time, ſo many ages of the world; becauſe they were not haply ſo neceſſary for him in the time of Innocency; or not expreſſed by name for food at the time of his Creation. But after the Fall, being killed for cloathing; and offered in ſacrifices to God, even by *Abel* himſelf; It is not to be imagined but that they did eate of the fleſh of them, as in ſacrifices was ever uſual. And therefore alſo, for thoſe ends and uſes the diſtinction of them, into cleane and uncleane, was made, even before the flood; And ſeven of the Cleane reſerved, for ſacrifice, and food, whereas two ſufficed, as in the Uncleane, for preſervation of Seed, *Gen* 7. 2. And the words of our Saviour noting the old world for their eating and drinking before the flood came on, *Matth* 24. 38. implies rather an abuſe in the exceſſe, then an abſtinence from the uſe of fleſh and other delicacies.

V. 30. *Every green herb for meat*] But after the Fall of man, beaſts, and birds of prey, and fiſhes eate and devour one another.

CHAP. II.

Ver. 3. *Becauſe that in it*] This being alledged as the Reaſon of the Sabbath, *Exod.* 20. 11. 31. 17. ſhews it to be here inſtituted before the Fall And then no doubt but Gods people had more need of the ſame Ordinance and Help in Religion ever ſince the Fall. And the Rulers Narrative to *Moſes* ſpeech or queſtion *Exod.* 16. 22, 23. ſeems to me to imply the keeping of the Sabbath by the Jewes before the giving of Manna in the Wilderneſſe, *Exod.* 16. 5. not appearing to be made known to the people till after the Rulers relation of ſin; And Gods direction to *Moſes*. And apparently it was kept before the giving of the Law on Mount *Sinai*.

V. 4. *the Lord God*] Here firſt the word Jehova is uſed. And after often in this Chapter, *Gen.* 15. 7. 22. 14. 26. 24. 27. 20. 28. 13. and in many places more. And therefore, *Exod.* 6. 3. But by my Name Jehova was I not known to them, is ſpoken comparatively; not known ſo fully, in making good my promiſes by anſwerable effects, as now I will be, in my bringing of them out of *Egypt*, notwithſtanding all *Pharaohs* obſtinacie.

V. 7. *breathed*] To ſhew that mans ſpirit is not of the earth, as his body; but of nothing by the inſufflation of God: and ſo differing from the ſpirit of beaſts, *Job* 33. 4. *Eccleſ.* 3. 21. It hath its immediate original from the Father of ſpirits, who did by creating infuſe it, or by infuſion create it.

V. 8. *planted*] On the third day, *chap.* 1 11, 12.

Eaſtward] From *Moſes*, in the wilderneſſe, where he wrote this Hiſtory.

in Eden] A part of *Meſopotamia*.

V. 9. *tree of life*] Becauſe naturaly much; but ſacramentaly more, it conduced thereunto.

tree of knowledge] From the event, in reſpect of our firſt parents.

V. 10. *went out of Eden*] Flowing into it from above.

V. 11. *Piſon*] A part of *Tygris*; *Paſitygris*, or *Piſotygris*.

Havilah] From *Havilah* the ſonne of *Cuſh*, *Gen* 10. 7. 25. 18. 1 *Sam.* 15. 7.

V. 13. *Gihon*] The lower part of *Euphrates*.

Ethiopia] *Cuſh*, *i. e.* the Weſterne *Ethiopia*, adjacent to the Deſert *Arabia*

V. 14. *Hiddekel*] The upper part of *Tygris*.

Eupbrates] Called the river, the great river, *Deut.* 1. 7. 11. 24. *Rev.* 9. 14.

V. 17. *Thou ſhalt not eate of it*] The thing in it ſelfe indifferent; but made unlawful to him by Gods command; both to ſhew the Lords abſolute dominion over him; and his ſin to be the greater and more notorious, if he diſobeyed it.

ſurely die] Be ſubject to mortality, miſery, death, and to him which hath the power of death that is the Devil, *Heb.* 2. 14. A man ſentenced to death we count him a dead man, dead in Law, though he and his execution be reprieved for a time. If he had not ſinned, he had continued in a ſafe and bleſſed condition, free from death, and all maner of evil.

V. 19. *and brought them unto Adam*] *Gen.* 7. *v.* 8, 9.

V. 20. *And Adam gave names*] Not that the names muſt needs be given according to their natures,

V. 21. *ribs*] With the fleſh, *v* 23. The want of which rib, God could, and eaſily did ſufficiently ſupply, by cloſing up the fleſh inſtead thereof.

V. 22 *made he a woman*] 1 *Cor.* 11. 8.

brought her to the man] As to her husband. Thus the married eſtate honourable in the ſtate of Innocency, *Matth* 19. 4, 5, 6.

V. 23. *This is now bone &c.*] He knew it partly of himſelf; but more by divine revelation.

V. 24. *Therefore ſhall a man leave, &c.*] Theſe ſeeme to be rather the words of God, *Matth.* 19. 4, 5. then of *Adam*, or of *Moſes*. And are ſpoken both ſimply, *Gen.* 24. 58, 59. and comparatively; rather leave the duty of children to parents, then of husband to wife, when any ſuch caſe of neceſſity ſhall fall out.

And they] Explained by twaine, *Matth.* 19. 5, 6 by two, 1 *Cor.* 6. 16. Againſt Polygamy; and unlawful divorces; and carnal copulation out of marriage.

V. 25. *both naked &c.*] That ſhameful through ſin ſince the Fall, *Rom.* 6. 21. which was not ſo before: nor ſhall be after

after the Reſurrection, 1 *Cor.* 15. 43.

CHAP. III.

Verſ. 1 *Serpent*] Divers ſorts are of them. Some ſpecious, and beautiful to the eye.

ſubtil] Prudent, *Matth.* 10. 16. crafty, 2 *Cor.* 11. 3. and ſo the fitter inſtrument for Satan.

he ſaid] Many Angels fell, *Mar.* 5. 9, 12. 2 *Pet.* 2. 4. *Jude v.* 6. having one for Principal, *Matth.* 25. 41. And they fell from the beginning, 1 *John* 3. 8. Now they are called Devils or Dæmons, of their knowledge and cunning ſtill remaining. One of them, if not the Principal, opened here the Serpents mouth, and cauſed it to ſpeak with mans voice, 2 *Cor.* 11. 3. as the Lord did with *Balaams* Aſſe. And the Devil did this ſpeedily after mans creation: Whence he is called a Murtherer from the beginning, *Joh.* 8. 44. and that old Serpent, which deceiveth the whole world, *Rev.* 12. 9.

yea, hath God] This would be an abrupt beginning. But it ſeemes to preſuppoſe a Precedent parley in a more cunning and winning way.

V. 2. *And the woman ſaid*] She wonders not at the Serpents ſpeaking: and ſpeaking ſo, or it may be, ſhe did at the firſt, for a while at leaſt; though it be not here expreſſed: yet haply conceiving that her knowledge in ſome things was to increaſe by experience, as our bleſſed Saviour did, *Luke* 2. 52. He came to finde fruit on the fig-tree, when the time of figs was not yet, *Mar.* 11. 13. And ſhe being not apt, or able to ſuſpect any evil or ſinne, as not knowing the fall of the Angels; or any evil to be in the world, ſhe might the rather entertaine this conference.

V. 3. *Neither ſhall ye touch it, leſt ye die*] Theſe words may be uttered with a good intention, and receive a good interpretation, in anſwer to the Serpents queſtion: ſhe hereby heightening Prohibition to the utmoſt, to put the greater tie upon her obedience; and averring, and aſcertaining the danger and death, which otherwiſe would enſue; as, *Matth.* 15. 32. compared with, *Marke* 8. 3.

V. 4. *ye ſhall not ſurely die*] Thus the Devil is a liar, and the father of it, *John* 8. 44.

V. 5. *as Gods*] Satan might pretend to meane it of the Angels. But the woman conceived it of the true God, in plurality of perſons; as appears, *v.* 22.

Knowing] Satan abuſeth the name of the tree, to a wrong ſenſe: pretending all good, but intending all wofull knowledge of ſinne and miſery by it, experimentally.

V. 6. *And when the woman ſaw, &c.*] Here was the luſt of the fleſh, the luſt of the eyes, and the pride of life, 1 *John* 2. 16. And thus through his eating, by one man ſinne and death entered into the world: In *Adam* all his poſterity ſinned, being then in his loines, *Rom.* 5. 12, 19. And in *Adam* all die, 1 *Cor.* 15. 22. *Rom.* 5. 15, 16, 17, 18.

and he did eate] Yet it is ſaid *Adam* was not deceived, but the woman being deceived, was in the tranſgreſſion, 1 *Tim.* 2. 14. She firſt and deepeſt in the tranſgreſſion; and ſhe, not the Devil immediately, the meanes to induce her husband to ſinne, ſhe giving the forbidden fruit to him; with words to perſwade him, *v.* 17. though ſhe did not purpoſely deceive him, as the Devil did purpoſely deceive her.

V. 7. *And the eyes of them both*] Small diſtance then betweene the time of both their eating.

naked] In body before, without ſhame, while without ſin, *chap.* 2. 25. But now experimentally they know that they were naked, both in body and ſoule; with ſhame; as, *Exod.* 32. 25. through guilt of ſinne, and ſting of conſcience.

they ſewed] A ſilly ſhift. And therefore notwithſtanding this, they ſeek to hide themſelves, *v.* 8. But for their ſouls, they did not, nor indeed could make any ſhift at all.

aprons] To cover eſpecially thoſe parts, of all moſt uncomely now, which ſerve for generation; By which ſinne hath its derivation to all mankinde.

V. 8. *voice of the Lord God walking*] Either in an humane ſhape, or otherwiſe without that, making this voice, and noiſe by his Almighty power.

in the coole of the day] Coole winde, at evening tyde; which brought the voice and noiſe to their hearing.

hid themſelves] With as much folly as faultineſſe: through the horror and amazedneſſe wherewith they were ſtricken at Gods approach.

V. 10. *I heard*] He toucheth not, but diſſembleth the true and maine cauſe.

V. 11. *haſt thou eaten, &c.*] *q.d* I appeale to thy conſcience, whether this be not the true cauſe of thy fear, and preſent ſhame at thy nakedneſſe now.

V. 13. *What is this, &c.*] How heynous an offence? as, *chap.* 44. 15.

V. 14. *unto the Serpent*] Curſeth him, as the Devils inſtrument. Such is Gods hatred of ſinne, puniſhing the bare inſtruments of it: as in *Exod.* 32. 20. Levit. 20. 15, 16. as a father breaks the ſword wherewith his childe was ſlaine. Yet this curſe upon the Serpent is ſo expreſſed, as fitly in a Myſtical ſenſe, relates to, and includes the curſe inflicted on the Devil, the chief agent and author.

upon thy belly] This going on his belly, and feeding on duſt, was not the natural gate and food of the Serpent before. For he is numbered among the beaſts, *chap.* 3. 1. diſtinguiſhed from creeping things, *chap.* 1. 25. And the greene herbs was given him for meate, *chap.* 1. 30. But now he is adjudged to go on his belly and breaſt; and that with more paine and difficulty, then other creeping things: As to *Adams* labours, and *Eves* conception, and ſubjection to her husband, paine and ſorrow were added for their ſinne. And for meat, he muſt lick the duſt, *Micah* 7. 17. *Eſay* 65. 22. Whence they are called Serpents of the duſt, *Deut.* 32. 24. The Sovereignty of Gods power and authority over all his creatures doth clear the juſtneſſe of his proceeding and doome here againſt all Serpents.

V. 15. *enmity*] A natural antipathy betweene Mankinde and Serpents. A greater enmity betweene Mankinde and the Devil; His enmity to Mankinde is too apparent; And mans to him, ſo farre as he is rightly knowne and diſcerned to be the Devil: though by his cunning conveyances, as here with *Eve*, he reignes ſince the fall, as a God over a great part of Mankinde, 2 *Cor.* 4. 4.

It] Or, He; the Word for Seed, and the Verb for ſhall break, being both in the Hebrew of the maſculine gender, pointing to Chriſt, the Seed of a woman, *Gal.* 4 4. *Luke* 1. 42. 2. 7. the promiſed Seed, *Gal.* 3. 16. who deſtroyed the Devil, *Heb.* 2. 14. *John* 12. 31. and his works, 1 *John* 3. 8. triumphing over him on his Croſſe, *Col.* 2. 15. And in Chriſt our Head, we reſiſt and overcome the Devil, 1 *Pet.* 5. 9. 1 *John* 2. 13, 14. The God of Peace bruiſing Satan under our feet, *Rom.* 16. 20.

V. 16. *thy deſire*] Shall be ſubject to thine husband, as, *Gen.* 4. 7. As *Abels* to *Cain*, as the firſt-borne.

and

and he ſhall rule over thee] By Creation ſhe was to live in ſubordination to man, 1 *Tim.* 2. 13. 1 *Cor.* 11. 9. But now a further rule in the man, and deſire of ſubjection in the woman is required here, as a puniſhment or chaſtiſement on her then he had over her by Creation; and with more grief unto woman-kinde, 1 *Tim.* 2. 12. 1 *Pet.* 3. 1, 5, 6. 1 *Cor.* 14. 34. *Tit.* 2. 5.

V. 17. *Curſed is the ground*] The earth which he gave to the children of men, *Pſal.* 115. 16. and to their uſe, is now by Curſe made more unprofitable to them and their uſe, *verſe* 18, 19. *chap.* 5. 29. Yea, the Creature was made ſubject to vanity by mans ſin; ſubject to a vaniſhing, flitting, and periſhing eſtate; ſubject to the corruption and abuſe of man; ſubject to ſerve for the object and inſtrument of ſin, *Eſay* 24. 5. And therefore the heavens and the earth, which are now, are reſerved unto fire againſt the day of judgement, 2 *Pet* 3. 7, 10. And the whole Creation groaneth, and travelleth in paine together untill now: The earneſt expectation of the creature waiting for the manifeſtation of the ſonnes of God; that it may be delivered from the bondage of corruption into the glorious liberty of the children of God: that all the ſteps and traces of that maledicti-on put upon it for mans ſin, may be utterly raſed out of the world; and new heavens, and a new earth created, as the Scripture phraſeth it; every creature according to every ones degree and nature partaking of that glorious liberty of the children of God; being fully delivered from all vanity, ſlavery, abuſe, and evill, *Rom.* 8. 19, 20, 21, 22.

V. 18. *the herb of the field*] Not the herbs and fruits of Paradiſe, *v.* 23, 24.

V. 20. *Eve*] Here firſt ſo called. God calls her *Adam*, *chap.* 5. 2.

becauſe ſhe was] To be; thus Propheticaly he foretels it: elſe it is *Moſes* that gives the reaſon of the name.

V. 21. *coats of ſkins*] In likelihood of the ſkins of beaſts, which God taught him to kill for ſacrifice: being that *Abel* did ſo ſoone ſacrifice, *chap.* 4. 4.

V. 22. *And now leſt, &c.*] Spoken by an ironie. For it was not the eating of the fruit, that could recover him, or preſerve him from the ſentence of death, whereunto God for his ſin had now doomed him. Both the Trees were Sacraments of the firſt Covenant of work, to confirme the Promiſe, and threatening thereunto apperraining; which Sacramental tree of Life he had now nothing to do withal, no right to it, having broken the Covenant, and incurred the Curſe; no more then he ought to have medled with the other Tree, in the ſtate of innocencie.

V. 24. *drove out*] The day not ſo certainly knowne; But in all probability, the ſame day of his creation. For Satan would omit no time. The woman, if ſhe had beene better practiſed, and not taken at the firſt, would not ſo ſoone have erred: or if ſhe had knowne the Fall of the Angels, ſhe would have ſuſpected the more. Her ſpeech, *v.* 2. We may eate ſeemes to ſhew, that no fruit had been eaten before. And doubtleſſe ſhe fell a Virgin. And accordingly Jewes, Caldeans, Arabians, Greeks, Latines, Barbarians, hold that they fell the day they were created.

at the Eaſt] Where the entrance was into Paradiſe.

Cherubims] Angels. *Moſes* in the uſe of this word applying himſelf to the capacity of the people, to whom the Cherubims in the Tabernacle were well known, repreſenting the Angels. In *Ezekiels* Viſion, we read of Cherubims as living creatures, with wings, *chap.* 1. 5. and 10. 1, 15. In *Daniel*, the Angel *Gabriel* flying.

and a flaming ſword] Haply to each, if there were more Angels then one, Cherubims being of the plural number. We read of an Angel with a drawn ſword in *Davids* time, 1 *Chron.* 21. 16.

which turned every way] All for the more terror, that man ſhould not dare to attempt re-entrance.

CHAP. IV.

Verſe 2. *Abel*] So the New Teſtament writes him, *Matth.* 23. 35. *Luke* 11. 51. *Heb* 11. 4. and 12. 24. The Hebrew ſtill is *Hebel*. Saith *David*, *Pſal.* 39. 5. Verily every man at his beſt eſtate is altogether *Abel*, *i. e.* vanity. And ſo indeed *Abel* was, being ſlaine by his brother.

V. 3. *of the fruit of the ground an offering*] An Oblation, or Meat-offering of fine flower, or firſt-fruits in the eare, in *Levit.* 2. and *chap.* 23. 14. *Exod.* 22. 29 23. 19. The Heathen Greeks and Romanes, in their times did likewiſe: Likely by an imitation of the Jewes.

V. 4. *firſtlings*] This afterwards by a ſpecial Law, upon a ſpecial reaſon, preſcribed to the Jewes, *Exod.* 13. 2. *Num.* 3. 13.

and of the fat thereof] In *Moſes* time this expreſſely commanded, *Exod.* 29. 13, 22, 25. *Levit.* 3. 3, 4, 5, 9, 10, 11, 14, 15, 16, 17. The fat is the food of the offering made by fire, for a ſweet ſavour unto the Lord. All the fat is the Lords: neither Offerer, nor Sacrificer; nor yet in Civil uſe was any Jew to eate of it; at leaſtwiſe of the fat of ſuch cleane beaſts as were fit for ſacrifice, *Levit.* 7. 23, 24, 25. The fat of the oile is mentioned, *Num.* 18. 12. meaning the beſt of it; And ſo of all things offered to the Lord, the beſt is required, which it ſeemes alſo that *Abel* here performed. Not as thoſe did, *Mal.* 1. 13.

By Faith *Abel* offered this Sacrifice, *Heb.* 11. 4. And therefore it was no will-worſhip, but grounded on Gods Word for his warrant; reveaſed to *Adam*, and by him likely to his ſonnes.

had reſpect] This was ſeene of *Cain*. It is likely therefore that God ſhewed it by ſome viſible ſigne, as by fire from heaven conſuming the Sacrifice; as, *Levit.* 9. 24, *Judg.* 6. 21. 1 *Chron.* 21. 26. 2 *Chron.* 7. 1. 1 *Kings* 18. 38. or it might be by ſome other wayes.

unto Abel, and to his offering] To the man firſt, to the Offering for the mans ſake, as a fruit of his faith. He righteous, *Matth.* 23 35.

V. 5. *not reſpect*] Through his want of faith and ſincerity in this ſervice of God, 1 *John* 3. 12.

very wroth] At God, and *Abel* both.

V. 7. *Sinne lieth*] Sinne is anomie, or enormity; and the puniſhment of ſinne, which like a Serjeant, or they, is couching, and lieth watching, ready to ſeize upon thee, and tear thee.

And unto thee ſhall be his deſire] Subject to thee, as to the firſt-borne; as, *chap.* 3. 16. This is to allay his wrath and incenſed ſpirit.

V. 8. *talked*] In a brotherly maner, diſſembling his hatred, that he might get the better opportunity to kill him, when *Abel* ſhould not think of it. See the *Annotations* on *chap.* 35. 22.

V. 11. *Curſed from the earth*] The earth ſhall plague thee, that received thy brothers blood; as is ſhewed in the next words.

V. 12. *when thou tilleſt*] A puniſhment, the more proper, becauſe he was a tiller of the ground; and proper to *Cains* portion, where ever he was; not a ſecond generall curſe upon all the earth.

a fugitive] Cast out from society with thy kindred and acquaintance; from Gods presence, and the communion of his Church, and pursued still with a guilty conscience. So in *ver.* 14, 16.

V. 14. *Of the earth*] Of this earth where I now dwell with my Parents and Kindred. Else he speaks like a man distracted by a guilty conscience. He dilates his punishment that denied his sin.

Every one that findeth me shall slay me] There might be many living by this time of *Abels* murther, of whom he might stand in feare, yea, of them as yet unborn. And his guilty conscience now feares every one, as having made himself odious to every one. And such flee when none pursueth; yea, the sound of a shaken leaf doth chase them: And he might justly fear the beasts of the field. Amongst the ancient Romanes, Greeks and others, such notorious offendors, whosoever would, might surely kill them. And what large power is given to the revenger of blood by Gods Law, we may see in *Numb.* 35. 19, 21.

V. 15. *Seven fold*] God would have him preserved alive, (though a life likely worse then death,) as a monument of his justice against murder and fratricide, *Psal.* 59. 11. Not for love to *Cain*, but to prevent future murder.

Mark] a mark of protection, and of ignominy too; likely a kinde of palsie and ghastly look; or some worse mark, that made him an horrible spectacle of Gods vengeance against so hainous a crime.

V. 16. *From the Presence of the Lord*] not of his general Providence, but of his special Presence, by grace, in the place of his Worship and Service; of which place, and the Presence of the Lord there, with *Adam* and his godly seed, it might be said, as, *Gen.* 28. 17. *This is no other but the House of God, and this is the gate of Heaven.*

Nod] so called by Anticipation, from his wandring there.

V. 17. *Builded a City*] at last; builded, or rather was building, began to build, as the builders of *Babel*, *Gen.* 11. as in many hundred years after he and his posterity well might, and yet he be a vagabond in body and minde nevertheless.

V 19. *Two wives*] The first bigamist, and corrupter of wedlock.

V. 23 I *have slain, &c.*] Boastingly he speaks of his valour and wrath, to affray and appease the brawles of his wives between themselves, and the vexing of him; that he was a man that would not suffer the least injury of them, or of any man, but he would avenge himself, and that fully: Or vaunting himself to his wives of his valour, to appease their feare of him, lest hurt should come to him from others, through his fierceness and boisterous violence; bragging what heavy vengeance he would take of him that should set upon *Lamech*, many times more then God himself appointed to be taken for the avengement of *Cain*. Or, if he had slain a man, and was wounded himself, and thereupon his wives afraid of his life, he seeks to appease them, but in a fierce and insolent manner, as scorning their feare of his danger, and thinking it a disparagement to him and his valour, and upon this reason too; That he had a juster cause for what he had done, then *Cain* had, and therefore might be the more secure, that if *Cains* death should be avenged, much more his; or rather in an Atheistical scorne, vaunting, That if God did set such a guard upon *Cain*, surely *Lamech* they needed not to doubt, should scape well enough; *Cains* impunity might well serve for his security. Thus variously may these vaunting words of this wrathful, lustful man, be understood and taken; bearing himself haply the more proudly upon his sons inventions, *v.* 20, 21, 22.

V. 25. *Seth*] borne, when *Adam* was 130. years old, *ch.* 5. 3. Therefore in all probability *Cain* slew *Abel*, not long before that time.

For God] *Eve* rejoyceth, that her whole number of children in him was filled up again. For it is not imaginable, that she had no more then *Cain* and *Abel* in all that time And it might be she foresaw by the Spirit of God, that *Seth* should be like righteous faithful *Abel*, and the root of that holy progeny, wherein the Church was afterward established.

V. 26. *Enos*] Sorrowful, *Psal.* 9. 20. that the Nations may know themselves to be but *Enos*, i.e. woful men. אנש אדם כל

Then began men to call] the Worship of God grew more publick and solemne, and in a sort restored and revived again, in the persons and families of *Seth* and *Enos*, having bin almost buried in the paucity and privacy of the godly before this time; a separation now being made by them from the profane society of the wicked; such as were generaly the posterity of *Cain*.

CHAP. V.

Ver. 3. *In his own likenesse after his image*] such as he was now sinful; not as he was created Holy. Yet still God was the Father of spirits, the God (and Creator) of the spirits of all flesh, *Heb.* 12. 9. *Numb.* 16. 22.

V. 4. *And he begat sonnes and daughters*] after *Seth*; yet not excluding some to be begotten before *Seth*; as *Cain* and others. And the same is likely to be understood of the rest of the ten Patriarchs in this chapter before the flood; That they begat sons and daughters, as well before as after the birth of those Patriarchs, by whom the line of the Genealogy and Chronology is drawn. For it is scarce probable, that in this first Age of the world before the flood, wherein mankinde had most need of multiplication, the Patriarchs should be so old, as the half of them above 100. yea, *Jared* 162. *Lamech*, 182. *Methusalah* 187. *Noah* 500. before they had any children: though indeed *Noah* for his part, had no more then three, when the flood came, 1 *Pet.* 3. 20. But so old they were before that sonne was borne who was the Progenitor of our Saviour, and in whose race the main progresse and succession of the true Church did consist.

V. 5. *All the dayes*] *Adam* was living in *Lamechs* dayes.

V. 21. *Enoch walked with God*] the seventh of *Adam* followed not the wickednesse of his age; But pleased God, propheſied, saying, Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, *Jude ver.* 14, 15. And *Henoch* was not; died not as others: but was translated by faith; God took him, body and soule, as after he did *Elias*, that he should not see death, and he was not found, *Heb.* 11. 5. after he had lived on earth so many yeares as there are dayes in our yeare; Thus was he a pledge and pawne of the

the Reſurrection, and life eternal and celeſtial, and propheſied of the laſt and general judgement; *Adam* and *Methuſalah*, and five Patriarchs between them were living witneſſes of his Tranſlation.

V. 27. *All the dayes of Methuſalah*] the longeſt liver, and died the laſt of the nine Patriarchs, in the beginning of the yeare of the flood.

V. 29. *Noah*] Thus *Lamech* his father propheſied of him at his birth, preſaging comfort and reſt by him, in the midſt of all miſeries, in thoſe evil and uncomfortable times.

V. 32. *And Noah begat*] i. e. began to beget. So, *chap.* 11. 26. and, *chap.* 7, 10. *Japheth* the eldeſt, *Sem* the ſecond, *Cham* the youngeſt.

Of the LXX-Chronology in this Chapter. They extend the age of *Methuſalah* beyond the flood, contrary to Scripture, and adde almoſt 1600 yeares, to the true Chronology, in this and the eleventh chapters. Haply out of ſome conſiderations touching the Heathens, for whom that Greek Tranſlation was made. But the LXX. now is no where extant, but patched infinitely.

CHAP. VI.

Ver. 1. *When men began to multiply*] very greatly; and ſpecially *Cains* wicked progeny, and wickedneſſe with them.

and daughters] the occaſion both of the corruption and calamity ſet forth in the enſuing ſtory.

V. 2. *That the ſonnes of God*] Profeſſors of the true Worſhip of God, *Deut.* 14. 1. 2 *Cor.* 6. 18. 1 *John* 3. 1. which here grew remiſſe in Religion.

Daughters of men] of the profane race of *Cain*, that had little of God or his image in them, in their mindes or manners, but were meer men, 1 *Cor.* 3. 3. natural men, unregenerate, and out of the Church; and ſuch theſe their daughters were.

Faire] without reſpect to ſpiritual beauty, not minding at all what they were for Religion and manners. Thus beauty intangleth the fond and fleſhly affection.

Wives] Loved, liked, and choſen only for Beauties ſake. Gods Law after forbade ſuch marriages with thoſe out of the Church, *Deut.* 7. 3, 4. *Exod.* 34. 16. 2 *Cor.* 6. 14.

V. 3. *My ſpirit*] In the Patriarchs, and ſpecially in *Noah*, a Preacher of righteouſneſſe, 1 *Pet.* 3. 19, 20. 2 *Pet.* 2. 5. And by good motions and checks of conſcience in the men of theſe times. As, *Nehem.* 9. 30.

For that he alſo is fleſh] even my people alſo; all mankinde, v. 12. are fleſhly, not having the Spirit, *Jude* v. 19. *Rom.* 8. 8, 9. *Gal.* 5. 16, 17.

120 *yeares*] granted for trial of their repentance, the long ſuffering of God waiting, whether in this ſpace of time, while the Ark was a preparing they would repent, 1 *Pet.* 3. 20. by mortification of the fleſh, and vivificati of the Spirit, or, as St. *Peter* expreſſeth it, be judged according to men in the fleſh, but live according to God in the Spirit, *ch.* 4. 6. agreeing with that of *Paul*, 1 *Cor.* 5. 5.

This was twenty yeares before the birth of *Japheth*.

V. 4. *Giants*] Men of huge ſtature and ſtrength, beyond others in thoſe dayes, ſuch as *Og* was, of the race of giants, and the *Anakims* in *Moſes* time, *Numb.* 13. 33. *Amorites*, *Amos* 2. 9 *Deut.* 3. 11. *Goliath*, *Iſhbi-benob*, *Saph*, *Lahmi* in *Davids* time, 2 *Sam.* 21. 16, 18. 1 *Chron.* 20. 5, 6, 8 Men, who in the pride and confidence of their bodies greatneſſe, were apoſtates from God, oppreſſors of men, fierce and cruel.

And alſo after that] After thoſe unlawful mixtures and marriages, v. 2. many of their ſeed became ſuch Giants: and after that deſtruction threatened, v. 3.

V. 5. *Every imaginati n*] This heightens the ſinfulneſs of this age, *Ezek.* 7. 3. But *Gen.* 8. 21. More ſtrongly proves the univerſal corruption of mans nature by the fall.

V. 15. 300 *cubits*] The length is ten times the height, and ſix times the breadth; reſembling for the faſhion of it a mans coffin

V. 16 *In a cubit ſhalt thou finiſh it*] The Ark, not the window.

Doore] Wide, to receive an Elephant, cloſed up, and pitched belike, when all were in, and that by God himſelf. *ch.* 7. 16.

With lower, ſecond and third ſtories] Theſe ſtories, conſidered with the quantity and kinde of the cubits, a common cubit then being longer then our cubits now, and the ſacred cubit being double to the common cubit, as appears by comparing 1 *Kings* 7. 15. with 2 *Chron.* 3. 15. (not to ſpeak of a Geometrical cubit, ſix times, as ſome alledge, as great as a common cubit;) we may eaſily conceive the capacity of the Ark, to be fully ſufficient to hold whatſoever was required to be contained in it; ſpecially if we underſtand here, where no kinde is nominated, the ſacred cubit.

V. 18. *My Covenant*] For thy preſervation, Typifying our ſpiritual preſervation and ſalvation by Chriſt, from the deluge of Gods wrath, 1 *Pet* 3. 21.

Thou] Eight in number, 1 *Pet.* 3. 20.

V. 19. *Two of every ſort*] Paires of every ſort. And here only the kindes are named, the number in *chap.* 7. v. 2, 3.

V. 20. *Shall come unto thee*] Of their own accord, by my inſtinct, not elſe ſo freely, as, *ch.* 2. 19.

V. 22. *Thus did Noah*] By faith *Noah* being warned of God of things not ſeen as yet, moved with feare, prepared an Ark to the ſaving of his houſe, by the which he condemned the world, and became heire of the righteouſneſs which is by faith, *Heb.* 11. 7. So, *Exod.* 39. 43. and, 40. 16.

CHAP. VII.

Verſe 1. *And all thy houſe*] Thy children; ſpecified, v. 13. No doubt, but he had more of his family; men-ſervants and maid-ſervants. But they, and the Shipwrights all drowned.

in this generation] Called by St. *Peter*, the world of the ungodly, 2 Pet 2. 5.

V. 2. *Of every clean beaſt*] Here is the diſtinction of clean and unclean beaſts, and fowles in *Noahs* time and before, even ſoon in all likelihood after the fall of man. Long then before *Moſes* time. In *Moſes* time the diſtinction of beaſts and fowles, clean and unclean for ſacrifice was this, that of all beaſts, only Beeves, Sheep and Goats were counted clean for ſacrifice; and of Fowles only

only the turtle-Doves and Pigeons, *Levit.* 1. And the Sparrow was used in the clensing of the Leper and Leprous house, *Levit. ch.* 14. 4, 5. But for meat to the Jewes there was a further distinction of clean and unclean beasts, fishes, fowles and creeping things, *Lev.* 11. The distinction here at the flood is not particularized; and therefore we cannot be so certain, but guesse only by *Moses*, which were clean, which unclean.

by sevens] Not two sevens. The use of the seventh is set down for sacrifice, *ch.* 8. 20. of other foure, likely for meat; and of the other two, for preservation of seed, as is here commanded, concerning the unclean beasts and fowle. Or more then two of the seven, might be for the greater increase of those which were of most use and comfort to mankinde, and the rest, for present food and for sacrifice.

V. 10. *Were*] began to be.

V. 11. *In the second moneth*] Bull; about our *October*, 1 *Kings* 6. 38. which is the eighth moneth of the yeare, according to the Ecclesiastical account, first commanded by God to the Jewes, at his miraculous bringing of the children of *Israel* out of *Egypt*, *Exod.* 12. 2. The civil account, and the civil yeare, even then and still after continuing with them, the same beginning, as it ever had from the beginning; in the moneth *Tizri* or *Ethanim*; about our *September*, 1 *Kings* 8. 2. I can see no just cause why we should not follow the civil Account of the yeare here in *Noahs* time. Though the other reckoning of the moneths be most followed in Scripture, after the time of the change aforesaid, 1 *Kings* 6. 1, 37, 38. *Nehem.* 2. 1. 6. 15. *Esther* 2. 16. 3. 7. 9. 15. *Zach.* 1. 7. 7. 1.

V. 17. *And the flood was fourty dayes, &c.*] It rained so long, till the twenty seventh day of the third moneth *Chisleu*; which is the nineth moneth according to the Ecclesiastical Account, *Zach.* 7. 1. and falls in, with, or about the middle of our *December*; and it prevailed upon the earth 150 dayes, *v.* 24.

V. 20. *Fifteen cubits upward*] Above all the high hills that were under the whole Heaven; whatsoever we heare true or fabulous by Writers, or reports of the height of the hills of *Olympus*, *Atlas*, *Athos*, *Caucasus*, *Pike* in *Tenerif*, or any other.

V. 22. *Died*] But yet small charity to judge the Infants, and all of them to be damned. *Cham* in the Ark cursed: and many out of it in the time of the lingring deluge, might repent and be saved; though not from the temporal death, yet from that which is eternal.

V. 24. *One hundred and fifty days*] Reckoning from the first day of the raine falling, *viz.* seventeenth day of the second moneth, to the seventeenth day of the seventh moneth, whereon the Ark rested on the mountainee of *Ararat*, *ch.* 8. 4. are one hundred and fifty dayes

Heathens in the deluge of *Deucalion*, shew they had some inckling and hint of this sacred history.

CHAP. VIII.

Ver. 1. A *Winde*] To asswage; not inrage.

V. 4. *Rested in the seventh moneth*] Called *Nisan* by the *Chaldees*, and *Abib* by the *Hebrewes*, answering to part of our *March* and *April*.

On the seventeenth day] About the beginning of our *April*; where ended the one hundred and fifty dayes.

mountaines of Ararat] An hilly tract of land in *Armenia* the greater, not far from the *Caspian* sea, and near to *Assyria* and *Mesopotamia*, 2 *Kings* 19. 37. *Esay* 37. 38. *Jer.* 51. 27. Some take these for the *Gordean* or *Cordean* mountaines. Some for the hills of *Taurus* or *Caucasus*.

V. 5. *In the tenth moneth, on the first day*] Called *Thamus*, answering the middle of our *June*, beginning still the reckoning from *September*, the beginning of their civil yeare. Thus after seventy three dayes since the Ark first rested, and two hundred twenty three dayes since the flood first began, were the tops of the mountaines seen. To determine the gradual abatements of the waters day by day, is vain curiosity, and foolish presumption, upon uncertain grounds.

V. 6. *At the end of fourty dayes*] After the mountaine-tops were first seen. This makes up the number of two hundred sixty three dayes since the flood began, and one hundred and thirteen days since the Ark first rested; and falls on the eleventh day of their eleventh moneth, called *Ab*, and towards the end of our *July*; and not as the great Annotators have it on this place, on the eleventh day of the eleventh moneth, callen *Sebat*, *Zach.* 1, 7. the same which we call *January*. But to reckon thus were to reckon the yeare according to the Ecclesiastical Account, contrary to their own minde set down in their Annotations, upon the fourth verse of this same chapter.

V. 8. *A Dove*] Seven dayes after the Raven, *v.* 10. on the eighteenth day of their eleventh moneth, about the beginning of our *August*. The sending out of the Dove is mentioned in *Deucalions* history.

V. 9. *Found no rest*] Though the tops of the mountaines were seen fourty seven dayes before.

V. 10. *And again he sent*] On the twenty fifth of their eleventh moneth, called by some *Ab*, about the tenth of our *August*.

V. 11. *In the evening*] Spending the day abroad.

pluck't off] Not floating on the waters; so now growing trees were discovered. The Dove found a place of rest to her feet; but not yet food fit for her.

V. 12. *Yet other seven dayes*] On the second day of the twelfth moneth, called *Elul*, *Nehem.* 6. 15. About the seventeenth of our *August*. She met with her mate after. Thus there are twenty one dayes from the opening of the window, for the sending out of the Raven, and the Dove.

V. 13. *First moneth, first day of the moneth*] Twenty nine dayes after the last sending forth of the Dove, to this time. This moneth is the moneth *Tizri* or *Ethanim*, 1 *Kings* 8. 2. though there called the seventh moneth, according to the Ecclesiastical Account. And the first day of it is about the sixteenth of our *September*: but we must not here make this the first moneth, according to the Ecclesiastical account; which would be the moneth *Nisan* or *Abib*; the first day of it answering to the middle of our *March*.

covering of the Ark] *v.* 6. He opened the window of the Ark.

was dry] Yet soft and muddy.

V. 14. *Second moneth*] Not *Jiar* or *Zif*, the second moneth according to the Ecclesiastical Account, 1 *Kings* 6. 1, 37. answering to part of our *April*, and part of our *May*: but the moneth *Bull*, according to the Civil Account and yeare; according to the Annotations on the fourth verse of this chapter. And answering to part of our

our *October*, and of our *November*.

Twenty ſeventh day] The ſecond of our *November*. And thus there are fifty ſeven dayes from the firſt moneth, firſt day to this time. And here is the end of the flood, continuing from firſt to laſt, one yeare and ten dayes. The Account whereof muſt no wiſe be caſt, as in the ſaid Annotations on this fourteenth verſe: But thus, beginning on the ſecond moneth, ſeventeenth day, thence to the ſeventh moneth, ſeventeenth day, are one hundred and fifty dayes, reckoning in them the fourty dayes of raine, as is confeſſed on *ch.* 7. *ver.* 24. and as according to the truth it muſt needs be. And the Ark then reſted on the mountaines of *Ararat*. Thence to the tenth moneth, firſt day, whereon the tops of the mountaines were ſeen, are ſeventy three dayes. Thence fourty dayes, at the end whereof *Noah* opened the window of the Ark. Thence twenty one dayes for the ſending out of the Raven and the Dove. Thence twenty nine dayes reacheth to the firſt moneth, firſt day, when the ground was dry. Thence fifty ſeven dayes, to the ſecond moneth, twenty ſeventh day, when *Noah* came out of the Ark. The total ſumme of this reckoning ariſeth to three hundred and ſeventy. And the compaſſe of the yeare, reckoning twelve moneths to the yeare, and thirty days to the moneth, ariſeth to three hundred and ſixty dayes. And the other ten dayes were thoſe ten, wherein he continued in the Ark more then one year.

V. 20. *And offered burnt-offerings on the Altar*] In this verſe is an Altar firſt nominated, and burnt-offerings, or whole burnt-offerings, *Lev.* 6. 9. And this ſo long before *Moſes* and the Levitical Law, an Altar likely of earth or turf.

V. 21. *In his heart*] After ſpoken to *Noah*, *chapt.* 9. 11.

not again curſe the ground] This is opened more in this and the next verſe, not as formerly, with an univerſal deluge. Though particular inundations may be.

for the imagination, &c.] This in part moved God to deſtroy the world, *ch.* 6. 5, 6. This here is brought in as a motive to mercy, as, *Pſal* 103. 13, 14. A like plea *David* makes, *Pſal* 25. 11. and God himſelf, *Eſay* 48. 8, 9. Though ſin abound, Gods mercy ſuperabounds, mercy rejoyceth againſt judgement.

V. 22. *While the earth*] God reſtores and repaires the natures of things corrupted by the flood. This hinders not *Peters* fiery Prophecie of the end of the world, 2 *Pet.* 3. 7. *Eſay* 54. 8, 9, 10.

Seed-time, &c.] Generaly ſo, which hindereth not particular judgements upon particular places to the contrary, as, 1 *Kings* 17. 1. God will henceforth deal more particularly with men, and not overturn the general courſe of nature any more.

CHAP. IX.

Verſe 1. *BE fruitful, &c.*] Though we reade not of any more children of *Noah* after this time: yet it is not likely but he had more; Gods Word and his Work go together. In three hundred fifty two yeares; *viz.* from the flood to the birth of *Abraham*, mankinde was wonderfully multiplied, and yet mans life in that time mightily ſhortened.

V. 2. *The fear of you*] Though not your dominion over them, as it was before the fall; yet the fear and dread of you ſhall be upon them: even to the taming, or awing at leaſt, of the wildeſt, fierceſt and ſtrongeſt of them by force or cunning, *Pſal* 8. 6, *&c.* 104. 20, 21, 22, 23. *Jam.* 3. 7. Though God can arme even the leaſt of them, to execute his judgements upon man.

V. 3. *That liveth*] Likely, not dying of it ſelfe, or torne by beaſts, as, *Levit.* 17. 15. and 22. 8. *Exod.* 12. 31. For many of the Moſaical Lawes were in uſe long before.

meat for you] See *Annotations* on *ch* 1. 29.

meat] Such as were fit for meat: and even thoſe that were not fit for meat and ſuſtenance, yea, poiſonous, yet might ſerve for Phyſick or otherwiſe, for the maintenance and preſervation of the life of man

V. 4. *But fleſh with the life thereof, the blood*] The blood of theſe creatures is called the life of them; and their life is ſaid to be their blood, and in their blood, *Lev.* 17. 11, 14. becauſe the ſpirits, which are the moſt lively parts of them, are produced of the pureſt part of the blood, and with it diffuſed in arteries throughout the whole body: without which *vital* ſpirits, though blood be in the body, yet the body may be dead, as in things ſtrangled. Now with the blood, or in the blood, the fleſh was not to be eaten; but firſt it muſt be killed and cleanſed of the blood. A reſtraint, no doubt, to make them the more fearful of ſhedding mans blood, as the words following do declare. But yet thus the ſenſe of the place ſeemes not ſo full, as when the blood is forbidden, not only with the fleſh in the veines, (for who deſires ſo to eat it) but alſo poured out by it ſelf alone. And thus the prohibition was given by *Moſes* to the Jewes, who declared at large the various manner of the uſe of blood, in their ſeveral kindes of ſacrifices; but inhibits the eating of it, rather then, or at any other time. In their ſacrifices, ſometimes ſome of it was ſprinkled upon the ſide of the Altar, and the reſt of the blood wrung out at the bottome of the Altar; as when turtle-Doves or Pigeons were ſacrificed, *Lev.* 1. 15 and 5. 9. ſometimes it was ſprinkled round about upon the Altar; as in the burnt-offerings, and peace-offerings, *Lev.* 1. 5, 11. and, *chap.* 3. 2, 8, 13. ſometimes with the finger dipped in it, ſome of it was put upon the hornes of the Altar, and the reſt poured out at the bottome of the Altar; as in the ſin-offering for the Ruler, and for any one of the common people, *Lev.* 4. 25, 30, 34. ſometimes with the finger dipped in it, ſome of it was to be ſprinkled ſeven times before the Lord, before the vaile of the Sanctuary. And then ſome of it to be put upon the hornes of the Altar of ſweet incenſe before the Lord, and the reſt of the blood to be poured out at the bottome of the Altar of the burnt-offering; as in the ſin-offering of the Holy Prieſt, *Levit.* 4. *v.* 5, 6, 7. And of the whole Congregation, *ch.* 4. *v.* 16, 17, 18. Sometimes it was to be put upon the tip of the right eare, and upon the thumb of the right hand, and upon the great toe of the right foot; and ſome of the blood upon the Altar was to be ſprinkled upon the garments, as *Moſes* did at the conſecration of *Aaron* and his ſonnes, *Levit.* 8, 23, 24, 30. all which was typical and ceremonial. In ſumme, it was given upon the Altar, to make an atonement for ſoules; for it is the blood that maketh an atonement for the ſoule, *Lev.* 17. 11. and almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion, *Heb.* 9. 22. But with them blood was never at any time, or upon any occaſion to be eaten, *Lev.* 7. 26, 27. 1 *Sam.* 14. 32, 33, 34. And the Apoſtles make a decree for the forbearance of eating things ſtrangled, and blood, *Acts* 15. 20. yet now the ceremonial

Law being expired; and the reſtraint in this text, not ſo clear and full, or, not reaching to all people in all ages; out of the caſe of ſcandal, which occaſioned the Apoſtles neceſſary, 1 *Cor.* 8. 13. though temporary decree; I ſee no neceſſity enforcing the contrary, but that Chriſtians may uſe their Chriſtian liberty, knowing *that to the pure all things are pure*, that meat commends us not to God, that whatſoever is ſold in the ſhambles, that we may eat, asking no queſtion for conſcience ſake.

V. 5. *And ſurely your blood of your lives*] Your life-blood. The reaſon of the former prohibition.

Of every beaſt] *Exod.* 21. 28.

mans brother] All men are brethren, *Act.* 17. 26.

V. 6. *Whoſo ſheddeth*] Wittingly and wilfully, *Numb.* 35. 31. elſe Cities of Refuge were appointed, as may be ſeen, *Numb.* 35. 11, 15, 22, 23. *Deut.* 29. 3, 6.

by man] Magiſtrate. Revenger of blood, *Numb.* 35. 19, 21, 27.

for in the image] This reaſon ſheweth death to be due for murther before the flood, and from the beginning, though God extraordinarily ſuffered *Cain* to live (a life likely worſe then death) as a ſpectacle of his wrath all his age. To deny the legal and military uſe of the ſword to Chriſtians, is an Anabaptiſtical faucie.

V. 10. *And with every living creature*] For mans ſake, for whom they were made, and in the flood for his ſin deſtroyed.

V. 11. *All fleſh*] No univerſal deluge, though particular countreys may be drowned.

by the waters of a flood] Yet in the end by fire, 2 *Pet.* 3. 7, 10.

the earth] As, *ch.* 6. 11.

V. 13. *My bowe*] Wittily ſay ſome, bended upwards; and without any arrow in it. This was in the clouds before, naturally; But now ſignificatively inſtituted to this uſe, to be a token of this Covenant, for the aſſurance of the truth, and performance of it, and Gods oath annexed to it, *Eſay* 54. 9.

V. 14. *When I bring a cloud*] At ſometimes.

V. 18. *And Ham is the father of Canaan*] So againe, *v.* 22. To imply the reaſon why *Canaan* is curſed, *v.* 25, 26, 27. And that the Iſraelites, who in *Moſes* time and after, were commanded to root them out, might know, that they were of an accurſed race and off-ſpring.

V. 20. *Began*] In the new world a new beginner, yet ſome yeares after the flood.

V. 21. *Uncovered*] Likely wearing long and looſe garments, without breeches. As likely *David* did, when *Michal* mocked him, 2 *Sam.* 6. 20. To prevent which, linnen breeches were commanded to Prieſts, *Exod.* 28. 42. *Ezech.* 44. 19. and Gods Altar was to be builded without ſteps, *Exod.* 20. 26.

V. 22. *And told*] He ſhould have concealed it from his brethren, and covered it himſelf.

V. 24 *And knew*] Upon enquiry, or otherways, by relation or revelation.

V. 25. *Said*] Prophetically, both in his curſing and bleſſing, by warrant of Gods Spirit.

V. 25. *Curſed be Canaan*] Not naming *Cham*. But ſhewing thereby the curſe to be entailed on him, and on *Canaan* his fourth ſonne, *ch.* 10. 6. then borne, and haply a Partner in his fathers ſinne, and on his poſterity after him, *Prov.* 30. 17.

a ſervant of ſervants] Thus fore-doom'd to a moſt ſervile ſlaviſh eſtate and condition. This moſt ſeen long after in the *Gibeonites*, Joſh. 9 21. and in the *Canaanites*. As the bleſſing on *Japhet* was long after fulfilled, when the Gentiles became Chriſtians.

V. 26. *Bleſſed be the Lord God of Shem*] *Shem* bleſſed, becauſe God is called his God, *Pſal.* 144. 15. He named before *Japheth* his elder brother, in covering his fathers nakedneſſe, *v.* 23.

and Canaan ſhall be his ſervant] So to *Chadorlaomer* of *Shems* progeny, being King of *Elam*, *ch.* 14. 1, 4, &c. and, *ch.* 10. 22. ſo in the times of *Joſhuah*, *Judges*, and Kings of *Judah* and *Iſrael*.

V. 27. *In the tents of Shem*] In the Church, become Converts and Chriſtians, *Eph.* 2. 13, 14, 19. 3. 6. even when *Shems* poſterity, the natural branches, was much cut off, *Rom.* 11. 11.

and Canaan ſhall be his ſervant] *Alexander* the Great, and the *Romanes* ſubdued them.

V. 29. *And he died*] living almoſt to the birth of *Abram*.

CHAP. X.

Verſe 1. *Japhet*] He is renowned in the ancient Greek Writers, called Iapetos.

V. 2. *Madai*] Of him the *Medes*.

Javan] Of him the countrey *Ionia*, the *Grecians*.

V. 5. *Iſles*] Properly; or improperly ſuch countreys, whereto the Jewes from their land could not paſſe but by ſhipping: the Province of *Europe* here meant.

every one after his tongue] As it fell out after that diviſion of tongues, *ch.* 11. 9.

V. 6, *Cuſh*] *Cuſhians*, or the *Ethiopians* near the *Arabian* ſea.

Mizraim] *Egyptians*. *Mizraim* in the Old Teſtament is alwayes called *Egypt* in the New Teſtament.

V. 7. *Seba*] Whence came the *Weſt-African-Ethiopians*, and likely the Queen of *Sheba*, 1 *King.* 10. 1. called the Queen of the South, coming from the uttermoſt parts of the earth, *Matth.* 12. 42. And the Eunuch of *Candace*, *Acts* 8. 27.

Havilah] In *Arabiah*.

V. 8. *And Cuſh begat Nimrod*] Reſerved here to the laſt place, becauſe *Moſes* meant to ſpeak moſt of him.

a mighty one] Uſurped by violence a more imperious Power and Government, then formerly was uſed, and enlarged his dominions.

V. 9. *A mighty Hunter*] Hunter of men, Tyrants and Oppreſſors are called Hunters, *Jer.* 16. 16.

before the Lord] Openly, without feare of God.

V. 10. *Babel*] *ch.* 11. 9. *Semiramis*, then the wife of *Ninus* ſonne to this *Nimrod* or *Belus*, as profane Authors have it, founded not this City, but repaired it. After *Nimrods* time it ſeems, the ſeat of that Monarchy (being the firſt,) was tranſlated to *Nineveh* in *Aſſyria*, *Micah* 5. 6. And after many ages *Babylon* rebuilt by *Nebuchadnezzar*, Dan. 4. 30.

Shinar] Comprehending *Meſopotamia*, ſituate between the two rivers *Tygris* and *Euphrates*, and the countreys adjacent, *ch.* 11. 2.

V. 11. *Out of the land went forth Aſhur*] He *Shems* ſonne, *v.* 22. went out of *Shinar* by *Nimrods* invaſion, and built *Nineveh*, and gave the name to the *Aſſyrian* Monarchy. Or elſe *Nimrod* inlarging his Conqueſts and Dominions, went from *Shinar* to *Aſhur*, and built *Nineveh*.

V. 12.

V. 12. *The ſame is a great city*] Not *Calah*, but *Nineveh*, *Jonah* 1. 2. 3. 2. 3. 4. 11. ſpecially in the Prophet *Jonahs* time, who lived in the dayes of *Jeroboam* the ſecond, the ſon of *Joaſh*, 2 *Kings* 14. 25.

14. *Out of whom came Philiſtiim*] The Philiſtines, not of the off-ſpring of *Canaan*, but expelling ſome of them, made roome for themſelves in part of the land of *Canaan*, *Amos* 9. 7. *Jer.* 47 4.

V. 15. *And Heth*] Whence come the Hittites, *ch.* 23. 3, 5, 7, 10.

Girgaſite] *Mat.* 8. 28, 34. *Gadarenes*, *Luke* 8. 26.

V. 16. *Jebuſite*, 2 *Sam.* 5. 6. 1 *Chron.* 11. 4.

V. 19. *The border of the Canaanites*] Set down particularly, becauſe it was promiſed to *Abraham*, and his ſeed the Iſraelites.

V. 20. *Theſe are the ſounes of Ham*] Many more of them are ſet down here, then either of *Shem* or of *Japheth*. But moſt likely it is, that all theſe children or Grand-children of *Shem*, *Cham* and *Japheth*, are not here ſet down, but only ſuch as were famous, and by their ſeveral Plantations gave names to ſeveral Nations deſcending from their loines.

V. 21. *Unto Shem alſo the father of all the children of Eber*] Great Grand-father to *Eber*; yet *Eber* thus mentioned, becauſe of him afterwards they were called *Hebrewes*; ſo *Abraham*, *ch.* 14. 13. ſo *ch.* 40. 15. *Phil.* 3. 5. and ſo frequently.

of Japhet the elder] Becauſe *Shem* was begotten in the five hundred and ſecond yeare of *Noah*'s life, he being one hundred yeare old, two yeares after the flood, *ch.* 11. 10. Therefore *Japhet* was two yeare older.

V. 22. *Elam*] Hence came the *Elamites* or *Perſians*, *Acts* 2. 9.

Aram] From him came the *Aramites*, *Syrians*. There is *Padan-Aram*, *ch.* 25. 20. *Aram-Naharaim*, *ch.* 24. 10. *Aram-Dammeſek*, 2 *Sam.* 8. 5, 6. *Aram-Zobah*, *Pſal.* 60. *tit.* *Aram Maachah*, 1 *Chron.* 19. 6. *Aram-Beth-Rehob*, 2 *Sam.* 10. 6. all theſe being ſeveral Provinces of *Syria*.

V. 23. *Uz*] *Job* 1. 1. There dwelt the Edomites or the Idumeans, *Lam.* 4. 21.

V. 25. *For in his dayes was the earth divided*] About the time of his birth was the diviſion of tongues, at the building of *Babel*, which occaſioned their diſperſion into ſeveral parts of the earth for habitation. And the language before uſed of all, continuing in *Eber* the father of *Peleg*, might occaſion his poſterity to be diſtinguiſhed from all others by the name of *Hebrewes*.

V. 29. *Ophir*] From this mans land in *India*, it is likely *Solomons* ſhips fetched fine gold, 2 *Chron.* 9. 10. called alſo gold of *Parvaim*, 2 *Chron.* 3. 6. This is ſuppoſed to be in *Havilah* near *Ophir*. See the Tree in the beginning of *Speeds* Genealogies.

CHAP. XI.

Ver. 1. OF *one language*] Since the flood, no doubt. Whether the *Hebrew* language, which was *Adams* continued the ſame among all men, for the ſpace of one thouſand ſix hundred fifty ſix yeares before the flood, may be more queſtionable.

And it came to paſſe] One hundred yeares after the flood, *v.* 10, 11, 12, 13, 14. and *ch.* 10. 25.

V. 2. *They journeyed*] *Nimrod* and his company. Not *Noah*, *Shem*, *Arphaxad*, *Salah*, *Eber*, and their godly poſterities.

from the Eaſt] Likely from about the mountaines of *Ararat*; which parts are much North-eaſtward from *Shinar*, or *Chaldea*, or *Meſopotamia*. Or from other Eaſterne parts.

Shinar] Containes *Babylon*, *Meſopotamia*, and the Countries adjacent, foure Cities, afterwards built there by *Nimrod*, *ch.* 10. 10.

V. 3. *Slime*] A pitchy ſlime.

V. 4. *Unto Heaven*] An Hyperbole, for the chief, haply to eſcape another flood.

leſt we be ſcattered] Leſt this company be the ſooner diſperſed. Or when by multiplication they ſhould in after-times be ſcattered, yet this might remaine as an honourable monument and memorial of their former co-habitation.

V. 6. *And now nothing*] Ironically, as, *ch.* 3. 22.

V. 7. *Let us go down*] See, *ch.* 1. 26. God ſpeaks of himſelf after the manner of men, for mans better underſtanding. A while he ſuffered them to go on in building

and confound t'eir language] The number of the ſeveral languages now made is uncertain.

V. 8. *Scattered them*] The thing they ſought to prevent by their proud project, *v.* 4. God for it brings upon them preſently.

V. 10. *Generations of Shem*] Thoſe, *ch.* 10 22, &c. were without any mention of the age of the Patriarchs deſcended from him, when they begat their eldeſt ſonnes, or thoſe by whom the holy line is drawn, and of whom our Saviour deſcended. And if they had been paſſed over ſo, the Chronology of the world had beed loſt. But now here they are reſumed, and the chaine of Chronology carefully continued. And as there were ten Patriarchs before the flood, counting in *Noah*, ſo there are ten after the flood, from *Shem* to *Abraham* incluſively. The yeares of the world, in the former ten to the ſix hundredth yeare of *Noah*, when the flood came, amounted to the number of 1656. The years from the flood, which was in the ninety eighth yeare of *Shems* age, to the birth of *Abram* the tenth Patriarch after the flood, came but to the number of three hundred fifty two yeares: For mans age was ſhortened about the half at the time of the flood. And again ſhortened about the half in *Pelegs* time, at the building of *Babel*. And yet the third time ſhortened ſomewhat near the half in the time of *Nahor*, as may be ſeen and obſerved in the ages of the Patriarchs at their deaths in this chapter.

Arphaxad] The third ſon of *Shem*, 1 *Chron.* 1. 17.

V. 12. *Arphaxad begat Salah*] Betwixt theſe is inſerted *Cainan*, as the ſonne of *Arphaxad*, and father of *Salah*; *Luke* 3. 35, 36. which would break the chaine of Chronology, and leave unknown the age of the world. The LXX-Tranſlation hath here in *Geneſis* put in that *Cainan*. And that Tranſlation was much more known, & much more in uſe in publick Synagogues, in private Libraries and Houſes in our Saviours time, then the Authentical Hebrew Text was; yea, thereupon the Holy Writers of the New Teſtament, in their quotations out of the Old Teſtament, do follow much the ſaid Tranſlation, even with ſome variation from the Hebrew Text, though not in any material thing, as the learned well know. This may ſeem to occaſion St. *Luke* in this of *Cainan*, to follow the LXX-Tranſlation, though he knew that this *Cainan* was never in the world, condeſcending ſo to the times and weakneſſ

of men therein, leſt otherwiſe he might have given occaſion of offence, or rather they have taken it.

V. 22. *Nahor*] The firſt idolater of the line, *ch* 31.53. *Joſh.* 24. 2. And ſo after him were *Terah* and *Abraham*, till God called him out of that place, *chap.* 11.31. 12. 1. *Rom.* 4. 2, 5.

V. 26. *Begat Abram, &c.*] Began to beget, as, *Gen.* 5. 32 For *Abram* was borne in the one hundred and thirtieth yeare of his father *Terah*; *Terah* dying at the age of two hundred and five in *Haran*, *ch.* 11. 31, 32. and *Abram* being then ſeventy five years old, as appears, *ch.* 12. 4. *Acts* 7. 4. Likely *Haran* was the eldeſt, *Nahor* the ſecond, and *Abram* the youngeſt; as the eldeſt likewiſe is named laſt, *ch.* 5. 32.

V 28. *In Ur*] *Nehem.* 9 7. *Acts* 7. 4. *Ur* ſignifieth fire, which likely was worſhipped by the idolatrous *Chaldeans*; and ſome place or city received denomination from that idol. Heathen Writers call it *Orchoe*, it is the Eaſterne part of *Meſopotamia*, when *Meſopotamia* is taken in a large ſenſe. comprehending *Chaldea* in it.

of the Chaldees] Given much to Aſtrology, whence ſuch are called *Chaldeans*, *Dan.* 2. 2, 4, 5.

Ur of the Chaldees] Called *Meſopotamia*, *Acts* 7. 2.

V. 29. *Milcah the daughter of Haran*] Not another *Haran*, but *Abrams* eldeſt brother, as appears by the next words. He was elder then *Abram* ſixty yeares.

the father of Milcah, and the father of Iſcah] This *Milcah* was Grand-mother to *Rebecca Iſaacs* wife, *Gen.* 22. 20, 22, 23. great Grandmother to *Rachel* and *Leah*, *Gen.* 29. 10, 12, 13, 16. This *Iſcha* is *Sarai* the daughter, *i. e.* the Grandchilde of *Abrahams* father, but not the daughter, *i. e.* the Grandchilde of his mother, *Terah* having *Haran* her father by another wife then he had *Abraham*, *Gen.* 20. 12. *Nahor* and *Abraham* marry their Neeces, their brother *Harans* daughters, and ſo *Amram* takes *Jochebed* his father *Kohaths* ſiſter to wife, *Exod.* 6. 20. Such marriages are forbidden, *Lev.* 18. 12, 14. however here by divine diſpenſation tolerated, or not condemned.

V. 31. *And Terah took Abram*] *Abram* firſt motioned this remove; God having appeared to him in *Ur* of the Chaldees, *Acts* 7. 2. *Gen.* 15. 7. And here begin the foure hundred and thirtie yeares, at the end whereof the Iſraelite, came out of *Egypt*, *Exod.* 12. 41. *Gal.* 3. 17. *Nahor* came too, though not mentioned here. For he ſetled in *Haran*, whence it is called *Nahors* City, *ch.* 24. 10 29 4. 28. 2, 10.

to Haran] A City of *Meſopotamia*, but not taking *Meſopotamia* in a ſtrict ſenſe, as it is taken, *Act.* 7. 2, 3. *Gen.* 24 10. 28 2, 7, 10.

and dwelt there] Likely, through *Terahs* old age and ſickneſſe ſo long, till they got ſubſtance and ſoules there, *ch.* 12. 5. See, *Judeth* 5. 8, 9. even five yeares, as may be gathered out of the thirty yeares, between *Abrams* calling out of *Ur*, and the birth of *Iſaac*. See, *Annot.* on *ch.* 15. *v.* 13.

CHAP. XII.

Ver. 1. *Had ſaid*] For this ſeemes not to be a ſecond Call; But the Narration of the firſt Call out of *Ur*, and the cauſe of their going forth of *Ur*, *ch.* 11. 31.

and thy kindred] If they had rather ſtay behinde thee then remove with thee.

will ſhew thee] As he raiſed this righteous man from the Eaſt, ſo he called him to his foot to follow him: and his direction, *Eſay* 41. 2. Likely, God bade him go to *Canaan*, but told him not that that was the land intended for him, till he came thither, *Heb.* 11 8 *Gen.* 12. 7. And this was for the greater trial of his faith.

V. 2. *A great Nation*] Yet *Sarah* now at ſixty five was barren. And under this is alſo a ſpiritual ſeed promiſed, *Rom.* 4. 11, 12. *Gal.* 3. 7.

bleſſe thee] Spiritually alſo, *Gal.* 3. 14.

thou ſhalt be] Or be thou a bleſſing. God will command a bleſſing, as, *Pſ.* 42. 8. 44 4. and ſo, 133. 3.

V. 3. *And I will bleſſe*] Like to this is that of *Iſaac* to *Jacob*, *Gen.* 27. 29. and that of *Balaam* to *Iſrael*, *Numb.* 24. 9.

in thee] In thy ſeed Chriſt, *Gen.* 18. 18. 22. 18. *Acts* 3. 25, 26. *Gal.* 3. 8, 14. Thus the Goſpel was preached unto *Abraham*, *Gal.* 3. 8. From this Promiſe and Covenant made in *Ur* of the *Chaldees*, to the giving of the Law which could not diſannul it, were foure hundred and thirty yeares, *Gal.* 3. 17, 18.

V. 4. *Departed*] Went out by faith, not knowing whither he went, *Heb.* 11. 8.

and Lot went with him] *Terahs* family and *Nahor* ſtayed here. See Annotations on *ch.* 11. 31. Here they left following God, and fell again to idolatry, *ch.* 31. 30, 53. *Joſh.* 24, 2.

Seventy five] He lived one hundred yeares after, *ch.* 25. 7. And *Iſaac* his ſonne, then ſeventy five yeares old, being borne in the one hundredth yeare of *Abrahams* age, *ch.* 21. 5. is left heire of *Canaan*.

V. 5. *Soules*] Likely divers were converted Proſelytes, conſidering his care of his family, *ch.* 18. 19. and their ready obedience to him, *ch.* 14. 14. and to Gods Ordinance of Circumciſion, *ch.* 17. 23.

Canaan] *Deut.* 8. 7, 8, 9. This was the type of an Heavenly, which *Abraham* looked for, *Heb.* 11. 9, 10. And in *Salem* a City of *Canaan*, *Melchiſedech* dwelled, and reigned a Prieſt of the moſt High God.

V. 6 *Sichem*] Where after the City *Sichem* was, *chap.* 33. 18. about the midſt of the countrey called *Sichar* in our Saviours time, *Joh.* 4. 5

unto the Plaine] Set with a grove of oakes, *Deut.* 11. 30.

the Canaanite] When God promiſeth the cleanſing of his Church, he ſaith, the *Canaanite* ſhall be there no more, *Zach.* 14. 21.

V. 7. *Unto thy ſeed*] Here he tells him this is the land intended for him, and now doth promiſe it; whereupon it is called the Land of Promiſe, *Heb.* 11. 9. the Lords Land, *Hoſ.* 9. 3. the Holy Land, *Zach.* 2. 12. the Land of *Immanuel*, *Eſay* 8. 8.

thy ſeed] When as yet he had no childe, *Acts* 7. 5.

an Altar] As, *Gen.* 8. 20.

V. 8. *Bethel*] After ſo called, at this time *Luz*, *ch.* 28. 19. *Moſes* calls many places by the names which were afterwards given to them, fitting his ſpeech to the men of that age wherein himſelf lived.

Weſt] Sea is here put for the Weſt, as Deſert for the South, *Pſ.* 75. 6.

V. 9. *South*] Next *Egypt*.

V. 10. Into *Egypt*, *Pſ.* 105. 13.

V. 11. *Faire*] Very faire, *v.* 14. in her ſelf, but more comparing her with the *Egyptian* women, though now ſhe was ſixty five yeares old.

V. 13. *My ſiſter*] Neece; ſhe being his brothers daughter,

daughter, his fathers Grand-childe, persons so near of kin are usually called brothers and sisters, sons and daughters, *Gen.* 31.28. *Exod.* 2.18. which makes him say to *Abimelech*, *ch.* 20.12. Indeed she is my sister. But *Abram*, praying her to conceale part of the truth, and purposely that the *Egyptians* might not conceive her to be his wife, bewrayeth weaknesse of faith and humane frailty, fearing perhaps, that if he should die without issue, Gods Promise should not have taken place, and therefore he exposeth her to danger to save himself, though withal he might have some hope that God would prevent that mischief.

V. 15. *The Princes*] Courtiers.

Pharaoh] The common name of the Egyptian Kings, as *Abimelech* of the Philistines, and *Cæsar* of the Roman Emperours. They had other proper names, as *Pharaoh Neco*, 2 *Kings* 23.29 *Pharaoh Hophra*, *Jer.* 44.30. In the Grecian Monarchy they were called *Ptolemies*.

Pharaohs house] Likely stayed there a while.

V. 17. *Plagued*,] *Psal.* 105.14. 1 *Chron.* 16.21,22.

V. 20. *And Pharaoh commanded*] The King being angry, expects no answer.

sent him away] Haply with Honour, as, *Exod.* 18.27. and safe conduct.

CHAP. XIII.

Verse 1. *South*] *Canaan* is South from *Egypt*.

V. 2. *Very rich*] *Ch.* 12.2. 24.35. *Prov.* 10.22.

V. 5. *And Tents*] Which implies also many servants that dwelt in those tents.

V. 6. *To beare them*] But they wanted pasture and water for so many flocks and herds, whence the strife rose, *v.* 7.

V. 7. *And the Canaanite*] Had taken up the better part of pasturage; neither were they to have a scandal given them by any dissensions and discords between *Abram* and *Lot*.

V. 8. *And Abram said to Lot*] The Uncle and Superiour condescends herein, and chooseth rather to take wrong then to contend, 1 *Cor.* 6.7.

V. 9. *If thou wilt take*] By consent of the *Canaanites*. *Abram* had no inheritance in it, no, not so much as to set his foot on, *Act.* 7.5 Nor did he, or could he give to *Lot* any title to the land, but such an use of it, as upon faire and reasonable termes he might obtain and enjoy. *Abram* after bought a burial place, *ch* 23,11,12,13.

V. 10. *Zoar*] Afterwards so called, but then called *Bela*, *ch* 14.2,8. 19.22. The meaning is, all the Plaine of *Jordan*, even to *Zoar* was such.

V. 13. *Sinners*] *ch.* 19.5. *Ezech.* 16.49,50. *Lot* thinking to get Paradise found hell.

V. 15. *Which thou seest*] Part whereof each way thou seest. So *Moses* viewed the land, but possessed it not, *Deut.* 34.1.4.

and to thy seed] For thy sake. The heavenly *Canaan* to thy spiritual seed, Christs mystical body for Christs sake, *Gal.* 3.16. *Rom.* 9.6,7,8. *Gal.* 4.22,23.

for ever] If they obey and keep my Covenant, *Esay* 65.9. *Psal.* 69.35,36. degenerate not, *John* 8.39 But else not. *Deut.* 4.25,26. *Lev.* 26.33. 18.28. *Ezech.* 33,24,25,26.

But I will give the heavenly *Canaan*, typified by this, *Heb.* 11.10,16. to thy spiritual seed to all eternity, *Gal.* 3.16,26,28,29.

V. 16. *as the dust*] *Ch.* 28.14. 32.12. so *Balaam* said. *Numb.* 23.10.

V. 18. *Plaine of Mamre*] *Ch.* 14.13,24. The Plaine of *Moreh* differs from this, and joynes to *Shechem*, *chap.* 12.6.

which is in Hebron] It had this name afterward, before it was called *Kiriath-Arba*, *ch.* 23.2. 35.27. *Josh.* 14.15. 15.13. It was after a famous burial place, *ch* 49.31. sometime possessed by Giants, *Numb* 13.22. and driven out by *Caleb*, *Josh.* 15.13,14. and given to him, *Josh.* 14.14. a City of Refuge in the Tribe of *Judah*, *Josh.* 15.54. 20.7. *David* first reigned in it. And thither most likely went the blessed Virgin to visit her Cousin *Elizabeth*, *Luke* 1.39.

an Altar] To sacrifice thankfully to God, and to sanctifie his vineyard heritage.

CHAP. XIV.

Verse 1. *IN the dayes*] This falling out a little before *Abram* took *Hagar*, as the sequence of the story sheweth, and he taking *Hagar* in the tenth yeare after he left *Haran*, and came into *Canaan*, *ch.* 16.3. He being then seventy five yeares old, *ch.* 12.4. must be now eighty foure at the time of this battel.

Shinar] *Chaldea*, *ch.* 10.10

Chedorlaomer] The chief in this expedition, though two other Kings named before him, *v.* 4,5

Elam] Or *Persia*, *ch.* 10.22. And so *Chedorlaomer* of *Shems* Progeny, had *Chams* and *Canaans* posterity for subjects and servants, *ch.* 9.26. who these Kings were, and what their Kingdomes cannot certainly be determined.

V. 2. *With Bera King of Sodom*] These following were but petty Kings, Kings of Cities: which were burnt, *ch.* 19. *Deut.* 29.23. except *Zoar*, fifteen yeares after, when *Sarah* was with childe of *Isaac*, as appeares, *chap.* 18.10,20, &c.

V. 3 *The salt sea*] *Josh.* 3.16. called so afterwards, the dead sea, or Lake *Asphaltites*, of which many strange things are reported by Authors.

V. 5. *Rephaims*] *Ch.* 15.20.

in Ashterotb] A City in *Bashan*, where *Og* after reigned.

Emims] Where the *Moabites* after dwelt, *Deut.* 2.9,10,11.

V. 6. *Horites*] In Mount *Seir*, till the Edomites drove them out, *Deut.* 2.22.

Elparan] *Gen.* 21.21.

V. 7. *Kadesh*] So called in *Moses* time, it was in the desert of *Zin*, *Numb.* 20.1,14,16. 13.26. 33.36. *Deut.* 1.2,46.

Amalekites] The people of that countrey, where afterwards the *Amalekites* did dwell. For *Amalek* the Grandchilde of *Esau* was yet unborn, *Gen.* 36.12.

Hazezon-Tamar] Which is *Engedi*. 2 *Chron.* 20.2. which fell afterwards to the tribe of *Judah*, *Josh.* 15.62.

V. 10. *Fell there*] Their armies, rather then their persons. For the King of *Sodom* escaped, meeting *Abram*, *v.* 17.

V. 13. *Confederate*] So *Abimelech* and *Phicol* with

Abraham, ch. 21. *v.* 22, 23. and after with *Isaac. ch.* 26. 26, *&c.* Such confederacies with Infidels, not simply in themselves unlawful, Though specially forbidden with the *Canaanite, Exod.* 34. 15. *Deut* 7. 2. And *Jehoshaphat* justly reproved for his needlesse familiarity and association with wicked *Ahab*, 2 *Chron.* 19. 2.

V. 14. *Brother*] Being his brothers sonne, *v.* 12.

trained servants] In militaty and religious discipline.

three hundred and eighteen] A mighty Prince, *chap.* 23. 6.

pursued] Justly for *Lots* sake, though haply *Chadorlaomers* cause and quarrel might be just, *v.* 4.

unto Dan] One of the two springs of *Jordan*, at the foot of *Lebanon*, in the North of *Canaan*, where was a town of that name, called *Leshem* or *Laish*, *Josh.* 19. 47. *Judg.* 14. 29.

V. 15. *Unto Hoba*] Thus God gave the Nations before him, and made him rule over Kings: He gave them as the dust to his sword, and as driven stubble to his bowe, he pursued them and passed safely, even by the way which he had not gone with his feet, *Esay* 41. 2, 3.

V. 17. *The Kings Dale*] So called in after-times, where likely *Absalom* set up his pillar 2 *Sam.* 18. 18.

V. 18. *Melchisedech*] That this *Melchisedech* had father and mother, descent or pedigree, beginning of dayes, and end of life is not to be doubted. But the Scripture presents him to us as such, no where telling us of his Parents, descent, birth or death: and so in this, and in his name *Melchisedech*, and in his title of Office, King of *Salem*; and in his Offices themselves, being both King and Priest, the Priest of the most High God, and that without being successour to any, or having any successour to him, and so as one that typically abideth for ever; and as one that is far superiour to *Abraham*, who blessed *Abraham*, and to whom *Abraham* the Patriarch gave tithes; therefore in regard of all these, the Apostle makes him a notable type and figure of Christ, of his Person and Offices, of his Kingdome and Priesthood especially, as we see at large, *Heb.* 7. and *David* did so before him, *Psal.* 110. 4. Now who this *Melchisedech* should be, whether *Shem*, who being borne before the flood, lived seventy five yeares after *Abrams* coming into *Canaan*, and about sixty five after the time of this history of his meeting *Abram*, who though his Parents, Birth and Death be known to us, yet not as here brought in under the name of *Melchisedech*; or whether it were some neighbouring King of *Canaan*, of another Kindred from that of *Abraham*, *Heb.* 7. 6. extraordinarily raised up and sanctified by God to this purpose, though haply it may be probably, yet it cannot certainly be defined.

Melchisedech King of Salem] *Heb.* 7. 2. Thus righteousnesse and peace do kisse each other, *Psal.* 85. 10. *Esay* 32. 17.

Salem] Not *Salim*, mentioned, *John* 3. 23. But *Salem*, *Ps.* 76. 2. *Jerusalem*.

brought forth] Not for sacrifice, but to refresh *Abram* and his army, as, 2 *Sam.* 17. 27, 28, 29. The neglect whereof was punished in the *Moabites* and *Ammonites*, *Deut.* 23. 3, 4.

and he was the Priest] King and Priest; both offices concurring in one Person. It was an ancient manner among Heathen Nations, *Rex Anius Rex idem hominum, Phœbique sacerdos.* And how much short was it with the Patriarchs, and first-borne in *Israel*, before the Levites supplied their place?

V. 19. *And he blessed him*] A part of the Priests office, *Numb.* 6, 23, 27. 1 *Chron.* 23 13. *Heb.* 7. 6, 7. The lesse is blessed of the greater.

V. 20. *Blessed be God*] Thanked and praised.

and he gave him tithes of all] *Abram* gave *Melchizedech*, *Heb.* 7. 2, 4. 9, 10, 11. And *Levi* in *Abrams* loines. Tythes are due as an homage to God: as tribute is to Kings. They are called holy, an heave-offering to the Lord, *Lev.* 27. 30. *Numb.* 18. 24. As here *Abram*, so *Jacob* also paid them to the Lord, before the Levitical Law, *Gen.* 28. 22. In the Law of *Moses* they are strictly enjoyned, *Numb.* 18. 20, 21. yea, if redeemed, a fifth part must be added to it, if changed, both it and the change thereof shall be holy, *Lev.* 27. 31, 33. yea, Heathen paid tithes both Greek and Latine. And here, being paid to *Melchizedech*, a type of Christ, they are not abolished by the Gospel.

of all] Of all the spoiles, of *Sodoms* too, and of all the vanquished. So of the *Midianites*, *Numb.* 31. 28, 29, 30, 37, 38, 39, 40, 41.

V. 22. *I have lifted up my hand*] He had sworne or vowed, when he went forth to this war, and implored Gods aide, *Deut* 32 40. *Dan* 12. 7. *Rev.* 10. 5, 6.

V. 23. *Lest thou shouldest say*] Thou or any man should say, that covetousnesse of the prey drew me to this warre, or that this victory, or any thing else enriched me, but Gods extraordinary blessing, *Esther* 9. 15, 16.

CHAP. XV.

Ver. 1. *After these things*] Spoken by *Abram* to the King of *Sodom*.

in a vision] Of the night, *v.* 5. *Numb.* 22. 19. 20. There are nightly visions by dreams in sleep, *ch.* 31. 11. 46. 2. 1 *Kings* 3. 5. And so God came to *Abimelech* in a dream by night, *Gen.* 20. 3. and secret revelations came to *Eliphaz*, *Job* 4. 12, 13. whereupon the false Prophets counterfeited false dreams and visions in them, *Deut.* 13. 1. *Jer.* 23. 25, 28, 32. And there are also visions to men waking, as, *Ezech.* 1. 1. *Dan.* 8. 2. 10. 4, 7. 2 *Cor.* 12. 2. *Acts* 2. 17. Both wayes God made himselfe known to his Prophets, *Numb.* 12. 6. whence Prophets were called Seers, and Prophecie is named a vision, *Esay* 1. 1. Here is meant an open apparition, which *Abram* a Prophet, *ch* 20. 7. beheld waking with the eyes of his body. For *v* 9, 10. shewes, he was waking, and a deep sleep is said to fall upon him after this vision, *v.* 12. In what manner, and how glorious this vision was is not set down particularly.

feare not] The Prophets were sometimes terrified with visions, at the visible appearance of the Majesty of God. So, *Dan.* 10. 7, &c.

feare not] For the presence of my glory, for thine enemies, for any discomfort whatsoever.

I am thy shield] Against thine enemies, those vanquished Kings, and all else.

reward] Beyond all merit and measure.

I go] Am going on, going away, mine age going on towards mine end.

V. 2. *Childlesse*] Yet he rejects not the Promises of God concerning his seed, but as perplexed between feare and hope he bemoanes his sad state and condition, intimates and commends his desire to God, that he would at length remember his Promise made to him concerning his seed.

and

and the ſteward] He moſt likely mentioned, *ch.* 24. 2. He now is the guide and ſtay of my family. Here *Abram* complaines not of his ſteward, but commends him rather.

of Damaſcus] By his Anceſtors, though he borne in *Abrams* houſe, *v.* 3.

V. 3. *Is mine heire*] Likelieſt for the preſent, in my thoughts, if I go on and die childleſſe, my Nephew *Lot* having no ſonnes but daughters: and *Eleezer* having all under his charge.

V. 5. *And tell the ſtars*] This therefore was in the night.

if thou be able to number them] Now at this view: though haply it were poſſible for Aſtronomers by much Art, to attain to the number of the viſible ſtars. God ſpeaks, as often, according to common account. *Jer.* 33. 22.

ſo ſhall thy ſeed be] Innumerable, *Deut.* 1. 10. ſpecially counting his ſpiritual ſeed, children by faith, according to the Promiſe, *Rom.* 4. 11, 12, 13. *Rom.* 9. 8 *Gal.* 3. 7, 29. innumerable as the duſt of the earth, *ch.* 13. 16. as the ſand on the ſea-ſhore, *ch.* 22. 17.

V. 6. *And he believed in the Lord*] For the innumerableneſſe of his ſeed, and principally for the promiſed ſeed, wherein all the Nations of the earth ſhould be bleſſed.

Believed] Here is belief or faith firſt named in the Old Teſtament, whence *Abram* is called the Father of all Believers, *Rom.* 4. 11, 16, 17. And this before either Circumciſion was ordained, or the Law given, *Rom.* 4. 9, 10. *Gal.* 3. 17. Now the word belief or faith ſignifies a lively motion of the heart and ſpirit, firmely reſting in the things ſpoken. For which this belief or faith in *Abram* is much commended, *Rom.* 4. 18, *to* 22.

Counted] Imputed, thought, eſteemed.

for righteouſneſſe] *Pſ.* 106. 31. *Rom.* 4. 3, 9. Now of this the Apoſtle inferreth juſtification by faith without works, both to *Abram*, *Rom.* 4. 4, 5. as having been an idolater, *Joſh.* 24. 2. and ſtill without glory of works before God, *Rom.* 4. 2. and alſo to all believers, *Rom.* 4. 23, 24.

V. 8. *Whereby ſhall I know?*] This he asked to be ſtrengthened againſt humane infirmity, and to know ſomewhat more particularly of the manner of performance: and likely it was by a ſpecial motion of Gods Spirit, as that alſo of *Gideon*, *Judg.* 6. 17, 37. and of *Hezekiah*, 2 *Kings* 20. 8. And others like by divine inſtinct, *Gen.* 24. 13, 14. 1 *Sam.* 14. 9, 10. without which ſuch queſtions are not ſo lawful, *Luke* 1. 18.

V. 9. *Take me an heifer*] Not for ſacrifice, though all ſorts here commanded to be uſed were fit for ſacrifice; But for confirmation of this Promiſe and Covenant, as, *Jer.* 34. 18.

V. 12. *And when the Sun was going down*] By comparing this with the fifth verſe, it ſeemes the day was ſpent by *Abram* in preparing and doing according to that command, *v.* 9.

a deep ſleep] As, *ch.* 2. 21. extaſie or trance.

an horrour] See, *Dan.* 10. 8, 9. Here ſhadowing out the great diſtreſſes *Abrams* children ſhould have through vexation of their enemies.

V. 13. *In a land that is not theirs*] In *Canaan* and *Egypt*.

and they ſhall afflict them] Not all that time, nor the greater part, but upward of the laſt hundred years

Fourc hundred yeares] *Acts* 7. 6. From the birth of *Iſaac* to their going out of *Egypt*: Thus, From the birth of *Iſaac* to the birth of *Jacob* ſixty yeares, *Gen.* 25 *v.* 26. Thence to the birth of *Joſeph* ninety yeares: *Jacob* being ſo old at *Joſephs* birth, which is collected thus; *Jacob* was one hundred and thirty when *Joſeph* was fourty, *viz.* thirty when *Pharaoh* advanced him, *ch.* 41. 46. after which paſſed ſeven yeares of plenty, and three of famine, when *Jacob* came down, *ch.* 47. 9 Now *Jacob* was fourteen yeares with *Laban* before *Joſeph* was borne, *ch.* 30. 25. deducting then thoſe fourteen yeares before *Joſeph* was born, and fourty yeares of his age out of *Jacobs* one hundred and thirty, and ſo will remain ſeventy five or ſeventy ſix, for the age of *Jacob* when he came to *Laban*, and ſo ninety yeares old he was when he had *Joſeph*. Now *Joſeph* lived in *Egypt* after his father came thither ſeventy yeares, *Gen.* 50. 26. Between the death of *Joſeph* and birth of *Moſes* were ſixty yeares, as the undoubted beginning, and undoubted end of the foure hundred yeares, do clearly and neceſſarily evince and enforce. Thence to the Iſraelites going out of *Egypt*, in the eightieth yeare of *Moſes* age, eighty yeares, *Acts* 7. 23, 24, 30 Now theſe ſeveral ſummes caſt up come to foure hundred $\left\{\begin{matrix}60\\90\\110\end{matrix}\right\}\left\{\begin{matrix}60\\80\end{matrix}\right\}$ 400.

In *Exod.* 12. 40, 41. and *Gal.* 3. 17. are foure hundred and thirty years reckoned. But that is from the firſt giving the Promiſe and Covenant to *Abram*, which was in *Ur* of the Chaldees, to the foreſaid time of their coming out of *Egypt*, which thirty yeares are thus made up; *viz.* five yeares in *Haran*, at the end whereof *Abram* was ſeventy five, *ch.* 12. 4. Thence ten yeares to the taking of *Hagar*, *ch.* 16. 3. Thence fifteen to the birth of *Iſaac* when *Abram* was one hundred yeares old, *ch.* 21. 5. And thus from the firſt Promiſe to their coming into *Egypt* were two hundred and twenty yeares. And their time in *Egypt* two hundred and ten yeares. And this I take to be the true and clear Account of theſe times. The particulars wherein I differ from the great Annotations and others, in this Account I do willingly ſubmit to the judgement of the learned.

V. 14. *Will I judge*] *Exod.* 7. 8, 9, 10, 12, 14. *chapters*, and *Pſal.* 78. 43, to 52. and 105. 27, to 37.

with great ſubſtance] *Exod.* 3. 21, 22. 12. 35, 36. 38.

V. 16. *In the fourth generation*] *Caleb* the ſonne of *Hezron* was the fourth generation from *Judah*, 1 *Chron.* 2 and *Aaron* and *Moſes* were the fourth from *Levi*, *Exod.* 6. 16, 18, 20.

V. 17. *A ſmoking furnace, and a burning lamp*] By which God did paſſe between thoſe pieces, *Jer.* 34. 18, 19. haply ſhadowing hereby their afflictions in the furnace of *Egypt*, *Deut.* 4. 20. and the burning buſh, *Exod.* 3. 2.

V. 18. *Have I given*] By Promiſe already, or this ſhewes the certainty of the Promiſe.

from the river of Egypt] *Sichor*, *Joſh.* 13. 3. *Jer.* 2. 18.

Euphrates] The Lands ſo far became Tributary in *Davids* and *Solomons* dayes, 2 *Sam.* 8. 3, *&c.* 1 *Kings* 4. 21. 2 *Chron.* 9. 26. If they poſſeſſed not all that was promiſed, the cauſe was in their breach of Covenant with God, not in Gods with them.

V. 19. *The Kenites, &c.*] Here are ten Nations reckoned. After uſually reduced to ſeven, *Deut.* 7. 1. *Acts* 13. 19.

CHAP.

CHAP. XVI.

Verſe 1. *Now Sarai*] Being ſeventy five years old, and *Abram* being eighty five when he took *Hagar*, *ch.* 12. 4. *ch.* 16. 3, 16. Fifteen yeares after, *Sarai* being then ninety, and *Abraham* one hundred they had *Iſaac*, *ch.* 17. 17.

an handmaid] Or bondmaid, *ch.* 21. 10, 12. Oppoſed to a free-woman, *Gal.* 4. 22.

an Egyptian] Of *Chams* poſterity.

Hagar] The Apoſtle allegorically makes her a figure of the Covenant of the Law on Mount *Sinai*, and of the earthly *Jeruſalem*, gendring to bondage; and *Sarah* of the Covenant of the Goſpel, and of *Jeruſalem* which is above, gendring to freedome, *Gal.* 4 22, *to the end of the chapter. Gal.* 3. 12, 14, 18, 22, 29.

V. 2. *Reſtrained me*] *Ch.* 20. 18. God had promiſed a ſeed to *Abram*, but not as yet unto *Sarai*; therefore doubting whether ſhe ſhould be the mother, ſhe ſets on foot this courſe; not lawful in it ſelf, *Mal.* 2. 15. The impediment ſhe alledgeth, why ſhe was out of hope of bearing childe, *ch.* 18. 11. was fifteen yeares after.

it may be] No certainty. But after *Sarah* had a Son by Promiſe, *ch.* 18. 10. *Gal.* 4. 23. *Rom.* 9. 9.

I may obtain] Thus *Rachel* and *Leah* did, and ſaid, *ch.* 30. 3, 6, 9. by the Law, *Exod.* 21, 4. Bond-ſervants-children were their Maſters.

V. 3. *Ten yeares*] Since he left *Haran*.

to be his wife] A ſecondary wife, a Concubine, *ch.* 25. 6. ſo *Keturah*, *Gen* 25. 1. 1 *Chro.* 1. 32. ſo *Bilha* and *Zilpa*, *Gen.* 35. 22. yet called wives, *ch.* 37. 2. inferiour to a lawful wife. This a fault and infirmity of faith in *Abraham* too.

V. 4. *Conceived*] Quickly, *v.* 16.

deſpiſed] *Prov.* 30. 21, 23. it ſeems by *Saraies* words, *v.* 5. in an high degree.

V. 5 *My wrong*] Likely *Abram* bear too much with *Hagars* inſolencie, and was the more tender of her becauſe ſhe was with childe by him. So the Iſraelites too paſſionate againſt *Moſes* and *Aaron*, *Exod.* 5. 21. and *Zipporah* againſt *Moſes*, *Exod.* 4. 26. either right thou my wrong, or beare the puniſhment thereof from God, yet otherwiſe ſhe made a patterne of wively obedience, 1 *Pet.* 3. 6.

V. 6. *Thy maid*] So he calls her ſtill, and ſo *Hagar* calls her Miſtreſſe, *v.* 8.

in thine hand] To correct her for her fault.

V 7. *And the Angel*] Chriſt, the Angel of the Covenant, *Mal.* 3. 1. called here Jehovah, *v.* 13. ſpeaking as God, *v* 10. called an Angel, *Exod.* 14. 19. 13. 21. 23. 20, 21, 22, 23 *Eſay.* 63. 9.

Shur] Towards *Egypt* her countrey, *Exod.* 15. 22. In this wilderneſſe her poſterity after dwelt, *chap.* 25. 17. 18.

V. 8. *Whence*] As *ch.* 3. 9.

V. 11. *Thy affliction*] Though her ſelf the cauſe of it.

V. 12. *A wilde man*] He after dwelt in the wilderneſſe as a Salvage, and was a warlike man, fierce and unruly, rough and rude, of ſuch courage, as to match all his oppoſers, *ch* 21. 20.

his hand] A quarrelſome man: he for booty by prey and pillage, they moſt to defend themſelves.

and he ſhall dwell] His ſeed be a ſeveral Nation from his brethren, border upon them, and they not able to overbear him, *ch.* 25. 9, 18. 37. 22.

V. 13. *Have I alſo, &c.*] Magnifying Gods mercy, for his careful eye and providence over her, for vouchſafing her to clear a ſight of him, and that even here in the deſert, which was more marvell then if it had been in her holy Maſters family, and that after her ſo ill carriage of her ſelf, and letting her yet live after it; many after the ſight of God were afraid, yea, ſome that they ſhould die, *Gen.* 3. 10. 32. 30. *Exod.* 3. 9. 24. 12. 33. 20. *Deut.* 4 33. *and*, 5. 24. *Judg* 6. 22. 13. 22. *Eſay* 6. 2. 5. *Luke* 5. 8.

V. 14. *Beerlehai-roi*] *i.e.* The Well of him that liveth and ſeeth me.

Kadeſh] *Kadeſh barneah*, *Numb.* 32. 8. 13. 26. *Deut.* 1. 19. 9. 23. *Joſh.* 14, 6, 7.

V. 15. *Abram called his name*] Therefore *Hagar* returned as the Angel commanded.

Iſhmael] Likely upon *Hagars* relation.

V. 16. *Eighty ſix*] See *Annot. on v.* 1. For the ſpace of thirteen yeares after this God keepeth ſilence, and ſpeaketh not to *Abram*, *ch.* 17. 1.

CHAP. XVII.

Verſe 1. *Appeared*] In a viſible forme, *v.* 22.

before me] As alwayes in my preſence, *Gen.* 5. 22. 48. 15. 1 *King.* 2. 4. 3. 6. 2 *Kings* 26. 3.

V. 2. *Make*] Renew or ſtabliſh, it being made, as, *v.* 7,

multiply] *ch.* 12, 2,

V. 3. *Fell on his face*] *v.* 17. In way of feare and reverence of gratulation and rejoycing.

and God talked with him] After he had lifted him up, as may appear out of the ſeventeenth verſe, where he is ſaid to fall upon his face again.

V. 4. *My Covenant is with thee*] *Ch.* 12. 2.

a father of many Nations] *Rom* 4. 16, 17. even all believing Chriſtians, *Gal.* 3. 28, 29. following *Abrahams* doctrine and example.

V. 5. *Abraham*] *i. e.* a high father of a multitude, *Nehem.* 9. 7. ſo *Jacobs* name changed to *Iſrael*, *ch.* 32. 28. *Eſay* 62. 2. *Rev.* 2. 17,

a father] *Rom.* 4. 17. *Gen.* 17. 6.

have I] *Ch.* 15. 8.

V. 6. *Kings*] As *Saul*, *David*, *Solomon*, *&c.* of the *Iſhmaelites*, *Midianites*, and *Idumeans*. Alſo the faithful Kings of the Gentiles, *Rev* 21. 24.

V. 7 *And thy ſeed*] Specially *Iſaac*, *v* 19. *ch.* 21. 12, 22. 7. 18 *Rom.* 9. 8.

everlaſting] In reſpect of the long continuance of the outward ceremony of Circumciſion; but for the ſpiritual part literally everlaſting in Chriſt, *Heb.* 13. 20. 9. 15. *Luke.* 1. 72, 73. 1 *Pet.* 1. 4.

a God unto thee] Herein conſiſteth the ſumme and ſubſtance of all; God himſelf wholly being applied to man for bleſſing and ſalvation, *Pſ.* 144. 15. exerciſing his perfections for mans happineſſe.

V. 8. *Wherein thou art a ſtranger*] *Acts* 7. 5. *Hebr.* 11. 9.

everlaſting] So, *Eſay* 60. 21. which for the earthly *Canaan* is to be underſtood conditionally, if his ſeed keep the Covenant, which they brake, and ſo kept it but for a time; Though the outward ſigne is changeable, yet the Covenant

nant it ſelf remaineth one in ſubſtance for ever, *Eſay* 63. 18. *Lev* 18. 28 20 22.

V. 10. *My Covenant*] Token of it, *v.* 11. ſo Covenant of Circumciſion, *Acts* 7 8. ſo the Lamb is the Lords Paſſeover, *Exod.* 12. 11. the bread the Lords body. It is called the ſeale of the righteouſneſſe of faith, *Rom* 4 11. ſealing on Gods part, that he would give them that promiſed ſeed the Meſſiah, and in him accept them, pardon and cleanſe them; and on their part, that they would believe in the Meſſiah, and as Gods peculiar people, mortifie their luſts, and be new creatures.

Every man-childe] The man is the head of the woman, from him the generation proceedeth, 1*Cor.* 11. 3, 8. women are baptized, *Act.* 8. 12.

Circumciſed] With ſhedding of blood, with ſhame and much paine, *Exod.* 4. 25, 26. *Gen.* 34. 25. It figured mortification, *Deut.* 10, 16. 30. 6. *Rom.* 2. 25, 29. 4. 11. *Phil.* 3. 3. *Col.* 2. 11, 13. See, *Lev* 26 41. *Eſay* 6. 10. *Jer.* 4. 4. 6. 10. *Lev.* 19. 23. *Heb* 9 22.

Circumciſed] By whom it is not ſpecified. *Abraham* did it, *v.* 23. And likely the Parents, Maſters or Magiſtrates did in caſe of neglect. *Zipporah* did it, *Exod* 4. 25.

V. 12. *Eight dayes old*] Though it fell on the Sabbath-day, *Joſh* 7. 22. Creatures till eight dayes old were unclean, not fit for ſacrifice, *Lev.* 22. 27. And ſo in mankinde, *Lev.* 12. 2. The ſame number of dayes in many other Levitical rites, *Lev* 8. 33, 35. 9. 1. 14. 8, 9, 10. 15. 13, 14 *Numb.* 6. 9, 10. *Ezech.* 43. 26, 27. And yet we reade, *Joſh.* 5. 2. &c. the day and Sacrament it ſelf neglected; and the Lord commanding *Joſhuah*, to circumcile all the males borne in the wilderneſſe, in that ſpace of fourty yeares wandring, at *Gilgal*. And haply ſickneſſe might put off circumciſion till time of health, *Hoſ.* 6 6.

V. 13. *Bought with thy money*] Heathen Proſelytes and their Infants, were hereby made capable and partakers of Gods Covenant.

in your fleſh] Genital part. To teach regeneration of nature, *Pſal.* 51. 7. to make an holy ſeed, *Ezra* 9. 2. 1*Cor.* 7. 14. Thus honouring that uncomely part, to beare the mark of the heavenly Covenant. Thus the fooliſhneſſe of God is wiſer then men, 1*Cor* 1. 23. 1*Cor.* 1. 23, 24.

V. 14. *Cut off from his people*] The Infant here can be in no fault, as not capable either of the command or contempt; He cannot be ſaid to break the Covenant, in the end of this verſe) that can do nothing that belongeth to the keeping of it. Neither was *Moſes* childe in danger of it, but the father, *Exod.* 4. 24. neither was the want of Circumciſion ſo perillous, except in caſe of contempt or wilful neglect, *Joſh.* 5 7. As likewiſe it was with the Paſſeover, enjoyned upon the ſame danger and penalty, *Exod.* 12. 14, 15. And yet omitted in the wilderneſſe, and put off upon occaſions to the ſecond moneth, *Numb.* 9. *v* 10, 11. 2*Chron.* 30. 2, 3. The penalty here then is laid upon that man, who not being circumcited in his Infancy, ſhould afterwards alſo wilfully and contemptuouſly neglect it; and upon thoſe by whoſe default Circumciſion of the Infant is omitted, as *Ezech.* 18. 20 Now the penalty of cutting off from his people here; is elſewhere in Scripture expreſſed in other caſes, with this variety; ſhall be cut off, *Lev.* 17. 4. utterly cut off, *Numb* 15. 31. cut off from *Iſrael*, *Exod.* 12. 15. cut off from my preſence, *Lev.* 22. 3. from the Congregation of *Iſrael*, *Exod.* 12. 19 from among the Congregation, *Numb.* 19. *v*, 20. from the midſt of my people, *Ezech.* 14. 8. in the ſight of their people, *Lev.* 20. 18 as in the caſe of *Moſes* before mentioned, cut off from the earth. And it is uſed as a threatening and penalty againſt divers ſorts of ſins and ſinners, againſt ſuch as eate leavened bread in the feaſt of the Paſſeover, *Exod.* 12. 15, 19. or forbear to keep that feaſt, *Numb.* 9. 13. or that eate fat, *Lev.* 7. 25. or blood, *Lev* 7. 27. 17. 10, 14. or that eate of the fleſh of the peace-offering on the third day, *Lev.* 19. 8. or that eat of the fleſh of ſacrifice, having their uncleanneſſe on them, or being uncleane, do not purifie themſelves, *Numb.* 19. 13. 20. or having touched any unclean thing, *Lev* 7. 20, 21. 22. 3. or that bring not their ſacrifice to the door of the Tabernacle of the Congregation to be killed there, and not elſewhere, *Lev.* 17. 4, 9. or that ſhall not afflict his ſoule on the faſt-day, the tenth day of the ſeventh moneth, *Lev.* 23. 29. or doth any work in that ſame day. or that defileth the Sabbath to do any work therein, *Exod* 31. 14. or that lieth with a woman in her ſickneſſe, *Lev.* 20. 18. or with a ſiſter, *Lev.* 20. 17. or an idolater, *Ezech.* 4. 8. or that gives of his ſeed to *Molech*, *Lev.* 20. 2, 3. 4 or that turneth after wizards and ſuch as have familiar ſpirits, *Lev.* 20. 6. or that doth ought preſumptuouſly, *Numb.* 15. 30, 31. All theſe are expreſſely threatened with, and ſentenced to this puniſhment. And the meaning of the phraſe is moſt uſually taken to ſignifie a cutting off by death, and it is ſo expreſſed, *Exod.* 31. 14. *Lev* 17. 4 20. 2, 3, 4 5. And muſt needs be ſo underſtood when it is uſed againſt grievous ſins and crimes, as againſt idolatry, witchcraft, inceſt, and ſins done preſumptuouſly, deſpiſing the Word of the Lord, and reproaching him. This penalty is to be inflicted by the Magiſtrates power no doubt: And in caſe of his faile, God himſelf threatens and undertakes to do it, *Lev.* 17. 10, 20. 2, 3, 4. 5, 6. 23. 30. And for th leſſer offences mentioned, they being wittingly and wilfully done in Gods Worſhip and ſervice, and againſt his plaine and peremptory command; I ſee not how they come ſhort of ſins of preſumption, *Numb.* 15. 30. which are doomed to death in the judgement of the learned upon that place. I conceive therefore that they fall ſhort, that by this penalty here, will underſtand no more, but that ſuch an offender is to be caſt off, and held for no Jew, but as an Heathen man. And they alſo that would apply this phraſe here, and in other places of the Old Teſtament, for the maintenance of Eccleſiaſtical Excommunication among the Jewes. The doubtfulneſſe of the meaning of the phraſe hath made me the more inquiſitive into it, I confeſſe, if not too tedious in it. However I leave all to better judgements. And for my part like not in things dubious to be too definitive.

V. 15. *Sarah*] Yet in the New Teſtament it is written *Sara*, without the [*h*] the Greek tongue having no [*h*] at the end of words.

V. 16. *Nations*] 1 *Pet.* 3. 6. *Jeruſalem*, which is above her anſwerable type, is the mother of us all, *Gal.* 4. 26.

V. 17. *Laughed*] For joy and wonder, *Rom.* 4. 17, 18, 19, 20, 21. as over-joyed and amazed at the promiſe which he believed, *Heb.* 11. 12. rejoycing even at the promiſed ſeed, *Joh.* 8. 56.

an hundred yeares old] *Rom.* 4. 19, 20, he did hope againſt hope. If *Abraham* married *Keturah* thirty ſeven years after this time, and had ſix children by her, then ſurely God ſhewed his power in renewing *Abrahams* vigour and ſtrength of body as the Eagles, *Pſal.* 103. 5. or it may rather ſeem that *Abraham* took *Keturah* in *Sarahs* life-time, within thoſe thirty ſeven yeares, between the birth of *Iſaac* and her death, ſeeing *Keturah* is called his Concubine, 1*Chron.* 1. 32.

V. 18. *Oh that Iſhmael*] *Ch.* 16. 10.

V. 19. *Iſaac*] Laughter, *Chap.* 21. 6.

V. 21. *My Covenant*] Thirteen times named in this chapter, *Luke* 1. 72,73, 74.

with Iſaac] *Ch.* 21. 12. *Rom.* 9. 7, 8. *Gal.* 3. 29.

at this ſet time] *Ch*, 18. 10. This was juſt a yeare before *Iſaacs* birth.

V. 22. *Went up*] Aſcending, vaniſhed out of his ſight; ſo from *Jacob*, *ch.* 35. 13. ſo from *Manoah* and his wife, *Judg.* 13. 20.

V. 23. *In the ſelf-ſame day*] Of the command, not eight dayes after.

V. 24. *When he was circumciſed*] By whom *Abraham* was circumciſed is not ſet down. But he is ſaid to circumciſe the reſt, *v.* 23. ſome ſay that now the Jewes uſe Chirurgions in this ſervice.

CHAP. XVIII.

Verſe 1. PLaines] O. Oak-grove.

of Mamre,] *Ch.* 13. 18. 14. 13. 23. 19.

V. 2. *Three men*] So, in his thought, and in appearance. But thus he entertained Angels at unawares, *Heb.* 13. 2. But one of them is called *Jehova*, 13, 14, 17, 20, 22. And after *Abraham* ſo acknowledgeth him, *v.* 25, 27. The other two were created Angels, *Ch* 19. 1.

V. 3. *Lord*] Speakes to one of them, in ſhew, the chief.

V. 6. *Three meaſures*] Jewes write that their meaſure, which they call *Seah*, the Greeks *Saton*, containes as much as one hundred fourty foure Hens egges, about two gallons and $\frac{1}{2}$ of our meaſure, three of theſe meaſures make an Ephah, containing about ſeven gallons, and $\frac{1}{2}$

V. 8. *And they did eate*] *Ch.* 19. 3. They had true bodies for the time, and did truly eate. Though a Spirit hath not fleſh and bones. *Luke* 24. 39. yet Spirits may, and by Gods diſpenſation ſometimes do aſſume humane bodies.

V. 9. *Where is Sarah thy wife*] Thus they begin to manifeſt themſelves to be more then men.

V. 10. *He ſaid*] *Jehova*, *v.* 13.

returne] Not by apparition again, but by performance of promiſe, *ch.* 21. 1.

according to the time of life] From this time, according as the time of life is between conception and birth; ſo many moneths as a woman goes with childe, *Rom.* 9. 9. This Promiſe argued more then men.

V. 11. *After the manner of women*] *Rom* 4. 19. *Heb.* 11. 11.

V. 12. *Laughed*] Not as *Abraham*, *ch.* 17. 17. but through weakneſſe of faith, and therefore it is reproved, *v.* 13. yet commended, *Heb.* 11. 11. after ſure ſhe did better recollect her ſelf, *Luk.* 1. 45. after ſhe laughed for joy, *ch.* 21. 6.

within her ſelf] Not outwardly and openly, which haply made her the more readily deny it.

V. 13. *And the Lord ſaid*] *Jehova* ſaid, Chriſt, ſo, *v.* 17. He knew her thoughts themſelves.

ſaying, ſhall I, &c] She uſed, if not the very ſame words, yet to the ſame ſenſe.

V. 15. *Denied, for ſhe was afraid*] Weakneſſes and failings in Saints.

V. 16. *Toward Sodom*] As going thither, the two Angels did ſo, *ch.* 19. 1.

V. 17. *Shall I hide*] *Amos* 3. 7. *Joh.* 15. 15. *Abraham* a Prophet, *ch.* 20 7. and a friend, 2 *Chron.* 20. 7.

V. 19. *He will command*] Duty of Parents, and Maſters of families, and example to them, *Gen.* 18. 1. *Deut* 6. 7. 11. 10. 32. 46. *Job* 1. 5. *Prov.* 6. 20.

V. 20. *Sodom and Gomorrah*] *Admah* and *Zeboim*, *Deut.* 29. 23. *Hoſ.* 11. 8.

V. 21. *I will go down and ſee*] God ſpeaks after the manner of men, as, *ch.* 11. 5, 7.

V. 22. *And the men*] Two of the three, *ch.* 19. 1.

ſtood yet before the Lord] Jehovah. This *Abraham* now knew.

V. 23. *Drew near*] A ſigne and fruit of faith in prayer, *Heb.* 7. 19. 10. 22.

V. 24. *Within the City*] Implying the like for the other three Cities.

V. 25. *That be far from thee*] That the righteous ſhould be as the wicked, taken away in juſtice, wrath and vengeance, as the wicked *Sodomites* here were; though in publick calamities they are ſometimes taken away, as the wheat is thraſhed with the chaffe, yet it is in mercy to them.

V. 32. *Ten*] *Jer.* 5. 1. God offers mercy if there were but one, *Eſay* 65. 8. ſometimes again he forbids his Prophets to pray for ſuch, *Jer* 15. 1. *Ezech.* 14 14.

CHAP. XIX.

Verſe 1. TWo *Angels*] Two of the three, *chap.* 18. 2, 22.

in the gate] As *Abraham* in the tent-door, *ch.* 18. 1. Both entertain Angels at unawares, *Heb.* 13. 2.

V. 2. *Behold now*] Now that the night is come on.

Nay] To try his affection, and haply they would have done ſo otherwiſe, to ſee the behaviour of the people, and their carriage, *ch.* 18. 21.

V. 3. *They turned in*] Upon his preſſing of them. A ſleight invitation may be ſeriouſly refuſed; and yet that which is preſſing be accepted afterwards; ſo, *Luke* 24. 28, 29. and this without Popiſh equivocation, or mental reſervation.

unleavened] For haſte. And ſo unleavened is to be underſtood, *ch.* 18. 6. See, *Exod.* 12. 39.

V. 4. *But before they lay down*] Likely the rare beauty of the two men (Angels) being ſoon noted and ſpread abroad occaſioned this.

all the people] So vile were they all.

V. 5. *called unto Lot*, *Eſay* 3. 9. proclaim their ſin, impudence.

know them] Hence that ſin is called Sodomy or Sodometry, as from *Simon* is the name Simony, *Acts* 8. 18. *Jude v.* 7. *Rom* 1. 23, *to* 27.

V. 7. *Brethren*] In nature, *Act.* 17. 26. *Eſay* 58. 7 *Gen.* 29. 4. 1 *Sam.* 30. 22, 23. And in neighbourhood.

V 8. *Two daughters*] Virgins; yet betrothed, *v.* 14. This ſinful in *Lot*, *Rom.* 3. 8. Neither had he ſuch power over his daughters, nor ought they to have yielded to him herein. Haply he might think and hope by this ſtrange offer, to take off their mindes, qualifie their preſent heat by ſome delayes, and alter them from their whole purpoſe by degrees. As *Reuben* ſought by his ſtrange offer, *Gen.* 42. 37. to alter his fathers minde, and ſo indeed brought him at laſt to let *Benjamin* go with them, *chap.* 43. 9, 10.

V. 9.

V. 9 *Stand further*] Spoken in disdain, as, *Esay* 65. 5.

needs be a Judge] Now and heretofore, 2 Pet. 7. 8.

pressed sore] To impudence they joyne violence, as, *Judg.* 19. 22. 20. 5. Their other sins are mentioned elsewhere, as, *Ezech.* 16. 49.

V. 11. *With blindnesse*] Such, as they could not see the door, though likely the house, and the way to their owne houses; so dazled, such a blindnesse likely as that of those *Aramites*, 2 *Kings* 6. 18. which could see to follow the Prophet, though they could not distinctly discern who he was, nor the way they went, nor the City whereto they came, *v.* 20. *Mar.* 8. 24. *Luke* 24. 16.

wearied themselves] Infinite impudence in sin.

V. 14. *Which married*] Shortly should, being about to marry them, and already betrothed, *Deut.* 22. *v.* 23, 24. *Mat.* 1. 18, 20, 23, 24, 25.

V. 15. *Which are here*] Possibly he had other daughters which were married, and were dead, or else refused and perished with their husbands. But this not so likely.

V. 16. *Laid hold*] *John* 6. 44.

V. 17. *That he said*] *Jehovah*; most likely, by the passages in the ensuing verses. He had now left *Abraham*, met them, and made himself known to *Lot*.

Look not] Thou, or any in thy company, *v.* 26. *Luke* 17. 22. See, *Luke* 9. 62. *Mat.* 24. 16, 17, 18. *Phil.* 3. 13, 14.

V. 19. *I cannot escape to the mountain*] In so hasty a flight make so long a journey, lest ere I get thither the judgement poured out should overtake me. His infirmity of faith and fearfulnesse, out of which he left *Zoar* also, *v.* 30.

V. 22. *I cannot*] *Mar.* 6. 5. *Exod.* 32. 10. *Deut.* 9. 14. *Gen.* 32. 26.

Zoar] Little, before *Bela*, *ch.* 14. 2.

V. 23. *The Sun was risen*] Hasty flight from break of day, *v.* 15. to Sun-rising and speedy execution of justice.

V. 24. *Then the Lord*] Jehovah from Jehovah. Suites well with a plurality of persons in the unity of the Deity.

brimstone and fire] *Luke* 17. 28, 29, 30. Fit judgement for their stinking burning lusts, and fire unnaturally descending, to punish their unnatural lusts. And this but a forerunner of their everlasting punishment, in that lake which burneth with fire and brimstone for ever, *Rev.* 21. 8. *Jude v.* 7.

V. 25. *Overthrew these Cities*] *Deut.* 29. 23 *Esay* 13 19. *Jer.* 50. 40. *Amos* 4. 11.

V. 26 *From behinde him*] Either *Lot* going before, and she following behinde him, looked back; or *Lot* coming hindmost to haste them forward, she looked back, behinde and beyond him.

a pillar of salt] A statue of salt; not such salt as will melt with raine, and turne into water, but a kinde of rockie mineral salt, which will endure all weathers, and serve for a lasting monument, *Numb.* 18. 19 2 *Chron* 13. 5. This place of this Plaine is called the salt sea, *ch.* 14. 3. Salt to season us with better wisdome, *Luke* 17. 32. 9. 62.

V. 27. *Stood*] *Ch.* 18. 2.

V. 28. *The smoak*] Before it was as the Garden of the Lord, *ch.* 13. 10. but now fearfully destroyed, *Psal.* 107. 34.

V. 29. *Remembred Abraham*] *Ch.* 12. 1. 14. 14. 16. 18. 23, &c. yet this excludes not a regard had to the righteousnesse of *Lot*, 2 *Pet.* 2. 7, 8.

V. 30. *In the mountain*] Whare the Lord appointed him first, *v* 17. so now he findes it had been best to have followed Gods Will at the first.

feared to dwell in Zoar, and he dwelt in a cave] Weaknesse of faith and other causes might occasion this feare.

two daughters] Maidens, *v.* 8.

V. 31. *In the earth*] She knew there were people in *Zoar*: and saw the judgement to be particular, not universal over the earth or *Canaan*: and that *Abraham* and his family were not far off. But she complaines, as for the present mured up in a cave, and in this solitary life, without society of any but themselves, like to be deprived of all hope of marriage; and this feare and passion blinding her, drives her to this desperate damnable course.

V 32. *Wine*] Which they had brought from *Zoar*, conceiving, that unlesse drunk he would never sin so foully.

perceived not] Drunkennesse drownes all understanding, sense and conscience. He did prostitute their chastity, *v.* 8. They overthrow his. This just, as from God, though evil in them. He righteous in *Sodom*, and almost Sodomitical here.

seed of our father] They seem to be greedy of having children of their own kin, and not of the faithlesse and cursed Nations. And by giving the names of *Moab* and *Ben-ammi*, *v* 37, 38. even to boast of it.

V. 37. *Moab*] The Moabites idolaters, neighbours and enemies to the Israelites, yet *Ruth* a Moabitesse and our Saviour came of her.

V. 38. *Ben ammi*] Sonne of my people. Ammonites like the Moabites to the Israelites. Many foule faults and infirmities in *Lot*, and yet pardoned upon repentance, and he commended, 2 *Pet.* 2. 7.

CHAP. XX.

Verse 1. *Hence*] From the Plaines of *Mamre*, *ch.* 18. 1. There it is likely he had now lived about fourteen yeares, *ch.* 13. 18. 14. 13.

between Kadesh and Shur] *Ch.* 16. 14, 7.

Gerar] *Ch* 10. 19. Hither *Isaac* came to sojourne, *ch.* 26. 1, 6. and after went from *Gerar* to the valley of *Gerar*, *v.* 17.

V. 2. *She is my sister*] *Abraham* falls into the same sinne the second time, *ch.* 12. 13. And so *Jehoshaphat* in joyning with *Ahab*, and after with *Ahaziah*, reproved both times, 2 *Chron.* 9. 2. 20. 37.

Abimelech] The common or usual name of the Kings of the Philistines, *ch.* 26. 1. *Psal* 34. *title*. See, *Annot.* on *ch* 12. 15.

V. 3. *God came*] *Psal.* 105. 14.

in a dream by night] Dreams natural are not much to be heeded, as being full of vanities and deceits, *Eccles.* 5. 3, 7. *Esay* 29 7, 8. *Job* 20 8. Dreames are sometimes by the illusions of Satan, as to the false Prophets, *Deut.* 13. 1, 3, 5. *Jer.* 23. 25, 27. 27. 9. 29. 8. *Zach.* 10 2. *Jude v.* 8. Dreames are sometimes supernatural, sent of God, and bring their evidence and assurance with them: God thereby signifying what he would, or what men should do. And thus God sends dreames sometimes upon extraordinary occasions to wicked men, as here

to *Abimelech*; and so to *Laban*, *Pharaoh*, and his butler, and baker, to the *Midianite*, *Judg.*7.13. to *Nebuchadnezzar*, to *Pilates* wife, *Mat.*27.19. And all these, for the good of his own servants and people. And chiefly God sends them to his choice servants themselves, as to *Jacob*, to *Solomon*, to *Daniel*, to *Joseph* the sonne of *Jacob*, to *Joseph* the husband of the blessed Virgin. And this was one of the ordinary meanes whereby God revealed his Will unto his Prophets, *Numb.*12.6. *Joel* 2.28. *Acts* 2.17. Under which colour *Saul* complaines of the want of them, 1*Sam.* 28.15.

a dead man] A condition and exception is implied, *v.*7. So, *Jonah* 3.*v.*4. *John* 3.18. The Lord had now struck him and his, *v.*17,18. And here tells him the cause.

V.4 *Near her*] Nor touch her, *v.*6. being hindred by Gods plague and sickness, *v.*17,18.

a righteous Nation] Seeing it on his family, *v.*17,18. and fearing it on all his people and subjects. As they sometimes smart for the Princes sinne; so, *ch.*34.24. 2*Sam.* 24.17. so threatened here, 27.

V.5. *Even she her self said*] It was even *Sarahs* sinne also.

integrity] Yet he had a wife, *v.*17 but haply he thought Polygamy no sin.

V.6. *Withheld thee*] Gods restraining grace in the wicked, giving meanes to stay from evil, *Gen.* 31.7. 1*Sam.*25.26. *Gen.*35.5 *Exod.*34.24. And again sending delusions when it pleaseth him, for the punishment of sin, 2 *Thes.* 2.7.

against me] Though wronging in it both *Abraham* and *Sarah*, *Psal.*51.4.

V.7. *A Prophet*] *Psal.*105.15. To whom God familiarly revealed himself and his Will, and who foresaw Christs day, *ch.* 18.17,18,19. *John* 8.56. Some Prophets foretel this to come; some only interpret Scripture, as, 1*Cor.*14.3,29. 31,32. *Rom.*12.6. *Aaron* is called *Moses* Prophet, *i.e.* Interpreter, *Exod.*7.1.

and he shall pray for thee] Prayer for others is the work of a Prophet, *Jer* 14.11. 15.1. 27.18.

V.12. *Indeed she is my sister*] See, *Annotat.* on *chap.* 11.29.

V.13. *When God caused me*] In the Hebrew it is, when they, even God, or the gods caused *errare facerent Deus*, So, 2*Sam* 7.23. Here *Elohim* is coupled with a word plural, expounded singularly, *Josh.*24.19.

V.16. *Thy brother*] As thou calleſt him. This summe is 62.li. 16. sh.

a thousand pieces of silver] *i.e.* shekels usually where silver is set down, and not the kinde, shekels are understood, as, *Numb.* 7.13. where in the end shekels are named. And where shekels are set down, and the mettal not expressed, there silver is understood; so, *Exod.*30.13,15. compared with *Exod.* 38.25,26. The common shekel is 1.sh. 3.d. The shekel of the Sanctuary 2. sh. 6.d. *i.e.* $\frac{1}{2}$ ounce. In gold 15.sh. $\frac{1}{2}$ shekel is a *Bekah*, *Exod.* 38.26. $\frac{1}{4}$ is mentioned, 1*Sam* 9.8. which is the Romane penny, and Grecian drachma, our 7.d. ob. (still counting upon the sacred shekel) A common shekel is ten *Gerahs*, our 1.sh.3.d. The Kings shekel 1.sh.10.d.ob. The sacred shekel is 2.sh. 6.d. Shekel comes of *Shakal*, weighing; whence haply come our skole, or skale to weigh; they used of old to weigh money. A sacred shekel is twenty *Gerahs*, *Exod.* 30.13. A *Gerah* weighed sixteen barley-cornes, and is our 1.d.ob. Or shekel or the Chaldee Selang, our shilling seemes to come. The Greeks translate shekels didrachmaes, or double drams

a covering of the eyes] Covering of the eyes and face with a vaile, is a signe of the wives subjection, and of the husbands power, *Gen.*24.65. 1*Cor.*11.3,6,7,10. He is the Guardian of thy chastity to cover thee from the eyes and lusts of all others.

Thus she was reproved] These are rather *Moses* words, then *Abimelech*; here a Heathen King schooles her, to her greater shame.

V.17. *Healed Abimelech*] Therefore there was some further punishment, then the closing up of the womens wombes by barrennesse, which was a thing that could not in so short a time, either be perceived as a judgement, or discerned as a cure upon *Abrahams* prayer.

CHAP. XXI.

Ver.1. *Visited*] This word signifieth Gods remembrance, care, providence, performance of what he hath spoken, be it good or evil, in justice, as, *Exod.*20.5. or in mercy, for blessings temporal or spiritual. Here, for performance of his promise of a childe to *Sarah*, *ch.*17.19,21. 18.10,14.

V.2. *Conceived*] Hereupon her faith commended, *Heb.* 11.11.

at the set time] *Ch.*18.10,14. Hereupon *Isaac* is said to be borne by promise, *Gal.* 4.23,28. *Isaac* borne at *Gerar*.

V.3. *Isaac*] So appointed by God, *ch.*17.19.

V.4. *Being eight dayes old*] On the eighth day, *chap.* 17.12.

V.5. *An hundred yeares old*] *Ch.* 17.1.

V.6. *Laugh*] For joy now, *Esay* 54.1.66.10. *Gal.*4.27. not out of diffidence, as, *ch.*18.12,13,15. Laughing is taken for mocking, or laughing to scorne, *v.*9.

V.7. *Who would have said*] So, *Esay* 49.21. *Rom.* 4.18.

children] As daughters for daughter, and sonnes for sonne, *ch* 46.7,23.

V.8. *Weaned*] So *Samuel*, 1*Sam.*22.23,24. It is not said at what yeare of his age.

feast] Fitter at that time then at the time of birth or Circumcision.

V.9. *Mocking*] Laughing to scorne, mocking him as their young Master, and he that must forsooth be heire of all. And likely his mother *Hagar* had some hand in it, as being not free from an envious eye, and repining at the jollity of this feast; and therefore she is cast out too. So, *ch* 19.14. *Ezech.*23.32. *Nehem.*2.19. 4.1. This mocking here was in some malignant bitter way, which so highly incensed *Sarahs* wrath. St. *Paul* calls it a persecution, *Gal.*4.29. So *Cham* his mothers Progenitor derided his own father, *ch.*9.22.

V.10. *She said*] By the Spirit of God, and God confirmes it, *v.*12. And *Paul* saith not that *Sarah*, but the Scripture speaks it, *Gal* 4.30. Her saying was not only passionate, but prophetical.

this bondwoman and her sonne] *Gal.* 4.22, 23, 24, 25, 30, 31.

not be heire] Under this inheritance Heaven was figured, *Gal.*3.18,29.

V.12. *And God said*] By night, *v.*14. God approves *Sarahs* minde and Will, it was not then only her passion that ruled her.

the Lad] *Ishmael* was now about seventeen or eighteen

years

years old, *chap.* 19.24. 25. 21.5.

in Isaac shalt thy seed be called] And not from *Ishmael*. The promised seed and spiritual prerogatives shall be entailed upon him, *Rom.* 9.7,8.

V. 14. *Bottle of water*] Scant in those dry deserts.

and the childe] See *Annot.* on *v.* 12

wandered] Lost her way in those deserts towards *Egypt*.

of Beersheba] So first called, *v.* 31.

V. 15. *Cast the childe*] Being sick and fainting for thirst.

V. 16 *The death*] Such extremity they were come unto in the wilderneſse.

V. 17. *And God heard*] In accompliſhment of his Promiſes, *ch.* 16.10, 12. 17.20.

where he is] Though he be caſt out of his fathers houſe, and here in ſuch miſery.

V. 18. *And hold him in thy hand*] Not lay him on thy back.

V. 19. *Opened her eyes*] Withheld before from ſeeing it, by grief or ſome other reaſon; or as it was with the two diſciples going to *Emmaus*, *Luke* 34 16,31. and *Eliſhaes* ſervant and the *Aramites*, 2*Kings* 6.17,18,20.

V. 20. *Dwelt in the wilderneſſe*] *Ch.* 16.12.

archer] And ſo a Warriour, ſhooting with the bowe being uſed in war, *ch* 48.22. 49.23,24. *Pſal.* 44.6. *Joſh.* 24.12. 2*Sam.* 1.22. 1*Kings* 22.34.

V. 21. *Paran*] Nigh to *Sinai*, through which the Iſraelites went, *Numb.* 10.12. A part of that wilderneſſe is called *Kedar*, from one of *Iſhmaels* ſons of that name, *ch.* 25.13. *Pſ.* 83.6.

his mother] The mothers right in marrying her childe; ſhe choſe an Egyptian as her ſelf was one.

V. 22. *At that time*] While *Abraham* dwelt at *Gerar*, *ch.* 20.1. and after *Iſaacs* weaning.

that Abimelech] *Ch.* 20.2.

V. 23. *If thou ſhalt lie unto me*] *Gen* 14.23. An imperfect ſpeech, implying an imprecation if he ſhould deal deceitfully with him. For an oath calls God both as a witneſſe of the truth, and an avenger of the untruth. This imprecation is ſometimes expreſſed, as, *Ruth* 1.17. 2*Cor.* 1.23.

V. 24. *I will ſwear*] *Heb.* 6.16. *Abrahams* right to the land of *Canaan*, was but for the future, after foure generations, *ch.* 15.13,16.

V. 25. *A Well of water*] Of great uſe in that dry Southerne part of *Canaan*. And therefore ſuch ſtrife about them, *v.* 30. *ch* 26.15,18,19,20,21,22,25,32.

V. 27. *And Abraham took ſheep*] Likely gifts were in uſe at the making of Covenants Or he did it in requital of *Abimelechs* gifts, *ch.* 20.14.

V. 30. *That they may be a witneſſe*] To prevent future controverſie about this Well, *v.* 25. ſo an heap of ſtones is made a witneſſe, *ch.* 31.46 48.

V. 31. *Beerſheba*] The Well of the oath, or of ſeven, with relation to the ſeven lambes. It was afterward in the Southerne part of the lot of the tribe of *Judah*, toward the coaſt of *Edom*, *Joſh.* 15.21,28. 1*Kings* 19.3. *Nehem.* 11. 25,27. yet ſeemes to be allowed to the tribe of *Simeon*, which was within the inheritance of the tribe of *Judah*, *Joſh.* 19.1. 2.1. *ch.* 4.24,28. It is oft oppoſed to *Dan*, as to the Northerne part of *Canaan*. There is a Well, Wilderneſſe and City of this name, all joyning together. As *Abraham* dwelt here, and made this Covenant, and digged this Well: ſo after *Iſaac* dwells there, makes a Covenant, and digs again the Well, and renewes the name, *chap.* 26.23,33. And *Jacob* dwelling there with his father, went thence to *Laban* in *Haran*: and going into *Egypt*, with all his family comes thither, there ſacrificeth and hath a viſion. And yet at laſt in the dayes of King *Uzziah* or ſooner, it became a ſeat of ſome ſolemn idolatry, *Amos* 8.14. 5.5.

V. 32. *a Covenant*] Such Covenants lawful with Heathens and Idolaters; ſo, *ch.* 31.44.

V. 33. *Grove*] Of Oakes, as intending long to dwell here. *Abraham* dwelt under the ſhadow of trees in the Plaine of *Mamre*, *ch.* 18.4,8. Here it ſeems he intends it for a religious uſe, for the place of prayer and exerciſe of Gods Worſhip, as not being a thing yet forbidden. But after in *Moſes* time, when God had choſen a place of Worſhip, God ſtrictly forbids this, not to plant a grove of any trees near the Altar of the Lord, and commands ſuch groves to be cut down, and threatens grievouſly ſuch offenders; yet hardly were Gods people kept from this ſin and idolatry, but they planted groves, placed their idols, ſerved them, even as the *Canaanites* and other Heathens did, *Deut.* 12.2. Thus it was in the times of the *Judges*, *ch.* 3.7. In the times of the Kings of *Iſrael* throughout, 2*Kings* 17.16. ſpecially in the reignes of *Jeroboam*, 1*Kings* 14.15. and of *Ahab*, whoſe Queen *Jezebel* had foure hundred Prophets of the groves, that did eate meat at her table; yea, and in the reignes of ſome Kings of *Judah*, ſpecially of *Ahaz* and *Manaſſeh*. But the godly Kings of *Judah* cut them down, pluck't them up, or burnt them, as *Jehoſhaphat*, *Hezekiah* and *Joſiah*. And *Aſa* put down his Grandmother *Maachah* from being Queen, becauſe ſhe had made an idol in a grove.

V. 34. *Many dayes*] Till *Iſaac* was offered, *ch.* 22.19. And how long after we know not.

CHAP. XXII.

Verſe 1. AFter *theſe things*] How long a time it is not certain. But that *Iſaac* was then able to bear the wood of the burnt-offering, *v* 6. I know not why any can fix it upon the thirty third yeare of *Iſaacs* age.

God did tempt Abraham,] Not by ſeeking to ſeduce him to evil, ſo God tempts no man, *Jam.* 1. 13. But ſo our own luſts and Satan do, *Jam.* 1. 14. 1 *Cor.* 7. 5. who is therefore called the Tempter, *Mat.* 4. 3. 1 *Theſ.* 3. 5. God doth it to try by experiment what is in man, what faith in Gods Promiſes, what obedience to his Will; as men ſometimes uſe to make experiments of the faithfulneſſe of their friends. Not yet that God is ignorant of what is in man, but to make it the better known to himſelf and others. So, *Exod.* 15. 25. 16.4. *Deut.* 8. 2, 16. 13. 3. Indeed God and Satan may both have an hand in one and the ſame tentation, as in *Davids* numbring the people, 2 *Sam.* 24. 1. 1 *Chron.* 21. 1. But to far different ends; both Satan and wicked men tempted our Saviour often in the Goſpels, with an evil minde, to an evil end. And the ſinful Iſraelites are ſaid often to tempt God, by making doubt and trial of his preſence, Providence, Wiſdome, Power, and ſo by unbelief and murmurings, tempting and provoking him to wrath. And ſo *Ananias* and *Sapphira* tempted the Spirit of the Lord. And *Paul* gives the caveat that we tempt not Chriſt, 1 *Cor.* 10. 9. And again tentations are taken for troubles, afflictions, perſecutions, which try the truth

and ſtrength of God s graces in his children. And ſo if God lead into temptation, *Matth.*26.13. he will with it give you the iſſue and outgate, 1*Cor.*10.13. Here God doth ſo with *Abraham*, in a marvellous trial of his faith and obedience.

V.2. *And he ſaid*] In ſuch a manner, as he could not doubt but it was God, and no Satanical illuſion.

thy only (ſonne) Iſaac] Only in thy family, *Iſhmael* was gone, and we never read he returned, but to the burial of his father, *ch.*25.9. And it ſeems at this time *Abraham* had not taken *Keturah*, or had no children by her. Thy only *Iſaac* that childe of Promiſe, *Heb.*11.18. Thy only begotton ſon, *Heb.*11.17. namely of *Sarah*, thy lawful wife, the free woman.

whom thou loveſt] Above all; and that for many good reaſons.

land of Moriah] Here afterwards *Solomon* built the Temple, 2*Chron.*3.1. *Moriah* had this name afterwards, upon the occaſion in the fourteenth verſe.

a burnt-offering] Not that God intended he ſhould do it. But this was for trial of his rare faith and obedience, and that in a moſt extraordinary way and manner. For indeed here all that was in *Abraham* as a Man, Father, Husband, Believer, Profeſſor of Religion, were put to trial, *Heb.*11.19.

one of the mountaines] It was a mountainous countrey, *Pſal.* 125. 2. The mountaine or hill *Sion* was cloſe by it.

V.3. *Roſe up early*] It ſeemes the command was given in the night. Here in this ſtrange trial is his ſtrange, and ready quick obedience.

and went] From *Beer-ſheba*, in the land of the Philiſtiues, *ch.*21.31,33,34. and *v.*19. of this chapter.

God had told him] More particularly then at firſt, *v.* 2. 4, 9.

V.4. *The third day*] Either he went leiſurely, or ſome occaſions might let and hinder him in his travel.

V.5. *Abide you here*] Leſt they ſhould hinder him.

lad] The ſame word uſed of *Joſeph* when he was thirty yeares old, *ch.* 41.12. and of *Joſhuah* when he was fifty three yeares old, as appears in that he lived fourty yeares in the wilderneſſe, and ſeventeen yeares after *Moſes* death, and his whole life was one hundred and ten, *Joſh.* 24.29. and ſo of *Benjamin*, *Gen.*43.8. when at that time he had nine or ten ſons, *ch* 46.21. And ſo of *Abſalom* at the time of his death, 2*Sam.*18.29.

and come again to you] He ſpeaks this as a man aſtoniſhed and amazed, or in humane frailty, or as Prophet, (as *Caiaphas* did, *John* 11.49,50,51.) not knowing or meaning what his words would bear, *Heb.*11.19. and ſo, *v.*8.

V.6. *And laid it upon Iſaac*] *Iſaac* a type of Chriſt in many things. Chriſt the only Sonne of his Father, Well-beloved Son in whom he is well-pleaſed, the promiſed ſeed, bore his Croſſe, was bound, ſacrificed, meekly ſubmitted, being obedient unto death, roſe again, as *Iſaac* from the Altar.

V.9. *And bound Iſaac*] Telling him, no doubt, at this time Gods whole command; and he having only his fathers word for it, yet readily ſubmits and obeyes.

V.10. *To ſlay his ſonne*] *Heb.* 11.17,18. *James* 2. 21, 22,23.

V.11. *And the Angel*] Chriſt the Angel of the Covenant, who ſpeaks of himſelf as God, *v.* 12. ſweareth by himſelf, and promiſeth as God, and is called *Jehovah*, *v.*16, 17,18.

Out of Heaven] So to *Hagar*, *ch.*21.17.

V.12. *Lay not thine hand*] *Heb.*11.19. God accepts the Will for the deed, 2*Cor.*8.12. Againſt idolaters ſacrificing their children, both Jewes and Gentiles haply upon this pretended example.

V.13. *Behinde him*] Likely that way the Angels voice ſounded.

a ram] This is for the Lamb mentioned, *v.*7,8. This he took as ſent from God, 1*Pet.*1.19.

V.14. *Jehovah Jireh*] The Lord will ſee, or will be ſeen, anſwerable to that, *v.*8. *Mori-Jah* is of the ſame ſignification, ſo *Jehovah-Niſſi*, *Exod.*17.15. *Jehovah Shammah*, *Ezech.*48.35.

in the Mount of the Lord it ſhall be ſeen] The meaning of the proverb is, that in due time and place God will help and provide for his children, and they ſhall ſee it.

V.16. *By my ſelf have I ſworne*] *Heb.* 6.13, 14,17,18. Sometimes God doth ſwear by his Soul, *Jer.*51.14. by his Holineſſe, *Amos* 4.2. by his Name, *Jer.*44.26. And all this is to ſwear by himſelf.

ſaith the Lord] Thus ſaith Chriſt of himſelf. In like manner, *Pſ.*2.7.

for becauſe] Not for the merit of this prompt obedience. The Promiſe was freely made afore. *ch.*12.2. 13.16. 15. 5. 17.2,4,5,6,16. But as an occaſion of repeating and confirming the Promiſe, finding him rightly qualified, and to encourage him and others to the execution of faith and obedience.

V.17. *In bleſſing*] Surely under the name bleſſing is meant the Promiſe of eternal ſalvation.

thy ſeed] *Iſaacs* poſterity, *ch.*21.12.

poſſeſſe the gate] *Ch.*24.60. where all publick places were for conſultation, for judgement, *Job* 31.21. *Deut.*22.15, 21.19. *Amos* 5.12,15. and which were the ſtrongeſt fortifications. The meaning is, thy ſeed ſhall ſubject them, and bring their ſtrength and government under command; their holds and cities, *Mat* 16.18.

V.18. *In thy ſeed*] Chriſt. So the Apoſtle applies it, *Gal.*3.16,18. *Jer.*4.2. *Pſ.*72,17.

Beer-ſheba] *Ch.*21.31,33,34.

V.20. *Milcah*] *Ch.*11.29. *Abraham* ſends thither for a wife for *Iſaac*, *ch* 24.15,47.

V.21. *Uz*] In this land *Job* dwelled, *Job* 1.1. There is another *Uz*, *ch.*10.23. and another, *ch.* 36.28.

Buz] *Job* 32.2. dwelt by his elder brother *Uz* in *Arabia*, *Jer.*25.20,23,24.

Kemuel the father of Aram] *Aram* throughout the Bible, is turned in Greek *Syria* and *Syrians*, as *Mizraim* is *Egypt*, and *Cuſh Ethiopia*.

V.22. *Bethuel*] *Ch.*24.15.

V.23. *Rebekah*] *Iſaacs* wife, *ch.*24.15,67. For this cauſe chiefly is this Genealogy here ſet down.

V.24. *And his Concubine*] An half wife, ſometimes called by the name of a wife, yet not ſolemnly betrothed, nor taken with dowry, nor Partner in the Government of the family, but ſubject to the lawful wife, and whoſe children did not inherit, *ch.*16.6,9. 25.5,6. 21.10. 1*Kings* 11.3. yet *Bilhahs* and *Zilpahs* did extraordinarily, becoming Heads of Tribes.

CHAP.

CHAP. XXIII.

Verſe 1. *Theſe were the yeares of the life of Sarah*] How long any other woman lived is not recorded in Scripture. She lived fixty yeares in *Ur*, five in *Haran*, twenty five in *Canaan*, (almoſt all) before ſhe had *Iſaac*, and thirty ſeven after in *Canaan*, moſt at *Gerar* and *Beer-ſheba*, until her death in *Kiriath-arba* or *Hebron*.

V.2. *Kiriath-arba, the ſame is Hebron*] *V.19. Judges* 1.10. This city was firſt called *Mamre*, *ch.*13,18. Here *Abraham* and *Iſaac* ſojourned; and hither *Jacob* came to his father *Iſaac*, after his returne from *Laban*, *ch* 35.27. This afterwards fell by lot in the tribe, and mountain or hill-countrey of *Judah*, *Joſh.*15.54. And was given to the Prieſts for a City of Refuge, *Joſh.*20.7. But the fields of the City (excepting the ſubuths,) and the villages thereof were given to *Caleb*, *Joſh.* 21.11,12,13,14,15.

and Abrahem came] Out of his own Tent into *Sarahs* Tent, for they had ſeveral Tents, ſeparated from each other, *ch.*24.67. So, *ch.*31 33. It is poſſible that *Abraham* had not removed his dwelling from *Beer-ſheba* to *Hebron*, but that *Sarah* upon ſome occaſion travelling thither, there from home fell ſick and dieu. And that from *Beer-ſheba Abraham* ſhould come and mourne for her, and take order for her burial. But it is not likely ſhe ſhould ſo travel in her extream old age, nor ſo likely he would have in that manner buried her there, if they both had not removed and dwelled there, it being their ancient place of habitation. And wherever *Abraham* had been, as at *Beer-ſheba*, as at *Hebron*, he muſt have bought an inheritance, if any he would have for any uſe, he being but a ſtranger and ſojourner in the land, *Acts* 7.5.

to mourn and to weep] So our Saviour wept for *Lazarus*, *John* 11.35. but it muſt be with moderation, as in hope and belief of the Reſurrection, 1*Theſſ.*4.13. A little letter is here in the Original to note his moderation in weeping without exceſſe.

V.3. *Stood up from before his dead*] Where likely he had ſitten a while on the earth, *Job.*2.12,13 *Eſay* 47.1.

the ſonnes of Heth] The Governours and Elders of the *Hittites*, the inhabitants of *Hebron*, of the progeny of *Cham*, *ch.*10.15.

V.4. *Sojourner*] *Heb.*11.13,14,16.

a poſſeſſion] Leave to purchaſe it.

burying place] *Abraham* having lived ſixty two yeares in this land, yet never purchaſed foot of inheritance, till now a burying place. This was a kinde of taking poſſeſſion of this promiſed land, *Eſay* 22.16. or a kinde of pledge or propherical ſigne that his poſterity ſhould come and inherit the land, as *Jeremies* buying his Uncles field was a ſigne of the Jewes returne into the poſſeſſion of this land, *Jer.* 32. This made *Jacob* give charge to be buried here. And *Joſeph* to have his bones carried into this land, not a foot; by Gods gift, *Acts* 7.5.

bury my dead] Sowe it as ſeed in the ground, till the Reſurrection, where they reſt, as in their beds, till their change come.

out of my ſight] Death makes lovely *Sarah*, the deſire of his eyes, now loathſome to his ſight.

V.6. *A mighty Prince*,] *ch.*21.*v.*22.

V.9. *For a poſſeſſion*] Though they offered him the free uſe of the choice of their ſepulchres, *v.* 6. yet he had rather pay for a propriety, then hold ſuch a community with the heathen.

V.9. *Machpelah*] Before *Kiriath-arba*, or *Hebron*, or *Mamre*, *v.*17,19

V.10. *And Ephron dwelt*] Or ſate, being preſent in that aſſembly, though likely not known by face to *Abraham*, *v.*8.

at the gates of the City] There Aſſemblies uſed to be and places of Judicature, *v.* 18. *ch.* 34. 20. *Deut.* 17.5. 21.19. 22.15,24. 25.7. *Ruth* 4.1,11. and in many other places, *Prov.*31.23.

V.13. *If thou*] Wilt give it; or, be that *Ephron*.

I will give] *v.*9. The like ſtriving in kindneſſe is between *David* and *Araunah*, 2*Sam.*24.21, 22,23,24.

V.15. *Shekels of ſilver*] See, *ch.*20.16. The common ſhekel little more then our ſhilling, *viz.* three pence, foure hundred common ſhekels come to twenty five pounds; ſome make the common ſhekel to be one ſhilling eight pence; and the Royal or Kings ſhekel to be one ſhilling three pence, 2 *Sam.*14.26.

V.16 *Weighed*] Money paid by weight, not by tale, ſo, *ch.*43.21. *Eſay* 55.2. *Jer.*32.9. *Zech.*11.12.

V.17 *And the field of Ephron*] This is not that mentioned, *Acts* 7.16.

were made ſure] By payment and Witneſſes, without Deeds and Writings; after Writings were uſed, *Jer.* 32. Now hardly will skilful Writings ſerve the turne.

V.18. *For a poſſeſſion*] And monument to poſterity, without diſtruſt of Gods Promiſes, or a renunciation of his own right, he buyeth a parcel of the land for his preſent neceſſity. The time of poſſeſſion, according to the grant and promiſe being not yet come.

V.19. *Buried Sarah*] And ſo after himſelf was buried there: and *Iſaac* and *Rebecca*, *Jacob* and *Leah*, *ch.* 25.9, 49.31. 50.13. They teſtifying hereby their faith in Gods promiſes, for the inheritance of this land, and of the heavenly *Canaan* figured by it, *Mat.*27.7.

V.20. *A burying place*] A ſeemly care is to be had of burial places.

CHAP. XXIV.

Verſe 1. *Was old*] One hundred and fourty yeares old, as may be gathered out of *chap.*25.20.

V.2. *His eldeſt ſervant*] Moſt likely his Steward *Eleezer*, *ch.* 15.2. And this not without *Iſaacs* conſent, he being now fourty yeares old.

thy hand under my thigh] So *Jacob* required of *Joſeph*, *ch.*47.29. It is a ſigne of ſubjection, 1*Chron* 29.24. yet in Scripture the moſt frequent ceremony uſed at ſwearing, is the lifting up the hand, as, *ch.*14.22. *Exod.* 6.8. *Numb.* 14.30. *Deut.*32.40. *Ezech.*20.15. *Dan.*12.7. *Rev.*10.5,6. The cuſtome of ſeveral countreys and religions hath been, and is very various for rites and geſtures in this caſe. That *Abraham* by this geſture here ſhould have any relation to the promiſed ſeed, to proceed out of his lomes, is a reach, I feare, too far fetch't.

V.3. *Sweare*] A thing lawful; forbidden in vain, and light cauſes, and ſuch was *Herods* oath to the dancing damſel, *Mar.*6.23. forbidden in ordinary communication, *Mat.*5.34,37. *James* 5.12. But in weighty cauſes we may ſwear, and being thereunto lawfully called and warranted; ſo here. And ſo for ratification of Covenants and Promiſes of importance, ſo did *Abraham* and *Abimelech*

ſware, *ch.*21.31. ſo *Iſaac* and *Abimelech*, *ch.*26.31. ſo *Jacob* and *Laban*, *ch.* 31.53. ſo *David* and *Jonathan*. 1 *Sam.*20.17. And ſo God commands it, for removal of ſuſpitions of jealouſie, *Numb.*5.21. of theft, *Exod.*22. 11. 1 *Kings* 8.31. 2 *Chron.*6.22. And ſo many men in Scripture, upon weighty cauſes did lawfully require an oath, ſo did *Abraham* of his ſervant, *Jacob* of *Eſau*, *Gen.* 25.33. and of his ſonne *Joſeph*, *Gen.*47. 31. *Rahab* of the ſpies, *Joſh.*2.12. *Samſon* of the men of *Judah*, *Judg.*15.12. *Saul* and the Egyptian of *David*, 1 *Sam.*24.21. and 30.15. *Nebuchadnezzar* of *Zedekiah*, 2 *Chron.*36.13. And many in like caſes freely and voluntarily gave their oathes; ſo *Moſes* to *Caleb*, *Joſh.*14.9. *David* to *Bathſheba*, 1 *Kings* 1.13. *Gedaliah* to the remnant of *Judah*, 2 *Kings* 25.24. King *Zedekiah* to *Jeremy*, *Jer.*38.16. The reaſon and end of all is, to aſſure men the more of faith and truth in words and promiſes; for in an oath men call God to be both a witneſſe of the truth, and an avenger of the lie, and breach of promiſe. And ſo an oath bindes the ſoule with a bond, *Numb.*30.2. And hereupon the godly, to binde themſelves the more to God, and his ſervice, and good duties, have ſworne to the Lord, ſo *David* to finde out an houſe and place for Gods habitation, *Pſal.* 132.2. ſo the Prieſts, Levites and all *Iſrael*, to reforme the ſtrange marriages, *Ezra* 10. 5. ſo King *Aſa* and all the people entred into a Covenant to ſeek the Lord, and they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets 2 *Chron.*15.12,13,14. yea, God himſelf is mercifully pleaſed ſo far to condeſcend, as to ſwear unto men for their better aſſurance, and the confirmation of their faith in the truth of his promiſes, *Heb.*6.12,—18. ſo he ſware to *Abraham*, *Iſaac* and *Jacob*, *Gen.*24.7. 26. 3. *Exod.*6.8. *Luke* 1.73. ſo to *David*, *Pſal.*89.49. And ſometimes in wrath, to ratifie his threatenings againſt ſinners, ſo, *Pſal.*95.11. *Heb.*3.11. In ſacred account then is the bond of an oath, *Heb.*6.16. it muſt be carefully taken, in truth, in righteouſneſſe, and in judgement, *Jer.* 4.2. Not vainly or falſely, Gods wrath is great againſt ſuch oathes and oath-breakers, *Exod.*20.7. *Levit.*19.12. *Hoſ.* 4.2. 10.4. *Jer.*23.10. *Ezek.*17.15,—21. *Zech.*5.3,4. *Mal.*3.5. It was *Peters* ſinne for which he wept ſo bitterly, *Matth.*26.74,75. we muſt feare an oath, *Eccleſ.*9.2. though it be taken to men, yet it is called the oath of God, *Eccl.*8.2. *Ezek.*17.10. and therefore the godly man, though he ſweareth to his own hurt, yet changeth not. *Pſal.*15.4. Though the *Gibeonites* beguiled *Joſhuah*, and the Princes of *Iſrael*, yet ſay they, we muſt let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them. *Joſh.*9.15,19,20.

by the Lord] It is a part of our duty, and Gods Worſhip, to ſwear by Gods Name, *Deut.*6.13 10.20. *Eſay* 45.23. 65.16. *Jer.*12.16. *Pſal.*63.11. ſo *Jacob* ſware to *Laban* by the feare of his father *Iſaac*, *Gen.*31.53,42. we muſt not ſwear by falſe gods, *Joſh.*23.7. *Jer.*12.16. not by *Baal*, by the ſin and idol of *Samaria*, the manner of *Beerſheba*, by *Malcham*. Againſt ſuch Swearers God threatneth his judgements, *Jer.* 5.7. *Amos* 8.14. *Zeph.*1.5. nor muſt we ſweare by the creatures as if they were God, or we had power over them as our own, to pawn them on the truth of what we ſay, *Mat* 5.34,35,36. and *ch.*23.16, 18,20,21,22 *James* 5.12.

of the daughters of the Canaanites] *ch.*9.25. 10.15. 15. 16,21. ſuch was the ſin of the old world, *ch.*6.2. This was *Rebekahs* grief at *Eſau*, and feare, leſt *Jacob* ſhould do the like, *ch.*27.46. 28.1,2. Leſt by marrying with idolaters his ſonne or ſeed ſhould be drawn from God, *Deut.* 7. 3, 4. And ſpecially he would not have his ſeed and blood mixed with that curſed Nation, whoſe blood his poſterity was to ſhed without pity, and to ſucceed in their place according to Gods Promiſe. Therefore *Moſes* forbids any Covenant with them; neither would *Abraham* buy with them, *ch.*23.6,20.

V.4. *Unto my Countrey*] the City of *Nahor* in *Meſopotamia*, *v.*10. *Haran* or *Charran* (not *Ur*) *ch.*29.4. Here was the trueſt Worſhip of the true God, next to that in *Abrahams* family, though indeed very much corrupted. *Laban* being an idolater, *ch.*31.30,53. and after *Jacobs* marriage there alſo, ſome of that race in his family were not altogether free, *ch.*31. *v.*19,32. 35.2,3,4.

V.5. *Muſt I needs bring*] In caſe the woman will not yield to marry *Iſaac*, to leave her countrey and come dwell in *Canaan*, but that he muſt yield to go and dwell there, in that caſe he deſires direction, and to know what his oath bindes him unto.

bring] *Iſaac* having undertaken to his father to be guided by him, and this ſervant in the buſineſſe of his marriage bring him by perſwaſion.

again] Not that *Iſaac* had been there before, but *Abraham*, as, *ch.*15.*v.*16.

V.6 *Beware*] Yield not to any ſuch condition. They there are too corrupt in Religion; and my ſonne muſt not by going to dwell elſewhere, in a kind, renounce ſo the land of Promiſe. He muſt live here rather as a ſtranger and ſojourner by faith as himſelf had done, *Hebrewes* 11.9.

V.7. *His Angel*] A miniſtring Spirit, *Heb.*1.14. for thy direction and protection.

V.8. *Clear*] So, *Joſh.*2.17.

V.10. *Maſter*] Or Lord. Theſe two termes in Scripture are uſed indifferently, *Mat.*17.4. compared with *Mar.*9.5.

all the goods] *V.*2.53. *ch.*39.4.

ten camels] Numerous in thoſe countreys, 1 *Chron.* 5.11. ten here, and ſervants to attend them, *v.*59. and lading no doubt for them. This argues *Abrahams* wealth, and the ſervants truſt. And it was fit for ſo long a journey, and to carry preſents and gifts, *v.*53. and that the kindred might ſee his Maſters great eſtate.

Meſopotamia] Between *Tygris* and *Euphrates*, called *Padan-Aram*, *ch.*25.20. *Aram* in the New Teſtament is uſually called *Syria*, *Mat.* 4.24.

City of Nahor] See *Annotations* in *ch.*11.31. as Chriſts City, *i.e.* wherein he dwelt, *Mat.*9.1.

V.11. *Kneel down*] As the cuſtome of thoſe Camels was, to reſt them, and to load and unload.

V.12. *And he ſaid*] In his heart, *v.*45.

Good ſpeed] *V.*42. proſper my way. *Luke* 10.31. the word chance is uſed.

and ſhew kindneſſe] This kindneſſe, in the words following.

V.14. *Let it come to paſſe*] No doubt this came into his minde by the ſpecial inſtinct of Gods Spirit, *v.*7. as that of *Gideon*, *Judg.*6.17,37. and that of *Jonathan*, 1 *Sam.* 14. 9. without like warrant we may not attempt the like.

V.15. *Before he had done ſpeaking*] So, *Eſay* 65. 24. *Dan.*9 23.

her Pitcher] Thus women employed in mean ſervices, *v.*11.13. yea, great and good women, as here, and, *ch.*18.6. and, 29 9. *Exod.*2.16.

V.17. *Ran to meet her*] *v.*13. but had removed a little aloof off to give way to *Rebekah*, and to mark her.

V.22. *Took a golden ear-ring*] To give her, as taking or receiving, *Pſal.*68.19. is expounded giving, *Eph.* 4.8. He puts the ear-ring upon her face, *v.*47. after he had asked whose daughter she was.

Shekel] See *Annotat.* on *ch.*20.16. and on *ch.*23.15. Half a shekel is called *Bekah*, *Ex.*38.26.

V.26. *Worshipped*] *v.*52. *ch.*22.5. *Exod.*4.31. This is more then kneeling, or bowing of the head. This is a proſtrating of the whole body, a falling down upon the face to the ground, *Pſal.* 95.6. *Luke* 5.12. compared with *Mat.*8.2.

V.27. *Brethren*] Kinsfolk, *v.*48. *ch.*13.8.

V.28. *Mothers houſe*] It ſeems the cuſtome of thoſe times and places, was for the women to dwell in tents and houſes apart by themſelves, *v.*67. *ch.*31.33.

V.32. *And he ungirded*] i. e. *Laban.*

and water to waſh] *Ch.* 18.4. *1Tim.*5.10. In thoſe hot countreys men uſed to go barefoot, or with ſandals, open above.

V.33. *I will not eate*] *Eph* 6.5,6,7,8.

V.47. *Upon her face*] Some were worne in the eare, ſome on the forehead which hanged down to the noſe, *Ezech.*16.12. *Eſay* 3.21.

V.48. *Daughter*] Grandchilde.

V.49. *Kindly and truly*] Mercy and truth joyned, *ch.* 47.29. *Joſh.*2.14. *Prov.*3.3. *Pſal.*85.10.

V.50. *Then Laban* and *Bethuel*] The ſonne ſet before the father, as having the chief managing of all, by reaſon of his fathers age, *v.*55.

bad or good] Nothing at all againſt it, *chap.* 31. 24,29.

V.51. *As the Lord hath ſpoken*] As we plainly ſee by the whole carriage of this buſineſſe, *v.*15. *2Sam.*16.10.

V.57. *As her mouth*] About this motion for her ſudden departure.

V.59. *Her nurſe*] *Deborah*, *ch.*35.8. Great is the tenderneſſe of the affections of nurſing fathers, and nurſing mothers, *Numb.* 11.12,13. *1Theſ.*2.7. *Eſay* 49,22. *2Sam.* 4.4.

V.61. *And followed the man*] *Pſal.*45.10.

V.62. *Lahai-roi*] *Ch* 16.14. 12.9. 25.11. in the wilderneſſe of *Beerſheba*, *ch.*21.14,33,34.

he dwelt] Not apart from his father, but with him. That Well was not far from *Beerſheba* where *Abraham* dwelt, *ch.*21.14,33,34.

V.63. *To meditate*] Or pray, or both, ſo the word ſignifieth, *Pſal.*77 3,6.12. 119.15.

V.65. *A Veile*] A ſigne of modeſty and ſubjection, *1Cor.* 11.5,6,10. The cuſtome was to bring the ſpouſe veiled to her husband. The face was covered ſometimes for grief and mourning, as in *Davids* mourning for *Abſalom.* Sometimes by others in token of wrath and judgement, as when *Hamans* face was covered. Somtimes in way of feare and reverence, as *Elias* covered his face, *1Kings* 19.13.

V.67. *Sarahs Tent*] Women, it ſeems, had their tents apart, *ch.*31.33. And *Sarahs* Tent and furniture, it ſeems, was reſerved for *Iſaacs* wife.

and took Rebekah] By ſolemnity of marriage, in the fourtieth yeare of his life, *ch.*25.20.

loved her] *Eph.*5.25,28.

after his mothers death] Three yeares before, *ch.* 17.17. 23.1. Dear and durable was his affection toward his mother.

CHAP.

CHAP. XXV.

Ver. 1. *Then again*] Whether in *Sarahs* life-time cannot certainly be determined. The ſacred ſtory mentions nothing of *Keturah* or her children, till now after *Sarahs* death. And the words here ſeem to give it to be after her death. And *Sarah* in her life-time not enduring *Hagar* and *Iſhmael.* would hardly have endured another. And *Iſaac* when offered is called his only ſon. And yet on the other ſide, *Keturah* is called a Concubine, implicitely, *v.*6. and expreſly, *1Chron.*1.32 And though a Coucubine be called a wife, yet I finde not that a legitimate wife, as ſhe ſhould be after *Sarahs* death, or a ſecond wife, is called a Concubine. And the words of *Abrahams* ſervant ſeeking a wife for *Iſaac*, *ch.*24.36. compared with *v.*5,6. of this chapter, ſeem to reflect on *Keturahs* ſonnes in *Sarahs* life-time. And which is moſt of all, if *Abraham* did not take her to wife till after *Sarahs* death, then he muſt be one hundred thirty eight, and likely one hundred and fourty yeares old when he married her, and after that begat ſix ſonnes of her, whereas the Apoſtle ſaith, that fourty yeares before that time, his body was dead for begetting of children, *Rom.*4.19. *Gen.*17. 17. 18.12. If then it were after *Sarahs* death, it muſt be ſaid, that God did renew unto him that maſculine ſtrength, and vigour of body, after fourty yeares, by an extraordinary bleſſing, in a marvellous, if not miraculous manner, and that to make good his Promiſe of multiplying *Abrahams* ſeed, *ch.*17.5. in others alſo, though principally in *Iſaac.*

V.2. *Medan*] *Ch.*37.36.

Midian] *Numb.*25 6,17.

Shuah] *Job* 2.11.

V.3. *Sheba*] *Job* 1.15.

V.4. *Midian*] *Numb.*31.18. *Judg* 7.25. 8.5.

children of Keturah] And Grandchildren.

V.5. *To Iſaac*] As being his only heire and childe of Promiſe, *ch.*21.12. a figure of Chriſt and Chriſtians, *ch.*24.36.

V.6. *Concubines*] *Hagar* and *Keturah.*

and ſent them away from Iſaac] Becauſe he was to be the heire of *Canaan.*

Eaſtward] *Arabia Syria*, *Job* 1.3. *Job* likely came of *Keturah*, *Judg.*6.3. 7.12.

V 7. *One hundred ſeventy five yeares*] *Ch.*15.15. *Heber* (of whom he was called an *Hebrew*, *ch.*14.13.) outliving him. And *Jacob* and *Eſau* were then fifteen yeares old, *v.*26. *ch.*21.5.

V.8. *Gathered unto his people*] *V.*17. which implies the immortality of the ſoule, and ſo the phraſe of gathering to their fathers, *Judg.* 2.10. *Heb.*11.23.

V.9. *Iſaac and Iſhmael*] *Iſhmael*, though never received again into *Abrahams* family, yet dwelt not ſo far off, but might heare of his fathers death, and come to his burial.

V.11. *Bleſſed Iſaac*] Entailed the bleſſing and Promiſes made to *Abraham* on him, *ch.* 17.19

Lahai-roi] See, *ch.*24.62.

V.12. *Generations of Iſhmael*] *ch* 16.10,12. 17.20. much exceeded *Iſaacs*, *1Cor.*15.46.

Nebaioth] He and his brethren ſeated in *Arabia*, *Eſay* 21.13. 60 7. *Ezech.*27.21. *Jer.*49.28.

V.15. *Tema*] *Job* 2.11.

V.16. *Twelve Princes*] *Ch.*17.20. Like the twelve ſonnes of *Iacob*.

V.18. *Havilah*] *Ch.*2. 8. an ample region in *Arabia*, not that Havilah in *India*.

Shur] *Ch.*16.7 *Ex.*15.22.

died in the preſence] His brethren ſurviving him, *ch.* 16.12.

V.20. *The Syrian*] So, *Luke* 4.27. *Aramite* is tranſlated *Syrian* by our Saviour.

Padan-Aram] Called *Aram-Naharaim*, *ch.* 24.10. ſometime *Padan* only, *ch.*48.7. This is *Meſopotamia* of *Syria*, diſtinguiſhed from *Aram-Zobah*, *Pſ.*60. tit.

V.21. *Intreated*] Often, no doubt.

barren] Twenty yeares, *v.*20,26. many good women in Scripture barren a long time.

V.22. *Strugled*] A miſery to her, and a myſtery in her, *v.*23.

if it be ſo, why am I thus?] A ſpeech of paſſion: why prayed I? why conceived I? or why is this ſtrange ſtrugling in my wombe, more then in other women?

to enquire of the Lord] By her prayer, or by ſome Prophet, as her father in-law *Abraham*, *ch.*20.7. or *Heber*, yet living.

V.23. *Two Nations*] *Eſau* and *Iacob*, the virtual roots and Original of two Nations, *Edomites* and *Iſraelites*.

two manner of people] Differing and diſagreeing one from and with another, differing in Religion, Lawes, Manners, Affections, jarring, at variance.

ſhall be ſtronger] So *Eſau* ſtronger then *Iacob*, *ch.* 27. 3. 32.4,6,13. and *ch.*33.3. And a long time the *Edomites* were more potent then the *Iſraelites*, *Numb.* 20. 18,20.

and the elder ſhall ſerve] So the *Iſraelites* ſubdued the *Edomites*, *2Sam.*8.14. *1Kings* 22.47. *Obad.v.*17,18. And ſpiritually *Iacob* got the birth-right, *v.*33. and *Eſau* deſpiſed it, *v.*34. and he got alſo the bleſſing, *ch.*27, 29,36. The Lord in *Malachi* proceeds further, ſaying, Though *Eſau* was *Iacobs* brother, yet I loved *Iacob* and hated *Eſau*, *Mal.*1.*v.*2,3. whence the Apoſtle gathereth the doctrine of Gods free grace, in the election of ſome, and reprobation of others, before the doing of good or evil, *Rom.*9.*v.*10,11 12,13. Likely *Iſaac* did not rightly underſtand this Prediction; but *Rebekah* did, which made the one ſeek ſo much to favour *Eſau*, and the other *Iacob*.

V.25. *Red*] A ſigne of the cholerick and cruel diſpoſition, found in him and his poſterity, *ch.*27.40,41. *Obad.*1.10. *Ezech.*25.12. His meat red, *ch.*25.30. his land red, *ch.*32.3.

all over] With red haire all over his body, *ch.*27.11.

his name Eſau] That is, made, perfected, as if he were borne a man rather then a childe.

V.26. *Took hold on Eſaus heele*] As if he would have pulled him back, that he might be borne before him, or as if he would overthrow and ſupplant him. A divine preſaging what would afterward come to paſſe, *v.*23. This ſtriving for the grace and preheminence of the birth-right, the Prophet mentioneth, *Hoſ.*12.3,4.

Iacob] An holder by the heele or ſupplanter, *chap.* 27.36.

V.27 *A cunning hunter*] Somewhat like *Iſhmael* or *Nimrod*, valourous, fierce.

a plaine man] A good plaine man, living a plaine ſhepherds life, keeping home and looking to houſhold-affaires, *ch.* 4.20. and a ſincere plain-dealing man, without guile, though at his mothers inſtance and urging, he uſed too much deceit in getting the bleſſing, *ch.*27. Shepherds kept in Tents. And ſuch was *Iacobs* trade and his childrens, *ch.*46.34.

V.28. *Becauſe he did eat of his veniſon*] By ſeeing his officiouſneſſe to pleaſe his fathers palate, his father might take it as a ſigne, that he did greatly reverence, reſpect and love him, and that he would prove the moſt able and active, the fitteſt for great emploiments, and the beſt and ſtouteſt ſtay and ſupport of their family; yet all this was but carnal, and not ſo ſuiting to the divine oracle, on the behalf of *Iacob*, *v.*23.

V.29. *Sod pottage*] This though a ſmall matter, conduceth yet, and is ſubſervient to that divine Promiſe, *ch.* 27.29. *2Sam.*8.14.

V.30. *Red*] Red is doubled in the Hebrew, and pottage omitted; to note *Eſaus* haſte, and his eagerneſſe of appetite, in his extremity of fainting, after that meat which his eye firſt pitched upon, (there being other meat, no doubt, in his fathers houſe) and haply fancied too by him for the colour ſake, if there were not alſo ſome cordial in it, as ſaffron or other like thing, which gave it that extream red colour.

called Edom] Or *Ædom*; *Adam* ſignifieth red, redborne, *v.*25. and now ſo greedily deſiring red broth, and ſelling for it his birth-right, got him this nick-name, and brand for it.

V.31. *Sell me this day thy birth-right*] The honour of the firſt-borne was great. God in honour calls *Iſrael* his ſonne, his firſt-borne, *Exod.*4.22. and ſo *Ephraim*, *Jer.* 31.9. as firſt choſen by him of all people to be his peculiar people, *Ex.*19.4,5. *Deut.*32.11,12. *Pſ.*89.27. yea, Chriſt is called the firſt-borne among many brethren, *Rom.*8. 29. This birth-right advanced them to be higheſt in their Parents affections, *Zech.*12.10. to be firſt in honour next their Parents, *ch.*49.3. to be Governours of the family under them, *ch.*4.7. *2Chro.*21.3. to the Prieſthood, after the fathers death, at leaſt till *Moſes* time, *Numb.*8.14,15. 10.18. to a double portion, *Deut.*21.17. to omit, that it might be an outward ſign or pledge of being one of thoſe firſt-born, which are written in Heaven, *Hebr.*12.23. They being peculiarly conſecrated to God in after-times, *Exod.*22.29. Theſe rights and priviledges, or the moſt of them, together with the Oracle, *v.*23. might move *Iacob* to catch at any advantage to gain the birth-right: and did move him too to ſeek it, in a way not altogether ſo lawful, as to deny his brother neceſſary relief in his extremity, except upon ſuch hard termes: upon ſuch a pinch to drive him for ſuch a price to ſo unjuſt a bargain.

V.32. *At the point to die*] With this preſent hunger, with dangers in hunting wilde beaſts.

V.33. *Swear*] See *Annot.* on *ch.*24.3.

V.34. *Bread and pottage*] One morſel of meat, *Hebr.* 12.16.

of lentiles] A mean kinde of graine, a kinde of pulſe, *2Sam.*17.28. *Ezech.*4.9.

eate and drink] Never troubled at all for what he had done, *1Cor* 15.32.

deſpiſed] Irreligiouſly and profanely, *Hebr.* 12. 16. Though poſſibly ſelling ſo precious a thing, for ſo poor a price, he might have a purpoſe to recover that by force, which was got from him by fraud. And therefore he pleads his birth-right after this to his father, *ch.*27.32.

CHAP.

CHAP. XXVI.

Verſe 1. BEſides the *firſt famine*] *Ch* 12.10.
Unto Gerar] From the Well *Lahai-roi*, *ch.*25 11, near *Beerſheba*, *ch* 21 14. 33.34.

V.2. *Into Egypt*] As thy father did, and by his example thou mindeſt to do.

V.3. *I will give*] To thee as a ſojourner, to thy poſterity as owners, by way of propriety, poſſeſſion and hereditary right.

all theſe countreyes] Poſſeſſed by ſo many Nations, *ch* 15.18,19,20,21.

to Abraham thy father] Thy ſelf being preſent, *ch*.22. 17,18.

V.4. *Stars*] See *Annot.* on *ch* 15.

Seed] Meaning Chriſt, *Gal.*3.6,18.

V.5. *Becauſe that Abraham obeyed*] On mans part there are conditions required, and by the aſſiſtance of Gods grace performed and graciouſly accepted, and mentioned as if there were ſome cauſality in them, for Gods acceptance and performance of his part. *ch* 22.16. See the *Annotat.*

V.6. *And Iſaac dwelt in Gerar*] Where he was borne, *ch.*20.1. 21 2.

V.7. *She is my ſiſter*] As his father did through frailty, *ch.*12.13,19. 20 2,5,12,13. This true in a ſenſe, as, *Jer.*3.7,9. *Ezech.*16.46. *Mat.*12.50. *Rom.*16 1. 1*Cor.* 7.15. *Jam.*2 15. But untrue in their intent.

V.8. *Looked out*] As *David* ſaw *Bathſheba*, 2 *Sam.* 11. 2.

ſporting] *Deut.*24.5. *Prov* 5.18,19.

V 9. *Of a ſurety ſhe is thy wife*] So holy and unblameable was *Iſaacs* life, that worſe then this *Abimelech* never ſuſpected.

V.10. *What is this*] By this paſſionate expoſtulation he ſheweth, how greatly adultery, if not, diſſimulation too, were condemned by heathen morality, *ch.*20.9.

guiltineſſe] Both ſin and puniſhment, *Lev.*5.5,6.

V.11. *Toucheth*] So, *v.*29. *ch.*20.6. *Joſh* 9.19. *Ruth* 2.9. *Pſ.*105.15. *Prov.*6.29. *Zech.*2.8.

V.12. *An hundred fold*] *Mat.*13 8,23.

V.14. *Envied him*] *Eccl.*4 4. *Pſ.*122.10 *Job* 5.2.

V.15. *The Philiſtines had ſtopped*] Contrary to Covenant and Oath, *ch.*21.30,31.

V.17. *Valley of Gerar*] *V.*6.

V.18. *After the names by which his father*] Renewing the ancient good names, and altering idolatrous names, *Numb* 32.38. The names of idols are not to be heard out of our mouthes, *Ex.*23 13. *Pſ.*16.4. *Deut.*12.3. *Hoſ.* 2. 17.

V.21 *Situah*] Hatred or ſpight. Hence Satan hath his name.

V.23. *To Beerſheba*] The famine being ended, he returned to the place whence the famine had driven him, the place of his fathers dwelling. See, *Annot.* on *v.*1. and on *ch* 21.31.

V.24. *And the Lord appeared*] As it ſeems to comfort him againſt the envious dealings of the Philiſtines. So, *ch.*15.1.

the God of Abraham] Therefore *Abraham* lives in ſoul, *Mat.*22.32.

V.25. *An Altar*] *Ch.*12.7,8. 13.4,18.

V.26, *Then Abimelech*] As, *ch.*21.*v.*22.*&c.* Theſe may be thoſe ſame men. This hiſtory is to be compared with that.

Ahuzzath] More then in *ch.*21.*v* 22.

V.27. *Seeing ye hate me*] *Prov.*16 7.

V. 28. *And they ſaid*] See *Annotat.* on *chap.* 21. 22,23.

an oath] And execration, as *ch.*24.41.

V.29. *That thou wilt*] With a curſe if thou ſhalt, ſo, *ch.*21 23. in the margin.

the bleſſed] *Ch.*24.31. This is ſpoken to further the Peace and Covenant deſired.

V.30 *Feaſt*] Uſed at Covenants, *ch.*31.54.

V.32 *Concerning the Well*] *V.*25.

V. 33. *Shebah*] Oath.

Beerſheba] *Ch.*21.31 Here the name of the City. This Well was formerly ſo called by *Abraham*, *ch.*21.31. But having been ſtopped by the Philiſtines, and now opened again by *Iſaacs* ſervants, the old name is again impoſed upon the ſame occaſion.

V.34. *Fourty years old*] He married thirty ſix yeares before *Jacob*. At fourty years old alſo *Iſaac* married, *chap.* 25 20.

Judith] *Eſaus* wives and their fathers had ſeveral names, *Gen.*36.2. Both *Hittites* the worſt ſort of *Canaanites*, *Ezech.*16 3. contrary to the cares and commands of his father, mother and grandfather, *ch.*24.3. and *v.*35. of this chapter, and *ch* 27 46. and *ch.*28.1,6,8.

CHAP. XXVII.

Verſe 1. *Iſaac was old*] One hundred thirty ſix, or one hundred thirty ſeven yeares old; As is rightly gathered and proved in the great late *Annotat.* upon this place. For *Iſaac* was ſixty yeares old when *Jacob* was borne, *ch.*25.*v.*26. And *Jacob* was at this time ſeventy five or ſeventy ſix yeares old, when he got the bleſſing and fled to *Laban*. See the *Annotat.* on *ch* 29.21

and his eyes were dimme] So *Jacobs*, *ch.*48.10. ſo *Elies*, 1*Sam.* 3.2,4,15. *Iſaac* lived blinde fourty foure yeares at leaſt, *ch.*25.28.

V 4 *That my ſoule*] He would by that feaſting chear up his ſpirit againſt dulneſſe, or any diſtemper, that he might be the more fit inſtrument of the Spirit of God; ſo *Eliſha* calls for a minſtrel, to allay his paſſion againſt *Jehoram*, prepare his minde, compoſe his ſpirit, and fit it for a divine motion of Gods Spirit by Prophecie, 2*Kings* 3.15.

may bleſſe thee] In faith before the Lord, by the Spirit of the Lord, *Hebr.* 11.20. ſome bleſſe men, by praying to God to bleſſe them: So, *Luke* 6. 28. Some by pronouncing a bleſſing upon them, by vertue of their calling, and warrant of Gods Word. So the Prieſts bleſſed the people, *Numb* 6.23, to the end. Some by the Spirit of Prophecie foretelling the bleſſings ſhould come upon them; ſo *Jacob* bleſſed *Ephraim* and *Manaſſeh*, *ch.*48. 9,15,16, 20. and the twelve tribes, *ch.*49.28. and ſo did *Moſes* likewiſe, *Deut.*33.1 And ſo *Iſaac* intends to bleſſe *Eſau* here. And doth bleſſe *Jacob* and *Eſau*, *v.*27,28,29 39,40. and *Jacob* again, *ch.*28.3,4.

Thee] *Eſau*. *Iſaac* being left in this point to his owne ſpirit, out of his carnal judgement and affection, he intends the bleſſing to *Eſau*, to tranſmit the inheritance of the bleſſings and promiſes made to his father unto *Eſau*, as his firſt-borne; either not mindful of the divine O-

racle, *ch.*25.23. Or understanding it, not of their persons, but of their posterity. But Gods Providence, serving it self upon the better faith and illumination of *Rebekah*, and by her meanes doth disappoint *Isaacs* purpose, and he by his free grace and singular favour, transfers the blessing upon *Jacob*.

V.6. *And Rebekah spake*] Being soundly grounded that the blessing belonged to *Jacob*; and seeing now her husband going about to give it to *Esau*, she labours to disappoint his errour, though by wayes not so warrantable, unlesse she were moved by some secret instinct of Gods Spirit.

V.7. *Before the Lord, before my death*] In his presence, and by his power and authority, who will ratifie this my last Will and Testament, *Heb* 11.20.

V.12. *I shall bring a curse*] For my deceiving, *Deut.* 27.18. *Jer.*48.10. *Mal.*1.14.

V.13. *Upon me be thy curse*] She was over-confident, using such ill meanes, though in a good cause, and trusting to the Oracle.

V.15. *Goodly raiment*] Perfumed or kept sweet, *v.*27. not likely to be holy robes received from their Ancestors, and kept for the first-borne to minister in.

which were with her] Not with *Esaus* wives.

V.16. *Skins upon his hands*] His face by a beard and haire, might be much like *Esaus*.

V.19. *I am Esau*] It is in vaine to labour to excuse *Jacob* here and hereafter from divers lies, deceipts and dissemblings.

V.20. *Brought it to me*] *Ch.*24.12. one lie draweson another.

V.27. *The smell of his raiment*] Aromatick odours, and spices for perfume, abounded in those countreys.

V.27. *As the smell of a field*] With flowers, fruits and vines, *Cant.*2.13. 4.14. 7.13.

V.28. *God give thee*] A Prayer and Prophecie. And these promises of earthly blessings were types of spiritual blessings, extending to all that was included in the Promises and Covenant made to and with *Abraham*, *Deut.* 33.28. 8.8.

V.29. *Let people serve thee*] From *Jacob* came *Judah*; 1 *Chron.* 5. 2. *Gen.* 49. 10. *David* subdued many Nations.

be Lord over thy brethren] Hereby he confirmes to him the right of the first-borne.

thy brethren, and let thy mothers sonnes]

Cursed] *Ch.*12.3. *Numb.*24,9. The efficacy of the blessing here, did not depend upon the intention of *Isaac*, And no more doth the truth and efficacy of the Sacrament depend upon the intention of the Minister.

V.33. *Trembled*] As one perplexed, astonished, between wonder and feare lest he had done amisse.

Yea, and he shall be blessed] By that trembling as by a bit and bridle, God restraines him from revoking the blessing. And recollecting himself he doth now by faith re-establish it, *Heb.* 11. 20. And after more advisedly, *chap.* 28. 3, 4.

V.34. *Exceeding bitter cry*] Yet found no place of repentance, no way to change his fathers minde, to recal what he had done, though he sought it carefully with tears, *Hebr.*12.17. *Prov.*1.24,28.

V.35. *Thy blessing*] Which I intended thee, and by birth-right pertained to thee.

V.36. *And he said*] These words shew no true repentance in *Esau*.

he took away] Nay, *Esau* sold it and despised it, *ch.*25. 32,34.

my blessing] Not his then, when the birth-right was none of his.

V.37. *Thy Lord*] *V.*29.

and what shall I do?] As if he should say, comparatively, all other blessings are nothing.

V.39. *The fatnesse of the earth*] Not unlike that, *v.*28. Mount *Seir* was such a place, *Josh.* 24.4. By faith *Isaac* blessed *Esau* concerning things to come, *Hebr.*11.20. yet *Canaan* far surpassed *Idumea*. Besides that *Canaan* was a type of the heavenly *Canaan*.

V.40. *And by this sword shalt thou live*] With warres and troubles defend thy state and countrey, *Mat.* 10.34. And not enjoy peace as *Jacob*, *Deut.* 33. 27, 28. *Esay* 2.4.

and shalt serve thy brother] In thy posterity, *Deut.* 33. 29. *Gen.*25.23. 2*Sam.*8.14. 1*Kings* 22. 47. *Obad. v.* 18, 19, 21.

when thou shalt have the dominion] Because of *Israels* sins, as in the days of *Jehoram*, 2*Kings* 8.20. 22.2.

break his yoke] Of thy servitude, 2*Chron.*21.8. under which thou wast from *Davids* dayes till then, above one hundred yeares, *Esay* 9.4. 10.27. *Jer.*27.8,11. *Herod* was an *Idumean*.

V.41. *Hated*] Spitefully. This shewes no true repentance in him, 1*John* 3.12,15. This hatred continued in his posterity, *Obad v.*10,11,12,13,14,18,19,21.

said in his heart] Afterwards uttered it in words, *v.*42.

are at hand] In his wish and opinion, *Isaac* being now blinde, and yet he lived fourty foure yeares after.

V.42. *Comfort himself*] To receive his birth-right by killing of thee. Revenge is sweet to the enraged wicked man; yea, the very purpose of it. And thus they harden their heart in evil against Gods known Will; so did *Saul* against *David*, 1 *Sam.* 18. 28. God useth a like speech of himself in an holy sense, *Ezech.*5.13.

V.44. *A few dayes*] It proved to be above twenty yeares, *ch.*31.38. Doubtful whether ever *Rebekah* saw him again: She sent not for *Jacob*, because she saw *Esaus* rage and malice continue, *ch.*32.6.

V.45. *Both in one day*] By fighting they might kill each other, or if *Esau* lived, they should and would then count him as dead, and no better. And the Law was such, *chap.* 9. 6.

V.46. *Of the daughters of Heth*] *Esaus* wives, *ch.*26. 35,34. A wise, godly and crafty counsel she conceales from *Isaac*, the hatred of *Esau*, and dangerous discord between his sons.

CHAP. XXVIII.

Ver. 1. AND *blessed him*] *Isaac* was constant to his first blessing, notwithstanding *Jacobs* craft in getting it *Jacob* had need of this second blessing to confirme his faith against his future troubles and trials; *Isaac* therefore by his fatherly authority, now wittingly and willingly settles it on him again.

V.2. *Arise, go*] *Isaac* was not; but his fathers servant, *ch.*24.3,4,5,6. And he with ten camels, &c. *Jacob* here with his staffe in his hand, *ch.*32.10. and to serve for a wife, *Hos.*12.12.

thy mothess brother] Cousin-germans marry.

V. 3. *A multitude of people*] *Chapter* 35. 11. 48.4.

V.4.

V.4. *The bleſſing of Abraham*] His Grandfather, who had the Original grant of the bleſſings, both temporal and ſpiritual, earthly and heavenly, made over to him and his ſeed, and the bleſſing chiefly of the promiſed ſeed.

art a ſtranger] *ch.*17.8. This is to prevent the weakening of his faith, by being but a ſtranger in it ſtill, as alſo his father and Grandfather were.

unto Abraham] By Promiſe, *ch.*12.7. and often repeated.

V.5. *Of Bethuel the Aramite*] Syrian. So *Luke* tranſlateth the word, *Luke* 4.27.

V.9. *To Iſhmael*] The Iſhmaelites, for he was dead, *ch.* 25.17.

Mahalath] Called alſo *Baſemath*, *ch.*36.3.

ſiſter] By the ſame mother at leaſt, if not father.

Nebaioth] *Iſhmaels* eldeſt ſonne, *ch.* 25.13. From him *Eſau* had his ſiſter to wife, *Iſhmael* being now dead. *Eſau* and ſhe were Couſin-germans; two brothers children. This *Eſau* did to pleaſe his father, and ſtrengthen himſelf by the *Iſhmaelites* againſt *Jacob*. And now he hath three wives, aſſoon likely as *Jacob* had any.

V.10. *From Beerſheba*] *Ch.*26.23.

toward Haran] *Charran*, *Acts* 7.2. a long journey; ſeven dayes journey in *Labans* purſuit to Mount *Gilead*, *ch.* 31.22, 23. which Mount ſtretched through the two tribes, and $\frac{1}{2}$ beyond *Jordan* Eaſtward. And now was *Jacob* ſeventy five or ſeventy ſix yeares old. See *Annot.* on *ch.*29.21.

V.11. *And he lighted*] By Gods Providence, *chap.* 32.10.

becauſe the Sun was ſet] And ſo, or for wearineſſe, he did not reach *Luz*, after called *Bethel*. Though it were hard by, *v.*19. It is conceived to be near fifty *Engliſh* miles diſtant from *Beer-ſheba*; and from *Jeruſalem* eight miles Northward.

for his pillowes] Hard diſtreſſe. He went ſo meanly from his parents, or haply ſtole away in a ſort, leſt *Eſau* ſhould lie in wait for him by the way; as he did at his returne, *ch.*32.6. *Abrahams* ſervant went with great ſtate, ſo that *Rebekah* calls him Lord, *ch.*24.18. But *Jacob* with his ſtaffe in his hand, *ch.*32.10.

V.12. *Dreamed*] A divine dream; See *Annot.* on *ch.* 15.1. and on *ch.*20.3.

Ladder] Signifying Chriſt, *John* 1.51. In his two natures perſonally united; Heaven and earth are as it were joyned together. And by him the only Mediatour is man reconciled to God. *Coloſ.*1.20. by him the Angels for our ſervice, and the Holy Ghoſt and his gifts deſcend down to us, and we and our prayers have acceſſe and aſcend unto God. And ſecondarily, hereby is ſignified the Providence of God in governing the world, *Pſal.* 113.5,6. and particularly, his provident care over *Jacob*, in his journey going and returning, *v.*13,15. and 32.1,2. And both theſe, ſpecially by the Miniſtery of Angels, *Pſal.*91.11,12. *Heb.*1.13,14.

earth] Denoting Chriſts humanity, and his converſing with men, *Joh.*16.28.

Heaven] Denoting his Deity and Mediation, or negotiation for men with God, *Heb.* 8.1. 9.24. *John* 14.6.

aſcending] Coming and going, looking with deſire into the myſteries of Chriſt, 1 *Pet.* 1.12. miniſtring unto him, *Mar.* 1.13. at his Tentation, *Mat.*4.11. in his Paſſion, *Luke* 22.43. at his Reſurrection, *John* 20.12. and Aſcenſion, *Acts* 1.11. And miniſtring through him unto his people.

V.13. *The Lord ſtood*] Jehovah; His Providence over us in Chriſt: *I am the Lord God of Abraham*, *ch.*17.7. *Heb.* 11.16. And this teacheth the Reſurrection of the dead, *Luke* 20.37,38.

to thee and to thy ſeed] To thee in thy ſeed, when yet he had no wife or childe

V.14. *And thy ſeed*] Renewes the Promiſe to him, and ſtates it in him, which was formerly made to *Abraham*, and to *Iſaac*, *Act.*3.25.

all the families] So the Promiſe pertaines to us; we may ſay with the Prophet, God found him in *Bethel*, and there he ſpake with us, *Hoſ.*12.4.

V.15. *I am with thee*] The like Promiſe made at his return, *ch.*31.3.

in all] God giving his ſonne, doth with him give all things alſo, *Rom.*8.32. 1*Tim* 4.8.

not leave thee] *Joſh.*1.5. *Heb.*13.5.

untill] Not excluding the time following. As, *Mat.* 28.20.

V.16. *And I knew it not*] Being awaked, he perceived that God had appeared to him there: admires at it, and his goodneſſe in it: that not only in his Fathers houſe, but even there God vouchſafed ſuch Apparitions, *Job* 9.11.

V.17. *Afraid*] Such glorious, though gracious Apparitions, affects mans frailty with feare becauſe of his ſin, *Mat.*17.6. *Luke* 2.9. 8.35. *Rev.*1.17. See *Annot.* on *ch.* 16.13.

the houſe of God] He thinks this therefore a fit place for the building of an Houſe to God, *v.* 22. 1 *Tim.* 3.15.

V.18. *The ſtone*] Or heap of ſtones, *v.*11. or elſe ſome one of them.

pillar] Some extemporary pile of ſtones raiſed by him afore on the ſudden, without tooles, as a thankful memorial of Gods gracious Apparition in that place. This likely being after demoliſhed, he erects about thirty yeares after a new pillar of ſtone upon another Apparition in the ſame place, *ch.*35.14,15. This here was a religious ſigne and monument as Altars alſo were, *Eſay* 19.19. There were alſo pillars for civil monuments, as *Rachels* pillar on her grave, *ch.*35.20. and *Abſaloms* pillar, 2 *Sam.* 18.18. the pillar *Galeed*, *Gen.*31.45,47,52. But when the Law was given by *Moſes*, pillars for religious uſe were forbidden, *Lev.*26.1. *Deut.*16.22. in the margin, *Hoſ.*10.1. And the pillars of idolaters commanded to be broken down, *Deut.*12.3. 7.5.

and poured oile] Which he had for food, or to anoint his body in travel. *Jacob* poured it on the top of the pillar to conſecrate it for holy uſe. Thus oile of conſecration in uſe before the Law of *Moſes*. So again, *ch.*35.14. As after in the Law there was an anointing oile, to ſanctifie the things uſed in Gods ſervice, *Exod.*25.6. 30.22,25,29, to 34. 40.9, to 16. Or rather here *Jacob* poured it as to an offering of thankſgiving to God; having no other ſacrifice at hand. As *David* poured out the water of the Well of *Bethlehem*, 2 *Sam.*23.16. See *ch.*35.14. but theſe rites and manner of Worſhip, with all the Levitical ceremonies, and Conſecrations of places, perſons, and things to divine ſervice, are taken away by the Goſpel, *John* 4.20. 1 *Tim.*2.8. Yet the rules of religious order and decency in the times, places, and particulars of Chriſtian Worſhip are to be obſerved.

V.19. *Bethel*] The City *Luz* hard by this place; and after hereupon called *Bethel*. *Bethel* was on an high hill; And therefore we read of Mount *Bethel*, *Joſh.*16.1. It was

nigh to *Hai* or *Ai*, and West of it, *Gen.*12.8. *Josh.*7.2. *ch* 8.9,12 *ch.*12.9. And therefore the men of *Bethel* and *Ai* are joyned together, *Ezra* 2.28. *Nehem.*7 32. *Bethlehem* and *Shilo* were not far from it, *Gen.*35.16,19. *Judg.* 21.19. *Abraham* pitched his Tent close by it it not there, *Gen.*12.8. 13.3. As *Jacob* had this dream and vision here, whereupon he calls the name of the place *Bethel*, so God himself bidding him returne from *Laban*, is pleased to call himself the God of *Bethel*, *ch* 31.13. And upon his return God bids him go and dwell there which command he obeyes, and here makes an Altar. And upon a second vision and Promise made he the second time, erects a pillar, and renewes the name of *Bethel*, *ch.*35.1, 3,4,5,6 9,13,14 15. *Hos* 12.4. In *Joshuahs* time it had a King, *Josh.*12.16. *Joshuah*, and after the house of *Joseph* conquered it, *Josh.*12.16. *Judg.*1.22,23,24,25. It fell then by lot to the tribe of *Benjamin*, *Josh.*18.22. There being another of the name it seems that fell to *Ephraim*, 1*Chron.*7.28. It is one of the three places whither *Samuel* rode circuit yearly, and judged *Israel*, 1*Sam* 7.16. *Saul* in his time met three men going up to God to *Bethel*, 1*Sam.*10.3.& had two thousand men of his army with him there, and in *Micmash*, 1*Sam.*13.2. *David* sent of the spoiles of the *Amalekites* to them of *Bethel*, if under that name in that place, *Kiriath-jearim*, the House of God, where the Ark then was and abode be not understood. *Jeroboam* in his time set up here one of his golden Calves, made an Altar, and setled Priests, 1*Kings* 12.28.29, 32,33. And hence *Bethel* the House of God, seemes to be called *Bethaven*, the house of vanity, *Hos* 4.15. 5.8. 10.5. And yet there was another place properly called *Bethaven*, and nigh to *Bethel*, *Josh* 7.2. 18.12. 1*Sam.* 13.5. 14.23. Thither came a man of God while *Jeroboam* stood by the Altar to burne incense, and prophesied against it; and healed the Kings hand that was dried up, for stretching it out against him; which Prophet was after slain by a Lion, for suffering himself to be seduced by an old Prophet that dwelt in *Bethel*, and came out of *Samaria*, 1*Kings* 13. 2 *Kings* 23.18. *Abijah* the sonne of *Rehoboam* took from *Jeroboam* *Bethel*, with the townes thereof, 2 *Chron.* 13 9. whereupon, and upon the captivity of the ten tribes *Jeremie* useth these words, *That the house of Israel was ashamed of* *Bethel their confidence*, *Jer.* 8.13. And before that captivity *Hosea* threatens that *Bethel* should do so unto them, as *Shalman* had spoiled *Beth-arbel* in the day of battel, *Hos.*10.14,15. In *Ahaziah's* time, or rather *Jehoram's* Kings of *Israel*, *Elias* comes thither with *Elizeus*, immediately before his taking up into heaven. And upon *Elizeus* his return thither, the little children out of the city came and mocked him, calling him Bald-head, and fourty two of them were torne by beares, 2*Kings* 2. In the dayes of *Jeroboam* the second, *Amos* the Prophet in scorn, bids the ten tribes come to *Bethel* and transgresse, *Amos* 4.4. And seriously so bids them to seek to *Bethel*, for *Bethel* shall come to nought: but chargeth them to seek the Lord, lest he break out like fire, and there be none to quench it in *Bethel*, *ch* 5.5,6,7. Upon his preaching *Amaziah* the Priest of *Bethel* sends to *Jeroboam* against him, and forbids him to prophesie any more at *Bethel*, for it is the Kings Chappel, and it is the Kings Court, *ch.*7 10,13. *Josiah* in his dayes performed all that was foretold by the man of God, 1*Kings* 13. He brake down the Altar, and burnt the bones of men upon it. And the idolatrous pollutions of the Temple of *Jerusalem* he burnt, and carried the ashes of them to *Bethel*, so far off, on purpose to defile that place, which the ten idolatrous tribes had held so sacred, 2 *Kings* 23.15. 19.4. Thus large have I been on this place, once for all; purposing to make a reference hither, whenever I shall meet with the name elsewhere.

Luz at the first] This name in use. *ch.*35.6. 48.3. and in *Joshuahs* time, *Josh.*18.13. See, *Judg* 1.23,26. It signifieth Nut-tree, whence the City might have its name, as *Jericho* is called the City of Palme-trees, 2*Chron.*28.15. *Deut.*34.3.

V.20. *Vowed a Vow*] There is an Oath, a Vow, and a devoting of a thing to God: of an Oath, see, *Annot.* on *ch.*24.3. of the devoting any thing, See, *Lev.*27.28,29. A Vow is a binding of the soule with a bond, by a sacred, and solemne, a free and voluntary Promise made to God, for the doing or more careful doing of things, which otherwise by our duty and Gods Law we are bound to do, or for the doing of certain things lawful in themselves, but otherwise left indifferent to be done, or not to be done; or for the abstaining from the use of some things, otherwise lawful to be used. And all this in way of thankfulness to God for some extraordinary blessings received; or for the obtaining of some special benefits, which we greatly desire and stand in need of. And therefore Vowes are ever joyned with Prayers, or Praises and Thanksgiving, or both. And these Vowes once made must carefully be kept and performed. Thus *Jacob* here vowed by way of thankfulnesse to God for this glorious Apparition, and the gracious Promises vouchsafed to him, and for further and future blessings to be received from God, that God should be his God, this should be a new engagement and obligation upon him, that he would for ever serve and worship him; and that that stone or pillar now erected by him, should be Gods house, a place consecrated to his worship and service, and that he would give the tenth of all he should have to God, and for his special use in Sacrifices, Altars, sacred buildings, and maintenance of his service. Thus *Hannah* vowed, that if God would deliver her from the reproach of barrennesse, and give her a man-child, she would give him to the Lord all the dayes of his life, and no razour should come upon his head, 1*Sam.*1.11. Thus *Bathsheba* it seems made a Vow for the obtaining of *Solomon*, whence she calleth him the sonne of her Vowes, *Prov.*31.2. Thus *Jephthah* made a Vow to obtain victory against the children of *Ammon*, *Judg* 11.30,39. And all *Israel*, to obtain victory against King *Arad* the Canaanite and his people, *Numb.* 21.1,2. Thus *David* vowed unto the mighty God of *Jacob*, forthwith to finde out a place for the habitation of the Lord, *Psal.*132.2,3. Thus *Paul* was under a Vow, *Acts* 18.18. And again he and foure other men, *Act.*21,23,24. Yea, the Heathen Mariners, by the light of nature made vows to the Lord, vowes of thankfulnesse for their deliverance from shipwrack, *Jonah* 1.16. In *Moses* time, the vow of a Nazarite and Lawes for them are set down at large, *Numb.*6. as also the things to be vowed to the Lord, as persons, beasts, clean and unclean, houses, fields of inheritance, and of purchase, whether vowed before the year of Jubile, or after, and the several Lawes for the Redemption of them, *Lev.*27. And in that Mosaical and Ceremonial Law, God carefully provides that no unworthy thing shall be vowed to him, no beast deformed, or that hath any member superfluous, or lacking, or any way faulty, *Lev.* 22.18,21,22,23. *Mal.*1.14. Much lesse the hire of a whore, or price of a dog, *Deut.*23.18. any sinful thing as those wicked men of *Judah* did, in their idolatrous ways, both they and their wives which fled into the land of *Egypt*, contrary to the Word of the Lord by *Jeremie* say, We will surely

ſurely perform our vowes which we have vowed, to burne incenſe to the Queen of heaven, and to poure out drink-offerings unto her, *Jer.*44.25. And leaſt of all would he have any ſinful vow made unto him. Now to forbear to vow is no ſin, *Deut.*23.22. at leaſt, no ſuch ſin as if they vow and pay not, as, *John* 9.41. If ye were blinde, ye ſhould have no ſin, no ſuch ſin as now remaineth on you, for refuſing the light. And the like, *John* 15.22,24. For, howſoever in the general, a vow is a kinde of a free-will-offering, a ſervice of God, *Eſay* 19.21. but an arbitrary and voluntary ſervice. Before men vow it is in their own power and pleaſure, as it is ſpoken in *Ananias* his caſe, *Acts* 5.4. yet in ſome extraordinary caſes of petition and thankſgiving, vowes are requiſite and neceſſary. And however; yet being once made lawfully, after vowes to make enquiry, undoubtedly it is ſin. But after vowes to make enquiry is a ſnare and ſin, *Prov.*20.25. For who vowes, bindes his ſoule with a bond, *Numb.*30.3. And therefore when a lawful vow is lawfully made, then God ſtrictly requires the ſame to be punctually performed, *Deut.*23.21,23. *Eccl.*5.4,5,6. And for that cauſe he gives Laws, who have power to vow, and who may not vow, namely, children and wives, who are not free of themſelves, but under the power and command of others, *Numb.* 30. *David* therefore is mindful of his performance, *Thy vowes are upon me, O God, Pſal* 56.12. and 66.13,14. And he mindes others of it, *Vow and pay unto the Lord your God*, Pſal.76.11. And again, *To thee ſhall the vow be paid*, Pſ. 65.1,2. And he ſaith unto God, *Thou, O God, haſt heard my vowes. And ſo will I ſing praiſe unto thy Name for ever, that I may daily performe my vowes*, Pſ 61.5,8.

If God will be with me] Prayer-wiſe, reſpecting the Promiſe, *v.*15.

and will keep me] Reſpects the Promiſe likewiſe, *v.*15. and bindes upon it; for if here hath the ſignification of when, as in *1Sam.* 15.17. And is here a word of doubting or of condition, but of faith and inference of his duty of thankfulneſſe,

bread to eate] *1Tim* 6.8.

V.21. *So that I come again*] *Jacobs* vow in all points grounded upon the Word and Promiſe, *v.*15.

then ſhall] Not as if otherwiſe not. He was ſure of the truth of the Promiſe, and thereupon vowes this in way of thankfulneſſe.

V.22. *This ſtone*] See on *v.*18. and *ch.*31.45.

Gods Houſe] So performed, *ch.*35.7,14.

the tenth unto thee] A ſigne of homage and ſubjection to God: And therefore given to the Prieſts. Thus by *Abraham*, and by *Jacob*, tithes paid before the Law of *Moſes*.

CHAP. XXIX.

Verſe 1. *THen Jacob*] Being ſeventy five or ſeventy ſix yeares old. See, *Annotat.* on *ver.* 21.

Eaſt] Whence *Abraham* came, *Eſay* 41.2. where *Job* lived afterwards, *Job* 1.3. but the particular place in the Eaſt here meant is *Haran*, *v.*4.

V.2. *A Well*] So, *chap.*24.11,15. and, *Exod.*2.15, 16,21.

a great ſtone] To keep the ſtore.

V.5. *The ſonne of Nahor*] That is, the Grandchilde.

V.6. *Is he well?*] So, *ch.*43.17,28. *1Sam.*25.5,6. *2Sam* 20.9.

V.8. *We cannot*] By right, as, *ch.*34.14. 43.32. or with our might and ſtrength, for it was a great ſtone, *v.* 2.

V.10. *Rolled the ſtone*] By his own ſtrength, or with the help of the ſhepherds.

V.11. *Kiſſed Rachel*] Having firſt ſhewed her who he was, *ch.*31.55.

V.12. *Her fathers brother*] That is Kinſman, his ſiſters ſonne, *v.*13.

V.13. *Kiſſed him*] One man kiſſeth another; ſo, *ch.* 45.15. *Exod.*4.27. 18.7. *Luke* 7.45. *Rom* 16.16. *2Cor.* 13.12. Traiterous were the kiſſes of *Joab* and *Judas*.

all theſe things] Touching his father, the birth-right, bleſſing, *Eſau*, his ſending away, and the cauſe and end of it, and viſion by the way, elſe *Laban* might have wondered at his poor and ſolitary manner of coming, *Deut.* 26.5. conſidering he ſaw the ſervants rich manner of coming, *ch.*24.10,22,53. We read not here of any letter or tokeu ſent by him.

V.14. *Surely thou art*] I doubt not of thy perſon; and welcome thou art whatever the occaſion of thy journey be.

V.15. *Shouldeſt thou therefore ſerve me for nought?*] Seeing him in his moneths abode not idle, but active and able, caſts about to procure his ſtay.

beautiful] So, *Eſther*, *chap.* 2.7. So, *Joſeph*, *chap.* 39.6.

V.18. *I will ſerve thee*] In ſome countreys, and in ſome ages men buy wives; ſo, *David*, *1Sam.*18.25. *2Sam.* 3.14. *Hoſ.*3.2. *Gen.*34.12.

V.19. *It is better*] *Laban* out of his churliſhneſſe and covetouſneſſe, makes uſe of *Jacobs* loving proffer. And yet by his general words and ambiguous ſpeech may be ſuſpected, not to intend faire and ingenuous dealing with *Jacob*, as ſoon after appeared, *v.*23

V.20. *Served ſeven yeares for Rachel*] There are two ſeveral opinions, and there can be no more, which muſt guide and rule the Expoſition of theſe words, and ſome others alſo which are in the enſuing paſſages of this hiſtory. One is, that *Jacob* married firſt at the end of his firſt ſeven years ſervice. And then having *Leah* fraudulently put upon him in ſtead of *Rachel*. That he newly contracts the ſecond time to have *Rachel* for other ſeven years ſervice; but marries her a week after he had taken *Leah*; and performes that ſeven yeares ſervice, for *Rachel* after he had married her. And moſt Expoſitors are of this opinion. But I conceive there are two ſtrong arguments againſt it. One is, that they are thereby forced to hold, that *Jacobs* twelve children were all borne within thoſe ſeven yeares, *viz. Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Aſhur, Iſſachar, Zebulun, Dinah, Joſeph*, *v* 25. *ch.*31.38,41. You may ſay, this may well enough, be by foure women, I confeſſe it; but conſidering the plaine and pregnant paſſages of the ſacred hiſtory, in the times and manner of their births, I hold it impoſſible. For it is plaine, that none of them at any time had twins. Again, *Leah* had *Reuben, Simeon, Levi, Judah*, at ſeveral births, which will take up three or foure of the ſeven yeares, before *Rachel* complaines of barrenneſſe. Or put caſe ſhe complained ſooner then the hiſtory mentions, yet *Bilhah* muſt have *Dan* and *Naphtali* at ſeveral births, before *Zilpah* had *Gad* and *Aſhur* at ſeveral births; and theſe laſt foure ſonnes will take up three or foure yeares;

and

and after all this, *Leah* having formerly left bearing when *Judah* was borne, *v.35. ch.30.9.* And when *Reuben* her eldest sonne was of age to finde mandrakes in the field; then after her time of barrennesse, and after her maid *Zilpahs* births, she then again conceiving beares *Issachar*, and *Zebulun*, and *Dinah* at several births. And last of all *Rachel* beares *Joseph*, all which must be done within the compasse of one seven years according to that opinion. Which, how it may stand with truth, and without offering violence to the course of the history, and to many words of the text, I confesse I cannot comprehend. And a second argument against that opinion, is taken from the consideration of *Noahs* age, and the birth of *Hezron* and *Hamul* his Grandchildren, when they with *Jacob* and all his posterity went down into *Egypt*, *cl.46.12.* To open this, we must first know, that *Jacob* was seventy five years old when he came down to *Laban*, which appeares thus; he was one hundred and thirty yeares old when he stood before *Pharaoh*, *ch.47.9.* and then *Joseph* was fourty years old, *viz.* thirty when he was taken out of prison and advanced by *Pharaoh*, *ch.41.46.* After which passed seven yeares of plenty, and three of famine when *Jacob* came down, *Joseph* then being fourty yeares old; it appeares also that he was borne in the fourteenth yeare after *Jacobs* coming to *Laban*, *ch* 30.25. 31.38,41. Take then those fourteen yeares before *Joseph* was borne, and the fourty yeares of *Josephs* age, when his father stood before *Pharaoh*, out of his fathers age at that time, he being then one hundred and thirty; and it will so be clear, that *Jacob* was seventy five or seventy six yeares old, when he first came to *Laban*. Now this being so, *Judah* the fourth sonne of *Jacob* by *Leah*, must needs be by their opinion but three or foure yeares elder then *Joseph*, *Jacob* not marrying *Leah*, as they say, till after his first seven yeares of service were ended. And so *Judah* must be but fourty three or fourty seme yeares old at most, when he and his Grandchildren *Hezron* and *Hamul* came with *Jacob* into *Egypt*. To compasse this, they must cast their reckonings thus, that *Judah* married at twelve yeares old, and had *Er* at thirteen; that *Er* married at twelve yeares old, and *Onan* his younger brother, *ch.38.4.* married at twelve yeares old, that *Tamar* remained a widow, and waited till *Shelah* was grown; and the dayes being multiplied, *Judahs* wife died, and *Tamar* beares to *Judah Pharez*; and all this within the compasse of three yeares. That *Pharez* married at twelve yeares old and begat *Hezron* and *Hamul*; and supposing them to be twins, that at a yeare old they were carried into *Egypt*. For thus the reckoning will rise to the fourty third or fourty fourth yeare of *Judahs* age. But these supposed reckonings seem so harsh in that age of the world, to the most learned favourers of this opinion, that they choose to ease or avoid this, to say rather, that *Hezron* and *Hamul* were not carried down into *Egypt*, but were borne afterwards in *Egypt*, so the learned late *Annot.* on *ch* 46.12. But this were to offer such plain violence to that text, and to the drift of that whole chapter, and giving way for others borne after in *Egypt* to be reckoned in as well as they, for why not others as well as they? and so the whole number to be altered, and the intent of the Holy Ghost disappointed; that I think upon due consideration had, not many will comply with that conceit. And the same *Annotaters* disclaim it themselves, in their *Annotations* on *ch.38.1.* The other opinion whereunto my resolution bends, is this; that *Jacob* being seventy five yeares old, married both sisters at the beginning of the fourteen yeares service, fulfilling a week in keeping the feast at the marriage of the one, and so again presently after at the marriage of the other. And the enjoying not the want and hopeful expectation of *Rachel*, made his seven years service for her seem unto him to be but a few dayes. This addition of seven yeares to the former opinion gives faire way to the birth of all the twelve children, in that order and sequence of time, as the letter of the words, and context of the story do require, and gives further scope, (which yet is little enough) for the time of the birth of *Hezron* and *Hamul*, in the fiftieth year of *Judahs* age, (as this opinion makes it) when he and they went down with *Jacob* into *Egypt*. The only difficulty here occurring is, the exposition of some words and sentences, seeming to favour the first opinion, which yet may better receive a commodious interpretation, then involve and intangle us in greater perplexities, and draw upon us the fore-mentioned incongruities, if not impossibilities. The text then here saith, *That Jacob served seven yeares for Rachel*] that is, after he had married her. And so all Expositors agree, that indeed he did so, though most of them infer it upon their construction of the 27. and 28. verses.

but a few dayes] If he had not enjoyed her by marriage all those seven yeares of his service, they would have seemed a longsome and tedious time. For hope deferred maketh the heart sick, *Prov.*13.12. And love makes men think every day a year till they enjoy the Party loved.

V.21. *And Jacob said*] That is, had said.

for my dayes are fulfilled] That is, I am full of dayes, and ripe for marriage: being now seventy five yeares old, and my brother *Esau* of my age, being married thirty five yeares ago, *ch.*26.34.

that I may go in unto her] Not go away with her, but use her as my wife, whiles I perform my covenanted service of seven yeers for her.

V.22. *And Laban gathered*] Had gathered. The Hebrews want a preterpluperfect tense.

V.23. *He took Leah*] Being veiled as the manner was, in bringing Brides into the Bride-chamber, *Joel* 2.16. and unto their husbands in the dark, for modesty sake, *ch.* 24.65. *ch.* 38.15,16.

V.25. *What is this*] For he hated *Leah*, *v.*31.

did not I serve with thee for Rachel?] Covenant to serve with thee.

beguiled me?] In the dark; and by her silence or soft whispering, likely upon her fathers direction, which *Jacob* also might impute to her modesty.

V.26. *Not be so done in our country*] Custom here only pretended to cover his accustomed fraud. Else he should have said so before, and told it.

V.27. *Fulfil her week*] The week-feast for *Leah*, and keep her with thee, reject her not. The marriage-feast continued a week, *Judg.*14.10,12,15,17. Thus *Laban* provides, that *Jacob* by voluntary consent to this marriage with *Leah*, should not be able afterwards to put her away.

give thee this also for the service] All Expositers here agree, that *Jacob* did not first serve these seven yeares, and after marry *Rachel*. But married her first, and served after.

V.28. *And fulfilled her week*] *Leahs* week for her marriage-feast. Or it may be understood of *Rachels* week for her marriage-feast, presently succeeding the other.

V.30. *And he went in also unto Rachel*] At the first Creation in *Adams* time. And again in *Noahs* time, when there was most need of multiplication of mankinde, yet God allotted but one woman for one man. And therefore

though

though the Law againſt plurality of wives, was not yet ſo expreſſely and literally declared, nor againſt the marriage of two ſiſters, as afterwards it was, *Lev* 18.18. yet this here in *Jacob* cannot be allowed, unleſſe beſides a diſpoſition of the divine Providence in it, there were a diſpenſation by divine authority for it. Neither may it without like warrant be drawn into example. As neither the example of *Abraham* taking *Hagar*, nor *Jacobs* taking here of *Zilpah* and *Bilhah*.

V.31. *Hated*] Not ſimply, but in compariſon of *Rachel*, *v.*30. ſo, in *Deut.*21.15. *Mat.*6.24. *Luke* 14.26. *John* 12.25.

V.35. *Now will I praiſe*] Openly in ſolemn manner. This here applied to the Lord, is after applied to *Judah* himſelf, *ch.*49.8. of *Judah* the Nation were afterwards called Jewes.

and left bearing] If but two yeares; yet ſhe could not have three children more, *viz.* *Iſſachar*, *Zebulun*, and *Dinah*, at ſeveral births, within the compaſſe of one ſeven yeares; yea, the favourers of that opinion confeſſe, that it muſt needs be that it was not above a half yeare that ſhe ſtayed ere ſhe conceived again. Mr. *Jackſon* on *ch.* 30,9.

CHAP. XXX.

Verſe 1, *Rachel envied her ſiſter*] *Rachels* fault, *ch.* 37.11. *Num.*11.29. *Pſal.*106.16. *Prov.* 27.4.

give me children] Laying the fault on her husband, who yet had children by *Leah*, ſhe ſpeaks this in a womaniſh paſſion, never conſidering to whom ſhe ſpake, or by what meanes he ſhould be able to ſatisfie her deſire.

or elſe I die] For grief, *Prov.*14.30. It will be my death, and I ſhall have no deſire to live, *Job* 5.2. Barrenneſſe counted a reproach, *v.*23.

V.2. *Am I in Gods ſtead*] *ch.*50.19. God only can give children. *ch.*16.2. 20.18. *Pſal.*113.9. 127.3. Therefore *Iſaac*, and *Hannah*; and others go to God by prayer for children, *Gen.*25.21. 1*Sam.*1.10.

V.3. *Bilhah*] By the example of *Sarah*, *ch.*16.2.

beare upon my knees] Brought forth and nurſed on my knees, *ch.*50.23.

that I may] So ſhe calls them hers, and ſhe gives them names, *v.*6,8. claiming a kinde of motherhood in her Hand-maids iſſue; the Hand-maids children by nature were the Dames by adoption, or in right of her husband by the Law given afterwards, in *Exod.*21.4. And ſo *Rachel* made account that ſome part of her barrenneſſe was put away, and ſome of her husbands good will ſwayed from her ſiſter (whoſe envious rival ſhe was,) to her ſide.

V.4. *Handmaid to wife*] Called a Concubine, *ch.*35.22. ſo a ſecondary wife is called, ſuch was *Hagar*, *ch.*16.3. *Keturah*, 1*Chron.*1.32. and *Zilpah*, *v.*9. yet ſhe and *Zilpah* are called his two women-ſervants, *ch.*32.22. The ſonnes of *Bilhah* and *Zilpah* became Heads of tribes, and did inherit in *Canaan*, as well as the ſonnes of *Leah* and *Rachel*.

V.5. *And bare Jacob a ſonne*] An improbable cunjecture it is, that this ſhould be the ſame yeare, wherein *Leah* did bear *Levi*.

V.6. *God hath judged me*] On my ſide againſt *Leah*, who upbraided me with barrenneſſe, as *Peninnah* did *Hannah*, 1*Sam.*1,6. ſo judging is uſed, 1*Sam.*24.15. 2*Sam*, 18.19 *Gen* 49.16.

V.8. *Have I wraſtled*] By prayer, and by all meanes.

V.9. *Left bearing*] An improbable conjecture it is, that it was not above half a yeare that ſhe ſtayed ere ſhe conceived again. And yet to theſe ſtraits they are driven that hold the opinion, that *Jacob* did not marry till the beginning of the laſt ſeven yeares ſervice.

V.13. *Call me bleſſed*] *Luke* 1.48. *Cant.*6.9.

V.14. *Reuben*] Muſt now needs be more then five yeares old, rather eight or nine, having ſeven brethren at this time borne after him; three of his own mother, and foure by the two Hand-maids whiles his mother left off bearing. And yet if he were now but five or ſix yeares old, as the late *Annotat.* affirme on this verſe, there would remain but one or two yeares for her three laſt children, *Iſſachar*, *Zebulun* and *Dinah*, which helps ſtill to make againſt the foreſaid opinion formerly rejected.

mandrakes] Pleaſant to the eye, and of a ſweet ſmell, *Cant.*7.13. Lovely flowers, whether thoſe we call mandrakes, it is uncertain. But it ſeemes they were of ſome eſteeme amongſt them, ſuch ado is here kept about them.

V.15. *Haſt taken my husband*] His affection from me, and ſo his conjugal duty belonging to me, that he doth eſtrange himſelf from my bed through thee. Haply theſe contentions were not meerly carnal; but aimed and reached further.

ſhall lie with thee] *Rachel* makes ill uſe of her husbands great affection to her, takes upon her the diſpoſal of his perſon, and hires him out for a trifle to her ſiſter.

V.16. *Leah went out to meet him*] To make ſure, he ſhould not go in to *Rachel*. It ſeems they had ſeveral tents.

V.17. *And God hearkened unto Leah*] *v.*22. Therefore ſhe prayed to him, for a child. Gods Providence reacheth to the numbring of our haires, *Mat.*10.30.

and ſhe conceived] Not the ſame yeare that *Zilpah* her Hand-maid had her firſt ſonne; much leſſe the fifth yeare of the laſt ſeven yeares ſervice.

V.21. *Dinah*] *Ch.*34.

V.23. *My reproach*] Of Barrenneſſe, 1*Sam.*1.6. *Eſay* 4.1. *Luke* 1.25.

V.24. *The Lord ſhall adde*] Prayer-wiſe. See the accompliſhment, *ch.*35.7.

V.25. *When Rachel had borne*] *Jacob* then was ninety yeares old.

ſend me away] He being now out of *Labans* debt, *chap.* 31.41.

mine own place] *Ch.*28.13. The reſpect he had to the Promiſe made him earneſt to return thither.

V.26. *Give me my wives*] *ch* 21.21. He would not have ſtollen them away againſt his will, and have married them after. He had ſerved for them, and yet here craves his good leave to depart. Though afterwards upon good occaſion he ſteales away, *ch.*31.20.

V.27. *Favour in thine eyes*] *Ch.*18.3.

for thy ſake] *Ch* 39.3.

V.30. *Since my coming*] And at my labour.

and now when] I being now ninety yeares old, 1*Tim.* 5.8. He alters his former real intention to return preſently, upon good conſiderations. And God did not command his return, till *ch.*31.3,13.

V.31. *Not give me any thing*] No fit wages; nothing

out of thy precedent or preſent eſtate, but out of that which ſhall accrew to thee afterwards.

V.32. *I will paſſe through*] *Jacob* will depend upon Gods bounty, rather then upon *Labans* churliſh covetouſneſſe.

and of ſuch ſhall be my hire] Of the ſpeckled only, when no ſpeckled ones were left in the flock. But only white ones.

V.34. *I would it might be*] For this was likely to be a good bargain for *Laban*, for naturally cattel bring forth young ones like themſelves; yet ſeeing the iſſue of this, *Laban* changes this courſe *ch.*31.7.

V.37. *Rods*] This he did at the ramming-time; and it ſeems by Gods command, *ch* 31.9,10.11,12. in recompence of his ſore labours, *ch.*31.38,40. As the Iſraelites dealt with the Egyptians, at Gods command. And otherwiſe *Laban* would have ſent him away empty, *ch.*31.42. *Ezech.*39.10.

V.38. *Conceive*] The colour of the rods, haply made alſo the ſhadowes of the rams that leaped upon them, to appear particoloured in the water. And the ſtrength of fancy or imagination is much at ſuch a time of conception, and ſpecially with Gods bleſſing upon it, as here.

V.40. *The Lambs*] That were particoloured.

and ſet the faces] That ſo they might conceive the like, as they did before, by ſeeing the pilled rods in the troughs.

his own flocks by themſelves] Not amongſt *Labans* cattel, leſt his own ſeeing *Labans* cattel of one colour, ſhould engender the like to *Labans*, and ſo be *Labans*, not his. A third device.

V.43. *Increaſed exceedingly*] Thus even in temporal things God abundantly bleſſed him, *ch.*31.9.

CHAP. XXXI.

Ver. 1. *Gotten all this glory*] i.e. riches. Riches procure men honour and glory in the eyes of the world. And worldly men eſteem them as their chiefeſt glory, *Pſal.* 49. 16,17. Riches and glory, or honour are joyned together, *Prov.*3 16.8.18. *Eccl.*6.2.

V.2. *Countenance*] Betrayes the heart; its looking-glaſſe.

V.3. *Returne*] Thus God removes all *Jacobs* feares and doubts. And *Jacob* makes uſe of it, *ch.*32.9.

V.5. *Hath been with me*] To bid me returne, *v* 3, 13.

V.7. *Ten times*] That is, many times. So, *Numb.* 14.22. *Job* 19.3. *Lev.*26.26. *Zech.*8.23. yet ten times may well be in ſix yeares, if ſheep in *Meſopotamia* bring forth young twice a yeare, as ſome ſay now they do in *Italy*.

ſuffered him not] Gods reſtraining grace in the wicked, *ch.*20.6.

V.8. *Ring ſtraked*] With a round ſtroke like a ring, of a contrary colour about their leg. Thus *Laban* ties and reſtraines him to that one mark.

all the cattel] For the greateſt part.

V.9. *God hath*] No fraud in *Jacob*.

V.10. *In a dream*] Sent of God, ſix yeares afore this time, and this apparition, *v.*13.

V.11. *Angel*] The God of *Bethel*, *v.*13. which appeared to him in *Bethel*, *ch.*28.13. *ch.*48.16. the Angel of the Covenant, *Mal* 3 3. *Exod.*23.20,21.

V.13. *I am the God*] This Apparition was ſix yeare after the former.

of Bethel] Putting him in minde of his promiſe and vow there made by him, and accepted by God, thus approving the name it ſelf, and his ſervice there vowed, *ch.*28. 18,19,22.

now ariſe] Without delay.

V.14. *Rachel and Leah*] The younger firſt named, as the beſt beloved, and who ſhould have been the elder wife. So, *Ruth* 4.11.

V.15. *Strangers*] Dealt with us as ſtrangers rather then children.

hath ſold us] To thee for fourteen yeares ſervice.

our money] What we might have had in money or money worth, for thy fourteen years ſervice being our husband; whereas in good conſcience he ſhould have given us that as our portion, he hath converted it to his own uſe. And ſhould he do ſo with the wages God hath given thee, for us and our children, for thy laſt ſix yeares ſervice alſo?

V.16. *Whatſoever God hath ſaid*] This is a binding reaſon, which anſwers all doubts, and ſecures againſt all after-claps.

V.18. *To go to Iſaac*] By the way he ſtayed about ſix yeares at *Succoth*, and at *Shalem* a City of *Shechem*, till *Dinah* was marriageable, who came from *Laban* at ſix or ſeven yeares of age, *ch.*30.21. 33.18. 34.1. After he ſtayed at *Bethel*, but not long, notwithſtanding Gods command for his dwelling there, *ch.*35.1. as appears by the birth of *Benjamin* by the way, when he left *Bethel*, *ch.*35.16,17, 18. and the number of *Beujamins* children, when they all went down into *Egypt*, *ch.*46. 21. *Joſeph* being then fourty yeares old, and *Benjamin* but twenty ſeven, though he were borne within a yeare after *Dinahs* raviſhing, nor doth it appear that *Jacob* ſtayed long about the tower of *Edar*, before he came to *Iſaac* to *Mamre*. *ch.*35.21,22, 23, 27.

V.19. *Rachel had ſtollen the images*] *Teraphim*. *Laban* calls them his gods, his houſhould-gods, *deos penates*, *v.*30. Images likely in the ſhape of men, 1*Sam.*19.13,16. where the word plural *Teraphim* ſignifies one image, uſed in divine worſhip by idolaters, *Judg.*17 5. 18.14,17,20. *Hoſ.* 3.4. conſulted withal as Oracles, *Ezech.* 21.21. *Zech.* 10.2. as *Ahaziah* did with *Beelzebub*, 2*King.* 1.2. put down by *Joſiah* and other godly Kings, 2 *Kings* 23.24.

V.21. *The river*] *Euphrates*, *Joſh.*24.2,3.

Gilead] A great mountain, or tract of mountaines Eaſtward of *Jordan*, running through the Kingdomes of *Sihon* and *Og*, the tribes, two $\frac{1}{2}$ *Deut.*3.12. and having in ſeveral parts ſeveral names, as *Gilead*, *Seir*, *Hermon* and *Libanus*, the countrey under it very fertile, called the land of *Gilead*, *Jer.*22.6. 8.22. 46.11. *Gen.*37.25. *Numb.*32.1. Here called *Gilead* by Anticipation; See, *v.*47.

V.22. *The third day*] *Ch.*30.36. 31.19. *Labans* fact proved *Jacobs* advantage, *Job* 5.12,13.

V.23. *Seven dayes journey*] From the time he ſet forward in his purſuit, three days of *Jacobs* journey were ſpent ere *Laban* knew of it. Likely three dayes more in his return from his ſheep-ſhearing to his home, and in preparing. Then theſe ſeven dayes in purſuit were twice ſwifter, and gained more way then *Jacob* could in his ſlow pace, *chap.* 33.14. This then is the thirteenth day of *Jacobs* journey.

V.24. *And God came*] So, *ch.*20.3,7. *Numb.*22.9.

take heed] A commination and rebuke, *v.*29,42.

either

either good or bad] *V.*29 Not ſimply; but to this end to bring him back again, or hinder him in his journey, or any way to hurt him, as is the preſent intent of thy purſuit. 2*Sam.*13.22.

V. 26. *As captives*] They went willingly, *ver.* 14, 15, 16.

V.27. *Sent thee away with mirth*] He had no ſuch minde then, nor willingly now, but as God over powered him.

V. 28. *To kiſſe*] A Ceremony uſed both at meeting and parting, *ch.*29.11. 27.26. *Exod.*4.27. *Gen.*31.55. 33.4. *Ruth* 1.14. 2*Sam.*14.33.

fooliſhly] *Jacob* did it wiſely, and that *Laban* himſelfe knew.

V.29. *It is in the power*] A vain brag, like *Pilates*, *John* 19.10,11.

V.30. *Stollen my gods*?] Vanity of idolatry and idolaters, that their gods can be ſtollen: gods plurally is ſpoken of one image, *Ex* 32.8. And ſo *Teraphim* plurally ſignifies ſomtimes one image, 1*Sam.*19.13.16. Though *Jacob* was twenty yeares with *Laban*, yet *Laban* continued an idolater. Not thinking yet thoſe *Teraphims* to be gods, but that he worſhipped God in them, by them and with them.

V.32. *Let him not live*] A ſevere judgement, proceeding from confidence of innocency: uttered in deteſtation of theft, but much more of idolatry, yet done more raſhly then wiſely, when he extended it beyond the innocency of his own perſon.

V.33. *Tent*] Each ſort had ſeveral tents. See, *Annot.* on *ch.*23.2.

V.35. *The cuſtome of women*] *Lev* 15.19.

V.36. *Wroth and chode*] Be angry, but ſin not, *Eph.* 4.26. upon juſt cauſe, whence innocency is ſlandered.

V.37. *May judge*] Lay the blame where it is due.

V.39. *I bear the loſſe of it*] Though againſt the rule of right, *Exod.*22 10,13.

V.40. *Thus I was*] *Labans* iniquity drives *Jacob* to praiſe and juſtifie himſelf. So, 1*Cor.*15.10. 2*Cor.*11.1. *Hoſ.*12.12. *Deut.*26.5.

V.41. *Ten times*] *V.*7,8.

V.42. *The feare of Iſaac*] *V.*53. *ch.*27.33. 32.9. *Pſal.* 76.11. *Eſay* 8.13. As elſewhere called the Hope of *Iſrael.*

yeſternight] *V.*24.

V.43. *And all that thou ſeeſt is mine*] 1*Kings* 20 3. A brag, as if *Jacob* had nothing by deſert from *Laban*, or gift from God.

and what can I do] As if he ſhould ſay, I cannot hurt them but I muſt hurt my ſelf. But why did he then ſo purſue? ſurely not to make this enſuing Covenant; it was not his minde then. *Jacob* may thank God for all, who had thus bridled, if not altered *Laban.*

V 44. *A Covenant*] *Ch.*21.32.

V.45. *A ſtone*] Heap of ſtones, *v.*46,48,51. as, *chap.* 28.19.

a pillar] A Monument of the Covenant.

V.46. *Brethren, gather ſtones*] *Jacob* ſpeaks to his own family and *Labans* too, *v.*51.

did eat there upon the heap] After the Covenant made, *v.*54.

V.47. *Jegar-Sahadutha*] In *Labans Syrian* language.

Galeed] The ſame in *Jacobs* Hebrew language. Hence likely the mountain and countrey took the name of *Gilead.*

V. 48. *This heap is a witneſſe*] A ſigne, memorial, which may be alledged in after-times as a witneſſe.

Galeed] Therefore by anticipation ſo called, *v.*21.

V.49. *Mizpah*] Near Mount *Hermon* and *Lebanon*, *Joſh.* 11 3. watch-tower. There were afterwards divers places of that name; one in *Judahs* lot, *Joſh.*15.38. another in *Benjamins*, *Joſh.* 18. 26. another in *Moab*, 1 *Sam.* 22. 3.

V.50. *If thou ſhalt*] Implying the words of a curſe, as is uſual in this caſe, *ch.*14.23 forbearing the expreſſion of the words of the curſe, either out of feare or unwillingneſſe to mention it in particular, or as yielding to any curſe in general, if they break Promiſe and Covenant; ſo, *ch.*24.3.

V.52. *To thee*] For harme.

V.53. *The God of Nahor, the God of their father*] *Terah*: both idolaters, *Joſh.*24.2. The idolater ſweares by his gods, his idols.

V.54. *Offered ſacrifice*] Killed beaſts, for a feaſt, not ſacrifice. Feaſts uſed at the making of Covenants, *ch.* 26.30. *Numb.*22.40. 1*Kings* 1.9. 19.21. 1*Sam.* 28.44.

V.55. *Bleſſed them*] Thus God over-rules the wicked; ſo, *ch.*33.4. ſo he turned *Balaams* curſe into a bleſſing, *Numb.*23.11. *Deut.*23.5. ſo the mindes of the *Barbarians* towards *Paul*, *Acts* 28.4,5,6.

CHAP. XXXII.

Verſe 1. *ANgels of God*] To comfort and confirm him againſt the future fear and danger by *Eſau*, *Pſal* 91.11.

met him] In a viſible Apparition when he was awake.

V.2. *Gods Hoſt*] Camp, Army, Heavenly ſouldiers, *Luke* 2.13. Horſes and charets of fire, 2*Kings* 6.17. fighting for Gods people againſt their enemies, *Dan.*10.13,20. 2*Kings* 19.35. *Pſal.*34.7. *Hoſte*] For their Numbers, Order, Power, Employment; Angel the Guardian of *Jacob*; but two Hoſts, *Heb.*1.14. No Angel is reſtrained from a particular miniſtration to any of the Elect, nor any of the Elect ſo allotted to the cuſtody of any Angel, that he may not expect the protection of many.

Mahanaim] Two armies, the word is of the Dual number, *Cant.*6.13. on either hand of him, or before and behinde, *Pſ.*34.7. 91.11. Here is not one peculiar Angel. It ſeems not ſo likely, that by the two Armies ſhould be meant, the one of the Angels, the other of *Jacobs* family. Hence likely is the name of that City, *Joſh.*21.38. in the tribe of *Gad*, aſſigned to the *Levites* the children of *Merari.*

V.3. *Land of Seir*] *Ch.*14.6. *Deut.*2.22. The *Horims* dwelt there afore; called *Seir*, not from *Eſau*, but from *Seir* a *Chorite* or *Horite*, *ch.*36.20,21. *ch.*14 6. Thither was *Eſau* gone, *ch.*36.6,7,8. And that lay in *Jacobs* way, which he muſt paſſe.

V.4. *My Lord Eſau. Thy ſervant Jacob*] *V.*18. 33.8. Not here by prejudicing or renouncing the birth-right or bleſſing, *ch.*27.29. Though yielding for a time, as *David*, after he was anointed, did to *Saul*, ſo *Jacob* here to pacifie *Eſaus* old malice, and preſent rage, *v.*5. *Prov.*15.1. waiting by faith for the Promiſe, which was to be accompliſhed in future times.

I have ſojourned with Laban] As an exile, as it were ſo long, and rendering to him an accompt of his time ſpent.

V.5. *And I have oxen*] And ſo will not be burdenſom to him, or to his fathers houſe, not gape after his fathers riches, nor be a reproach to their family by his poverty, nor ſeek *Eſaus* favour for his own profit ſake.

to tell my lord] q.d. I would not paſſe by thee without acquainting thee with it.

V.6. *Foure hundred men*] Moſt likely, with a bloody intent, how grievous ſoever it might be to his aged father, *v.*8. Theſe were too many for oſtentation ſake.

V.7. *Greatly afraid*] The infirmity of the fleſh appears, the Angels being gone.

he divided] *V.*8. Another diviſion, *ch.*33.1,2. Good and godly policy, ſo, *v.*16,17,18. and, *cb.*14.15. 30.38.

V.9. *O God*] He falls to prayer as his only ſafe-guard. And prayes not to the Angels that appeared for their mediation. But labours to ſtrengthen himſelf, and his faith in God, and his Promiſes and Word throughout his Prayer.

of my father] To whom thou haſt made ſuch promiſes. He prayes not to *Abraham*.

which ſaidſt unto me, Return] *Ch.*31.13. Be now as good as thy word, to me obeying it.

V.10. *I am not worthy of the leaſt*] Nor of this I now beg; ſo, *ch.*18.27. 2*Sam.*9 7,8. *Luke* 17.10. Though he juſtly pleaded his merit to *Laban*, *ch.*31.38.

the truth] In performing thy gracious Promiſes and Predictions.

this Jordan] Now in ſight, being in Mount *Gilead* or nearer.

two bands] V.7.

V.11. *And the mother with the children*] Or upon them, as, *Hoſ.*10.14. *Deut* 22.6.

V 12. *And thou ſaideſt*] *Ch.*28.14,15. 31.3.

V.13. *Which came to his hand*] The night, and his haſte to prevent his brother, would not ſuffer him to ſtand upon choice, 1*Sam* 25.8.

a Preſent] Rich, of five hundred and eighty head of cattel, a ſtock for breed. As *Jacob* prayeth and truſteth in God and his Promiſes, ſo yet he uſeth means, *Prov* 17.8. 18.16.

V.16. *A ſpace betwixt*] *V.*20. To mitigate his diſpleaſure by degrees, *ch.*33 8,9. and that if he fell in hoſtile manner upon the firſt, the other might ſeek the better to eſcape.

V.20. *Jacob is behinde us*] Leſt *Eſau* might ſurmiſe that he ſent theſe only, that he in the mean ſeaſon might eſcape ſome other way.

V.21. *That night*] Not that, *v.*13. but the night following, having ſpent the day before in ſending away the droves and Preſents by his ſervants.

V.22. *Two women-ſervants*] So are *Bilhah* and *Zilpah* called here.

eleven ſonnes] *Dinah* his daughter not mentioned. And *Benjamin* not yet borne.

Jabbok] *Deut.*2.37. 3.16. *Numb.*21.24. *Joſh.*12.2. *Judg.*11.13. the border of the children of *Ammon*. If *Jacob* now had not been well ſetled in the confidence of Gods Protection, he would not likely have paſſed over this river, as having better meanes to eſcape on the other ſide. Or rather, he being laſt, ſtayed yet on the other ſide of the river.

V.23 *Sent them over*] He remaining behinde, left alone on the other ſide, *v.*24. And there, without knowledge of any, wreſtled with the Angel that night, *v.*24.26,31.

V.24. *Wreſtled*] *Jacob* wreſtling both ſpiritually and corporally. He deignes this, who afterwards deigned to be borne in a ſtable, to die on a Croſſe for us, *Eſay* 55.8. 1*Cor.*1.27,28.

a man] God in the ſhape of a man, even Chriſt, *v.*26, 28,30 Called God, and an Angel, *Hoſ.*12.3,4. that Angel, *Gen.*48.16 *Mal.*3.1. that Arch-Angel *Michael*, *Jude v.*9. After he had ſtayed behinde alone, purpoſely to pray, as he did, *Hoſ.*12.4. with weeping, at the laſt the Lord appeared and ſet on him with wreſtling.

until the breaking of the day] A private wreſtling without Spectators, *v.*26. nor then did *Jacob* fully know with whom he wraſtled.

V.25. *And when he ſaw*] This is ſpoken after the manner of men. God knowes all, with one pure and perfect act.

that he prevailed not] With that meaſure of ſtrength, which God in that aſſumed body was then pleaſed to take and uſe, *Gen.*19.22. *Mar.*6.5. *Mat.*15.22. 24.27,28. *Exod.*32.10. *Luke* 24 29. To confirme him hereby, that he ſhould prevail with *Eſau*.

out of joynt] The huckle-bone, where the *Sciatica* is, to humble him that he ſhould not be exalted out of meaſure: but know by whoſe indulgence he did prevaile; and this halting to remain as a monument of it, and of this Apparition.

V.26. *Let me go*] Speaks after the manner of men, whoſe ſhape he had taken, and to put *Jacob* in minde of haſte to his affaires, *Eſay* 64.7 *Cant.*3.4.

except thou bleſſe me] Now then he knew him to be an Angel, the Arch-angel. Here is his wraſtling by prayers and teares, knowing him now to be God, *Hoſ.*12.4. The power of prayer, *Deut.*9.14.

V.27. *What is thy name*] God knew well enough, as what was become of *Abel*; and *Adam*, *ch.*3. and 4. He asketh his name, to take occaſion for what himſelfe meant to ſay of the change of his name.

V.28. *No more Jacob*] Only, ſo, 1*Sam.*8.7. *Jer.*7.22. or principally. The Jews are never called *Jacobites* but *Iſraelites*; as, *Exod.* 16. 8. See, *Annotations* on *chap.* 46.2.

but Iſrael] The change of names for honour ſake; ſo in *Abraham*, *Sarah*, *Joſeph*, *Daniel* and others. *Eſay* 62.2, ſee, *ch.*35.10.

with men] *Laban* already, *Eſau* ſhortly.

V.29. *Tell me, I pray thee, thy Name*] As God asked before his name, *v.*27. ſo *Jacob* here returnes a like demand, hoping he would give himſelf ſome peculiar name, whereby he might have the ſurer and clearer knowledge of him, and the better remember and honour him, *Judg.*13.17. God appeared to *Jacob* at leaſt thrice before, yet not having the like occaſion, he doth not, as now, ask his name.

wherefore is it] A refuſal to ſatisfie his curioſity; as likewiſe, *Judg.* 13.17, 18. It would be curioſity in us to ask the reaſon of this refuſal, 1*Sam.*6.19. ſome Angels had names, as *Gabriel*, *Luke* 1.19,26. Chriſt the Angel of the Covenant is named *Michael*, *Dan.*10.21. *Jude v.*9. *Apoc.*12.7. *Rom.*12.3.

bleſſed him] So granting his requeſt *v.*26.

V.30. *Peniel*] And *Penuel*, *v.*31. *Exod.*33.11. ſo before in *ch.*28.19. In this place afterward a City and Tower was builded, and ſpoiled by *Gideon*, *Judg.*8.8, 17. and built again by *Jeroboam*, 1*Kings* 12.25.

God face to face] *Jacob* now knew him to be God, *Exod.* 33.11, 20,23. *Deut.*34.10.

and

and my life is preſerved] Which the godly feared when they ſaw viſions of God. See, *Annotat.* on *chap.* 16.13.

V.31. *He halted*] Infirmities we have in tentations and wraſtlings with God, whether cured of it afterwards, or it ſtill continued, we reade not.

V.32. *Eate not*] In any creatures. To perpetuate the memory of this honour done to *Jacob.*

unto this day] Till *Moſes* time; without fault or folly in abſtaining.

CHAP. XXXIII.

Verſe 1. HE *divided*] *Ch.*32.16.

V. 2. *He put*] The deareſt he reſerves to the ſafeſt place.

V.3. *Before them*] This ſhewes his fatherly affection, and his faith in the Promiſes. It ſeems he followed the five droves of cattel, and went before his children and their mothers, that were in three companies.

bowed] See *Annot.* on *ch.*32.4. Humility goeth before honour.

Seven times] Sometimes taken for many times, 1*Sam.* 2.5. *Prov.*26.25.

V.4. *Kiſſed him*] *Eſaus* heart really changed, *Luk.*15. 20. *Prov.*16.7.

V.8. *What meaneſt thou*] The ſervants had told him; but he thus takes occaſion courteouſly to refuſe them.

V.9. *I have enough*] Many will never ſay ſo, *Eccl.*4.8. *Prov.*30.15.

V.10. *Face of God*] Honourable and comfortable. The Scripture uſeth to entitle to God the things that excel; ſo the Mountaines of God, the City of God, Prince of God, Wraſtlings of God, Cedars of God, and ſeeing the light of Gods countenance ſhine evidently in the chearful countenance of his brother, *Pſal.*41.11.

V.11. *My bleſſing*] Gift of good will to thee, which God hath bleſſed me with, 1 *Sam.* 25.27. bleſſing thee, and God for thee, 1*Sam.*30.26. 2*Kings* 5.15. 2 *Cor.* 9.5,6.

he took it] It is a more bleſſed thing to give then to receive, *Acts* 20.35. *Gen.*14.23.

V.14. *Be able to endure*] *Eſay* 40.11. *Mar* 4.33. 1*Cor.* 3.2. 9 22. *Rom.*15.1.

until I come unto my Lord] We reade not that he performed this Promiſe. After, upon ſome reaſons he might change his minde, (*Mat.*2.12.) Or go to him with a few, making no ſtay. For it is not like that he would ſo ſoon, by ſo manifeſt a contempt or neglect, provoke afreſh his new reconciled brother.

V.15. *Let me finde grace*] *Ch* 34 11. 47.25. 1*Sam.* 25 8. 2*Sam* 16.4. *Ruth* 2.13.

V.17. *To Succoth*] Here firſt ſo named, *Judg.*8.15,16. *Exod.*12.37. *Lev.*23.34.

and built him an houſe] Not yet that he ſtayed here long.

V.18. *To Shalem*] Or *Salem*, Thought to be *Sychar*, *Joh.*4.5. Not that *Salem* where *Melchizedech* reigned. This *Salem* was about fourty miles diſtant from it, *John* 3.23. There is *Salim* near *Ænon*, haply that mentioned, 1*Sam.*9.4.

a City of Shechem] *Sychem*, *Acts* 7.16. *Sychai*, *John* 4.5,6.

pitched his tent] Dwelt at *Succoth*, and here moſt about ſix yeares, till *Dinah* was raviſhable, and *Jacobs* ſons able men to ſlay the *Shechemites.*

V.19. *And he bought*] As *Abraham* did, *ch.*23.17,18. See *Annot.* there.

a parcel of a field] After it became the portion of *Joſeph* and his children. (And perhaps that legacy of *Jacob* on his death-bed, *ch.*48.22.) *Joſh.*24.32 Here Chriſt had conference with the woman of *Samaria*, *Joh.*4.5.

of Hamor] *Acts* 7.16 *Emor.*

a hundred pieces] Or lambs. Ancient cuſtome to buy and ſell by exchanging one thing for another. Or money having the pictures of Lambs ſtamped on them, whence *pecunia* hath its name *à pecude*, *Joſh* 24.32. *Job* 42.11. the ſame word *Keſitah* is uſed, where it muſt be underſtood of a piece of money, likely of gold, for a Lamb were too ſmall a gift. *Keſitah* is 1 d.ob.

V. 20. *An Altar*] As, *ch* 12. 8. 13. 3, 4, 18. 26.25. He repaired that Altar *Abraham* had built there, *ch.*12.6,7.

El-elohe-Iſrael] *Exod.*17.15. Figuratively calling the ſigne by the name of the thing ſignified. This the name of the Altar, not the Inſcription upon the Altar.

Judah's departure from his brethren, and martying a *Canaanitiſh* woman, *ch.*38.1. fell not out at this time; but before. See *Annot.* on that place.

CHAP. XXXIV.

Verſe 1. AND *Dinah*] *Ch.*30. 21,22. This muſt needs be about ſix yeares after *Jacobs* coming from *Laban*, and *Dinah* at this time but thirteen years old at moſt; becauſe of *Benjamins* birth a while after this, *ch.*35.16,17,18. who, if borne the next yeare, yet can be but twenty ſix yeares old, when he went with his father into *Egypt*, and had then ten ſons, *ch.*46.21.

went out to ſee] Likely upon ſome feſtival day, and alſo her ſelf alone, *Tit.*2.5.

V.2. *Hamor*] *Acts* 7.16. *Emor* or *Emmor.*

V.3. *And ſpake kindly*] To comfort her, being afflicted for the injury done her, as *Tamar* in like caſe was, 2*Sam.* 13.13,19.

V.5. *Jacob held his peace*] Though ſorrowful enough. So *Aaron*, *Lev* 10.3. and *David*, *Pſal* 39.9. Thus *Jacob* ruling his own ſpirit, did better then his ſonnes that took the City, *Prov.*16.32.

until] As fitteſt to comfort and counſel him.

V.7. *And the ſonnes of Jacob*] *Reuben* being born the firſt yeare of *Jacobs* coming to *Laban*, was now about twenty five yeares old, *Simeon* twenty foure, *Levi* twenty three.

wroth] In hatred of the ſin, and for the diſgrace and reproach of the Church.

folly] So the rape, *Judg.*20.6. and *Achans* ſacrilege *Joſh.*7.15. are called folly, *Rom* 1.22. Folly in offending God, loſing the ſoule, forfeiting heaven, gaining hell.

in Iſrael] This name given him firſt, *ch.*32.28. Therefore theſe words likely are the words, not of *Jacobs* ſonnes, but of *Moſes*, who writeth this ſtory, according to the phraſe of ſpeech uſed in his time, and ſuitable to the words of the Law, delivered by him afterwards, *Deut.*23.17. See, *Deut.*21.21. *Joſh.*7.15. *Judg.*20.6.

V.8. *With them*] Likely apart from their father.

Your daughter] They treating in their fathers name as well as in their own. So, *v.*17.

V.11. *I will give*] See, *Annot.* on *ch.*29.18. *Amnon*

did far worſe with *Tamar*, 2*Sam*.13. *Exod*.22.16,17. and, *Deut*.22.28,29, is in ſatisfaction for wrong done; not upon a free and equal motion and proceeding in marriage.

V.13. *And the ſonnes of Jacob*] Without their fathers conſent.

deceitfully] Without their fathers knowledge. He was a plain man and ſincere, *ch*.25.27.

V.14. *Uncircumciſed*] Superfluous. Though *Iſaac* and *Jacob* were married to women of *Bethuel* and *Labans* family, where circumciſion of the males in all likelihood was not in uſe.

V.15. *But in this will we*] *Jacob* would not have the holy Sacrament prophaned, and obtruded upon unbelievers, nor his holy ſeed to be mingled with the curſed *Canaanites*, (*Deut*.7.3,4) Neither did *Jacobs* ſons here deal otherwiſe then deceitfully, *v*.25.

be circumciſed] Thus they abuſe and proſtitute the holy Sacrament to their bloody purpoſe, and under colour of Religion cover their deceipt; ſo did *Jezebel*, 1*Kings* 21, 9,10. and *Abſalom*, 2*Sam*.15.7,8.

V.16. *Our daughters*] Which we have or ſhall have.

V.17. *Our daughter*] As, *v*.8. uſing the name of their father.

V.19. *More honourable*] His great eſteem was one ground of his preſent prevailing ſo much with all the men, in ſo ſtrange a requeſt.

V.20. *The gate of their City*] Where were the publick Aſſemblies and Courts of juſtice. See, *Annotat*. on *chap*. 23.10.

V.23. *And every beaſt of theirs be ours?*] Not as a ſpoile from them, but by commerce, marriages and the like.

V.25. *On the third day*] The Critical day, by Phyſicians, for wounds.

Simeon and Levi, Dinahs brethren] By father and mother, *Reuben* was of a more milde nature, *ch*.37.29. They only the chief Authours and Actors, others alſo both brethren and ſervants like to be Aſſiſtants, *v*.13,27.

boldly] Becauſe the wounded men could not reſiſt them; and the City was ſecure.

ſlew all the males] A male had done the wrong. Their wives and little ones they took captives, *v*.29. God might juſtly ſuffer this for the *Shechemites* own ſins, and take occaſion for it from the ſin of their Prince, 2*Chron*. 32.25. 2*Sam* 24.1,15,17.

V.27 *The ſons of Jacob*] The reſt likely.

and ſpoiled the City] *V*.28,29. ot murderers become robbers:

they had defiled their ſiſter] One of them had, and the other repreſſed it not, nor judged him for it; So, *Joſh*.7. 1,11,12. 22.20.

v.29 *Captive*] What they did after with them we reade not.

in the houſe] In every houſe, chiefly *Shechems* houſe wherein *Dinah* was, *v*.26.

V.30. *Unto Simeon and Levi*] As the chief offenders.

ye have troubled me] He then was neither privy to, nor approver of this maſſacre. And therefore, *ch*.49.5,6,7. he doth by the ſpirit of prophecie curſe them for it, *Joſh*. 6.18. 7.25. 1*Kings* 18.18. For this fact likely he deprives them of their birth-right, as *Reuben* for his ſinne, and conferres it on *Judah*, *chap*. 49. *Prov*.11 29.

to make me] Though he were in no fault.

to ſtink] Cruelty and treachery are odious crimes, *Ex*. 5.22. 1*Chron*.19 6.

V.31. *As with an harlot*] A ſtubborne anſwer. In the Hebrew *Zonah*, the firſt letter is extraordinarily great. In *ch*.23.2. There is a little letter to note *Abrahams* moderation without exceſſe in weeping.

CHAP. XXXV.

Verſe 1. *And God ſaid*] *Jacob* being now perplexed with feare, for that done to the *Shechemites*, and likely thinking thereupon of removing, God here beſpeaks him, as followeth.

ſaid] Whether by viſion, or dream, or in what manner is not ſet down.

to Bethel] Southward from *Shechem* about thirty *Engliſh* miles.

and dwelt there] Yet he dwelt a ſmall while there, as appeares by the birth of *Benjamin*, after he went from *Bethel*, *v*.16,18. And from *Dinahs* raviſhing at *Shechem*, to *Benjamins* going down with his father into *Egypt*, there can be no more then twenty ſeven yeares; reckoning *Joſeph* to be thirteen yeares old when *Dinah* was raviſhed, both being borne in one yeare, *ch*.30 21,22. and *Joſeph* being fourty yeares old in the third yeare of famine, when *Benjamin* with his father came down into *Egypt*. And *Benjamin* then had ten ſons, *ch*.46.21.

an Altar unto God] Altars built by *Noah*. *Abraham*, *Iſaac* and *Jacob* himſelf, *chap*. 33. 20. To ſacrifice thereon.

unto God] Speaks of himſelf in the third perſon. So, *Ex*. 20.7,10,11.

that appeared unto thee] Thereby minding him of Gods gracious Promiſes, and of his own vow there made, *ch*. 28.22.

when thou fleddeſt] And waſt in as much danger then, as thou art in now.

V.2. *Unto his houſhold*] *Jacobs* religious care of his houſhold.

and to all that were with him] This may relate to the captived *Sichemites*, and to all of his retinue and followers.

Put away] So, *Joſh*.24.23. *Judg*.10.16. 1*Sam*.7.3,4. no mixture permitted, no toleration allowed in a falſe worſhip, *Deut*.29.9 10,11. 1*Sam*,5.4. 2*Cor*.6.16.

Strange gods] Of ſtrange Nations, and other people, differing from the true God of *Abraham*, *Iſaac* and *Jacob*, whether *Labans* gods ſtollen by *Rachel*, and it may be yet unknown to *Jacob*; or any other brought by any other of his retinue, when they came from *Laban* and *Meſopotamia*; or any gods of the Shechemites, their captives among them, worſhipped by them, or taken as ſpoile, and ſecretly kept for the richneſſe of them.

and change your garments] Putting on others or waſhing theſe, *Zech*.3.3,4,5. *Exod*.19 10,14. Ceremonies afterwards enjoyned by the Law in divers caſes, *Lev*.15.13. *Numb*.31.23. importing change of minde and manners, cleanſing from ſin to holineſſe, *Jude v*.23. 2*Cor*.7.1. *Ezech*.16.8,10 *Apoc*.3.4,18. 7.14.

V.3. *And go up to Bethel*] *Eccl*.5.1. The Houſe of God, that dreadful, the gate of Heaven, *chap*.28.17. Therefore in a ſpecial manner they ſhould prepare and ſanctifie themſelves.

I will make] And perform my vow.

an Altar] *V*.1,7. after a pillar, *v*.14.

of my diſtreſſe] About twenty ſeven yeares ago.

V.4.

V.4. *And all their eare-rings*] Idolatrous monuments, *Hoſ.*2.13. *Judg* 8.24,25,26,27. *Deut.*7.25,26. *Exod.* 32.2,3,4.

under an oak] From the knowledge of his family and people, *Eſay* 30.22. Under an oak by *Shechem*, *Joſhuah* ſet up a great ſtone for a witneſſe of the peoples Covenant with God, *Joſh.*24.26,27. And there the *Shechemites* made *Abimelech* King, *Judg.*9 6. Oakes and groves of trees forbidden in worſhip, and uſed by idolaters, *Eſay* 1.29.

by Shechem] *Shiloh* and the Tabernacle of God were after there, or by *Shechem*, *Joſh.*24.1,25,26.

V.5. *Terrour of God*] *Ch.*34.30. In all humane reaſon they eaſily might have deſtroyed him and his, *Exod.*23.27. *Joſh.* 2.9, 11. Gods reſtraining hand upon the wicked. See, *Annot.* on *ch.*20.6.

V.7. *An Altar*] According to part of his vowe, *ch.* 28.22.

El-Bethel] Here he addes to the former name, *chap.* 28.19.

V.8. *Rebekahs nurſe*] Sent with *Rebekah*, *ch.*24.59. And *Jacob* being now returned into *Canaan*, and being there now about ſeven yeares, and not very far from his fathers houſe, ſhe thence might come to him of her owne accord, or he ſend for her, or fetch her, if ſhe did not return into *Meſopotamia*, and thence come along with *Jacob*.

V.9. *Again*] This is the ſeventh time God revealed himſelf to *Jacob* in ſpecial manner, *ch.*28.13. 31.3,11. 32.1,2. 24.*v.* 35.1.

V. 10. *But Iſrael ſhall be thy name*] Confirmes this name to him the ſecond time. See *Annotat.* on *chap.* 32.28.

V.11. *I am God Almighty*] Confirmes and amplifies the Promiſes made, *ch.*28. and *ch.*32.

Kings] Thus God gives him the bleſſing of *Abraham*, *ch.*28.4. 17.6.

V.12. *To thee*] Not to *Eſau*.

V. 13. *And God went up*] *Chap.* 17. 22. *Judges* 13. 20.

V.14. *Set up a pillar*] Repaired the old, ſet up neare thirty yeares ago, *ch.*28.18. or rather a new one in the very place here named.

a drink-offering thereon, and he poured oile thereon] Theſe in uſe before the Ceremonial Law by *Moſes*, *chap.* 28.18.

V.16. *A little way*] About a mile ſhort of *Bethlehem*, *ch.*48.7. 2*King.*5.19.

Ephrath] Which is *Bethlehem*, *v.*19. The Prophet joyns them, *And thou Bethlehem Ephrata*, *Micah* 5.2. called alſo *Bethlehem-Judah*, to diſtinguiſh it from another in *Galilee*, in the tribe of *Zebulun*. Here our Saviour was borne.

V.17. *This ſonne alſo*] *Ch* 30.24.

V.18. *As her ſoule was in departing*] To God that gave it, *Eccl.*12.7. being it ſelf immortal, as appeareth here; and as is confeſſed by Heathens themſelves, as *Plato*, *Ariſtotle*, *Ciccro* and others; and ſo again life is reſtored, when the ſoule comes again into the body, 1 *Kings* 17. 21, 22.

for ſhe died] Who formerly would die for want of children, *ch.*30.1.

Ben-oni] The like caſe is, 1*Sam.*4.20,21.

Benjamin] *Pſal.*80.17. Now was *Joſeph* about twelve or thirteen yeares old, ſix yeares old when he came from *Laban*, and ſix or ſeven yeares more ſince he came into *Canaan*, till the birth of *Benjamin* after *Dinah*'s raviſhing And *Benjamin* was twenty ſeven or twenty eight when he went into *Egypt* with his ten ſons, *Joſeph* then being fourty, and *Benjamin* younger then he twelve or thirteen yeares.

V.19. *Buried in the way*] About this place many Infants were murdered by *Herod*, *Mat* 2.16,18. *Jer.*31.15.

V.20. *A pillar*] Monuments and memorials for the dead are lawful and uſeful too.

unto this day] Till *Moſes* time, and after that to *Saul's* time, 1*Sam.*10.2.

V.21. *Tower of Edar*] i e Of the flock, *Micah* 4.8. It may be hereabouts the Angels appeared to the ſhepherds, *Luke* 2.8.

V.22. *His fathers Concubine*] See *Annot.* on *ch.*22 24. and on *ch* 25.1. By this he juſtly loſt his birth-right *ch* 49.4. 1*Chron.*5.1. So *Abſalom* ſinned with his fathers Concubines, 2*Sam.*16.22 And as *David* abſtained from them afterwards, 2*Sam* 20.3. ſo likely *Jacob* did from *Bilhah*.

and Iſrael heard it] Here is an empty ſpace left in the line, with a mark to move conſideration. As likewiſe in *Gen.*4.8. And alſo a pauſe or breaking off as to a new matter, even in the midſt of the verſe. So in *Deuteron.* 2.8.

twelve] He had no more after. *Dinah* was a daughter, and *Joſeph* was one of the twelve; yet after when the twelve tribes were accounted and ſetled, *Ephraim* and *Manaſſe* were put in, and *Joſeph* and *Levi* (in a ſort) left out, *Levi* for any land by lot in *Canaan*. They are called the twelve Patriarchs, *Acts* 7.8. and twelve tribes, *Acts* 26.7. Their names engraved on twelve precious ſtones, on the High Prieſts plate, *Exod.*28.21,29. and on the twelve gates of the new *Jeruſalem*, *Ezech.*48 31. *Apoc.*21.12. The Apoſtles of Chriſt were twelve, and their names written on the twelve foundations of the wall of the City of the new *Jeruſalem*, *Apoc.*21.14.

V 23. *The ſonnes of Leah*] The ſons of the wives by themſelves, and of the Concubines by themſelves.

V.26. *In Padan Aram*] Except *Benjamin*, which is ſo plain in the former part of this chapter, as no Reader could miſtake it. And ſo no need of an exception of him to be named.

V.27. *And Jacob came unto Iſaac*] His ſons, though borne out of the land of *Canaan*, come with him into the land, whereas *Eſau* and his ſonnes, though borne in the land, do go out and give place. *Jacob* and his wives children and family came to him, and removed their habitations thither. Though in all likelihood, living divers years in *Canaan* before, and that not far from *Iſaac*, he did before this time come to viſit his blinde and aged father.

unto Mamre] See *Annot.* on *ch.*13.18. and on 23.2.

V.29. *And died*] Long after *Jacobs* rerurn to him, for he lived till the yeare before *Joſephs* advancement in *Egypt*, or till the time of his advancement. He being ſixty when *Jacob* was borne, and *Jacob* being one hundred and twenty when *Joſeph* was advanced in *Egypt*, and one hundred and thirty when he ſtood before *Pharaoh*, which ſixty and one hundred and twenty make up the full life of *Iſaac*.

Eſau and Jacob buried him] So *Iſaac* and *Iſhmael* buried *Abraham*, *ch.*25.9.

CHAP.

CHAP. XXXVI.

Verſe 1. *Now theſe are the generations of Eſau*] 1 *Chron.*1.35. All this ſhewes the accompliſhment of that Oracle given to *Rebekah*, *ch.*25.23. As alſo of that temporal bleſſing wherewith his father bleſſed him, *ch.*27.39,40. And likewiſe of the Promiſe to *Abraham*, *ch.*22.17.

V.2. *Eſau took his wives*] *Ch.*26.34. 28.9. Many here have two names.

Adah] Called *Baſhemath*, *ch* 26.34.

Aholibamah] Called *Judith*, *ch.*26.34.

the daughter of Anah] Called *Beeri*, *ch.*26.34.

the daughter of Zibeon] His Grand-childe. And this doth diſtinguiſh this *Anah* from another of the name, *v.*20. who was the brother of *Zibeon*, and ſo the Uncle of this *Anah*.

the Hivite] A Hittite, *ch.*26.34. The *Hivites* comprehended the *Hittites* under them.

V.3. And *Baſhemath*] Called *Mahalath*, *ch.*28.9.

V.6. *And Eſau took*] Had taken before *Jacobs* coming, *ch.*32.3. 33.14.

and went into the countrey] Another countrey, Mount *Seir*, *v.*8.

from the face] Before *Jacobs* coming, *ch.*32.3.

V.7. *For their riches*] His and his fathers, or elſe all this removing, though begun as before, yet might receive a full and final accompliſhment after *Jacobs* coming, and perhaps after *Iſaacs* death. When the riches of the two brethren were more, then that they might dwell together in a land wherein they were but only ſojourners; and haply too that *Eſau* by this time had already hope to get the poſſeſſion of the land of *Seir*.

V.8. *Seir*] So named from a man of that name, *v.*20. God gave it to *Eſau*, *Deut.*2.5,12. *Joſh.*24.4.

V.11. *Eliphaz were Teman*] *Eliphaz* the *Temanite*, *Job* 2.11.

V.12. *And Timna*] Siſter to *Lotan*, the ſon of *Seir*, *v.* 20,22. was married to *Eliphaz Eſaus* ſonne. Thus by marriages and the ſword *Eſau* got into the rule and poſſeſſion of Mount *Seir*, *ch.*27.40. 1 *Chron.*1.36.

Amalek] 1 *Chron.*1.36. A Duke, *v.*10. Whence came the *Amalekites*, which were ſo great enemies to *Iſrael*, *Exod.*17.8,14.

V.13. *Revel*] 1 *Chron.*1.37.

V.15. *Dukes*] Leaders or chief Governours, fourteen in number. After they had Kings, *v.*31. and after that Dukes again, *v* 40,41,42,43.

V.16. *Duke Korah*] Omitted among the ſons of *Eliphaz*, *v.*11. and 1 *Chron.*1.36. nor yet that *Duke Korah*, *v.*18 he being of another mother.

V.20. *Seir the Horite*] *Ch.*14.6. *Horites* ſeem to be of the *Hivites*, *v.*2. for *Zibeon* the *Hivite*, *v.*2. cometh of this race. Their race is mentioned becauſe of the affinities the *Edomites* made with them, and the *Edomites* being their ſucceſſors in the land and Government.

V.24. *This was that Anah*] *Mules*] The vulgar Latine tranſlates it Bathes. Mules ingender not, but are ingendred by an He-Aſſe upon a mare; againſt the Law, *Lev.*19.19. This *Anah* was father-in law to *Eſau*, *v.* 2.25.

V.26. *Children* of *Diſhon*] Many following are of two names, 1 *Chron.*1.41, *&c.*

Hemdam] Or *Amram*, 1 *Chron.*1.41.

V.27. *Akan*] Or *Jakan*, 1 *Chron.*1.42.

V.28. *Diſhan*] And *Diſhon*, diſtinct perſons, *v.*21,28. 1 *Chron* 1.38,42.

V.30. *Among their Dukes*] That is, Dukedomes. For theſe ſeven ſons of *Seir* had their Dukedomes at one time in ſeveral places, being all brethren, the ſons of *Seir*, *ver.* 20,21.

V.31. *And theſe are the Kings*] The accompliſhment of the Promiſe to *Abraham*, *ch.*17.16. For Kings to proceed from *Sarah*. Thus *Eſau* after his Dukes, *v.*15,16,17, 18, 19. had of his poſterity eight Kings, which bare ſucceſſively a golden ſcepter, whiles *Jacobs* poſterity was in ſervitude, under a rod of iron in *Egypt*.

Before] Before *Moſes* time; for he was King in *Jeſhurun*, *Deut.*33.

V.32.] Theſe Kings being borne in ſeveral places, of ſeveral kindreds, and reigning moſt in ſeveral Cities, muſt therefore reign, not by ſucceſſion, but by election or tyranny.

V.37. *Of Rehoboth*] A City builded by *Nimrod*, *Gen.* 10.11.

by the river] *Euphrates*.

V.40. *And theſe are the names of the Dukes*] From Kings they come down to Dukes again, eleven here named; which haply might be Dukes in ſeveral places, all at one time. The Dukes of *Edom* are mentioned, *Exod.*15.15. at the *Iſraelites* coming out of *Egypt*. And the King of *Edom*, mentioned a little before the end of their fourty yeares being in the wilderneſſe. *Numb.*20.14. and that may be haply the laſt King *Hadar*, *v.*39. of this chapter. If theſe eleven Dukes were to be counted in ſucceſſion one after another, then muſt *Moſes* here by the ſpirit of Prophecie foretell their names and dignities, which did ſucceed when he was dead.

V.41. *Aholibamah*] And *Timnah* likewiſe, *v.*40. before the names of women, *v.*12,14. are here the names of men.

the father of the Edomites] Of *Edom*, from the red pottage, and his red haire too, *ch.*25,25,30.

CHAP. XXXVII.

Verſe 2. *The generations of Jacob*] The ſtory of things that did befall him, *chap.* 6. 9. 25.19.

Joſeph being ſeventeen years old] And *Jacob* then one hundred and ſeven, *Joſeph* nouriſhed him ſeventeen yeares in *Egypt* before he died.

was feeding the flock] Not idle, but a ſhepherd himſelfe.

with the ſons of Bilhah] The ſonnes of the Handmaids ſorted together, and *Joſeph* with them rather then with *Leah*'s ſons, for ſafety againſt envie and emulation. And ſpecially in ſafety with *Bilhah*, *Rachels* handmaid.

their evil report] Of their injurious uſage of him, or of their evil converſation.

V.3. *More then all*] More then any of them all.

ſonne of his old age] He was upon ninety at the birth of *Joſeph*, and now one hundred and ſeven; *Benjamin* was now but about three or foure yeares old, and not come yet to any proof to gain ſo much of his fathers affection.

of many colours] So *Tamar* had, and Kings daughters uſed them that were Virgins, 2 *Sam.*13.18. A ſigne of *Ja-*

cobs

cobs love, and object of his brethrens envie.

V.4 *More then all his brethren*] There appeared in him presages of vertuous acts and great employments.

V.5. *Dreamed*] See *Annot.* on *ch.*20.3.

told it] Gods special Providence was in it, causing him thus to reveal his dreames.

V.7. *And made obeisance to my sheaf*] For corne it was that they went down into *Egypt*, and there did obeisance to *Joseph*, *ch.*42.

V.8. *Reign over us*] They apply it to themselves, as the *Midianites* did, *Judg.*7.13,14.

made obeisance to me] Twice, as *Pharaohs* dreams, *chap* 41.25,32. see it accomplished, *ch.*46.

V.10. *And his father rebuked him*] Partly through ignorance, and partly in policy to abate the hatred of his brethren *v.*11.

and thy mother] Stepmother, *Leah*; *Rachel* being dead at this time undoubtedly.

V 11. *Observed the saying*] Seeing the dream was doubled, and that excellent gifts and graces of mind and body, appeared in *Joseph*, *Luke* 2.19,51.

V.12. *In Shechem*] Which was from *Hebron*, where his father and Grandfather were, *v.*14. about fixty miles, *ch* 35.27. This the place, where not foure yeares ago they committed that massacre. And ever since likely the lesse inhabited, and so more fit for pasturage, and freer from danger, the terrour of God being still upon the neighbouring places. Haply in that place bought, *ch.*33.19.

V.14. *Well with thy brethren*] Minding haply the massacre they had made there, and their possibility of danger by it.

V.16. *I seek my brethren*] His fathers care in sending, and his in seeking, do aggravate his brethrens sin and cruelty against him.

V.17. *And found them in* Dothan] *Josephs* obedience stretched further then his fathers words, to his fathers mind. About eight miles distant from *Shechem* Here afterwards was a City where *Elizæus* was, 2*Kings* 6.13.

V.18. *They conspired*] They quickly conclude out of their fore-conceived malices, so, *Luke* 20.14.

V.19 *This dreamer*] A nick-name in scorne. And so best men are used.

V.20. *Slay him, and we will say*] One sin draweth on another.

some evil beast] As, 1*Kings* 13.24. 2*Kings* 2.24. They will do a beastly act, but not own it.

V.21. *Reuben*] The eldest, *ch.*42.22. He the eldest might most hate *Josephs* Sovereignty; he did it with an intent to deliver him to his father again, *v.*22. it may be to make some amends to him for his incest with *Bilhah*. Sinful all the sons of *Jacob*, sinful the Church.

V.23. *Stript Joseph*] He besought them in the anguish of his soule, *ch* 42.21. *Mat.*27.28.

V.24. *No water*] *Jer.*38.6. *Zech.*9.11.

V 25. *To eate bread*] *Exod.*18.12. without remorse for it, they make much of themselves, and little regard the afflictions of *Joseph*, *Amos* 6.6. Their consciences were asleep.

Ishmaelites came from Gilead] From *Arabia*; or East from *Jordan*, by Dothan towards *Egypt*.

Gilead] A place of merchandise, *Jer.* 8.22. 22.6. 46.11.

V.26. *What profit*] A good quærie to pose our selves when we are about to sin. Profit would arise by selling him, *Mat.*16.26 *Rom.*6.21.

V.27. *Sell him*] Ancient and usual to sell men, *Exod.* 21.21,16.

Ishmaelits] *Ch* 39 Called also *Midianites*, *v.*28. and *Medanites*, *v.*36. *Medan* and *Midian* brethren, 25.1,2. a mixt company of Merchants, both *Ishmaelites* by *Hagars* sonne, and *Midianites* of *Keturahs* sonne, *ch.*25.2. both dwelling in *Arabia*; so, in *Judg.*8 22,24,26.

V.28. *Drew up*] in *Reubens* absence.

for twenty pieces of silver] Twenty shekels, *i.e.* shillings, and 3 *d.* a piece more, 1 li. 5.sh See *Annot.* on *ch.*23. 16. *Joseph* here may many waye be a type of Jesus; sold for thirty pieces.

V.29. *And he rent his clothes*] He was absent when *Judahs* counsel was followed, *v.*26,27. And likely he absented himself of purpose, that he might, as now he did, go some secret way to the pit to deliver him, *v.*22. missing him, he rent his cloathes, as custome then was in like cases of great and grievous sorrow, to shew the brokennesse of their heart, what little care or comfort they took of any thing in that passion. Examples are many of the like, *v.*34. *ch.*44.13. *David* commands it to *Joab* and the people in their mourning before *Abner*, 2*Sam.*3.31.

V.30. *The childe is not*] Not in the pit, nor alive, *ch.* 42.13,36. *Jer.*31.15. Yet after he knew all, he consents to conceal the sale of him from his father.

and I, whither shall I go?] Of me the eldest my father will require him. And I have so greatly offended him already, *ch.*35.22. So, 2*Sam* 13.13.

V.32. *sent*] By messengers.

and they brought it] The messengers.

V.34. *Jacob rent his clothes*] *Isaac* was alive, and no doubt mourned too.

put on sack-cloth] Here first mentioned. A ceremony of sorrow much practised afterwards by Gods people, and by the *Ninevites* themselves, *Jonah* 3.5. Hereunto were sometimes added earth and ashes on the head.

and mourned] Washed the bloody coat of his son with his teares.

V.35. *And all his sons*] That plotted this sorrow, pretended sorrow themselves; and would never lessen his sorrow by confessing the sale.

and all his daughters] Dinah and his sons wives.

but he refused to be comforted] Infirmity in *Jacob*. This aggravates his sons sin.

into the grave] The word significth the state of the dead, without any reference to pain or anguish. *Jacob* here meant not a grave properly, because he thought *Joseph* to be torne of wilde beasts, much lesse dreamed he of a *Limbus Patrum*, and least of Hell or Purgatory, *Joseph* being so good a sonne. Usually the word signifies a grave. As death is appointed for all men, so is this *Sheol*, *Psal.*89.48 *Eccl* 9.10. *Job* desired to be hid in *Sheol* *Job* 14.13. *Gen.*42.38. 44.29 21. *Psal.* 6.5.

V.36. *An Officer*] Eunuch. Such came to be great Officers in Courts of Kings, Chamberlaines, &c. and so the word came to be a word of Court-honour, *ch.*40.2. and so given to some that were not gelded; as to *Potiphar* here, who had a wife, *ch.*39.7,9. The Law is against such, *Deut* 23.1.

Captain of the guard] A Provost-Marshal, 2*Kings* 25.8. *Gen.*40.3.

CHAP. XXXVIII.

Verſe 1. *AT that time*] Or in that time not of *Joſephs* ſelling into *Egypt*. For between that time and *Judahs* going into *Egypt* with his father *Jacob*, were but twenty two or twenty three yeares. *Joſeph* being ſold at ſeventeen yeares old; and all coming down when he was fourty yeares old. And within the compaſſe of thoſe twenty two or twenty three years, *Judahs* marriage with the daughter of *Shuah*, and the begetting of *Pharez* upon *Tamar* his daughter-in-law, and *Pharez* his begetting of *Hezron* and *Hamul* could not poſſibly be done. *Judah's* marriage then muſt needs precede the ſtory of *Joſephs* ſale; and *Er* his eldeſt ſonne muſt needs be about ten yeares old at that time. The reſt, and ſo the moſt of the ſtory in this chapter, fell out after the ſelling of *Joſeph* into *Egypt*.

went downe from his brethren] Not before he left *Laban*, though ſome reject not that opinion; but before *Dinahs* raviſhing, yea, ſpeedily upon his firſt coming into *Canaan*. They that make *Judah* to be born in the beginning of the 14th year of the latter ſeven of *Jacobs* ſervice, & ſo but three or four years older then *Joſeph*, and but fourty three or fourty foure when he come with his father into *Egypt*, they find him by that account to be but ten yeares old when he firſt came into *Canaan*, and thereupon defer his marriage till two or three yeares after, and ſo ſtraiten the times for the births of his eſt-ſpring before they all went into *Egypt*, which howſoever the great *Annotations* miſcaſt it upon this place, muſt needs run thus, *viz.* that *Judah* at twelve or thirteen married the daughter of *Shuah*, two or three yeares after his coming into *Canaan*; and in three yeares after had *Er*, *Onan* and *Shelah*. That *Er* at twelve married *Tamar*, that foure yeares were ſpent in the matters of *Onan* and *Shelah*, and *Judahs* begetting *Pharez*, and *Zerah* of *Tamar*, to the time of the birth of *Pharez*: that *Pharez* at twelve married, and in two yeares had *Ezrom* and *Hamul*. All which do make up but thirty three or thirty four years, which is the full time between the firſt coming of them all into *Canaan*, and their going down into *Egypt*, as clearly appears by the ſeveral periods of *Joſephs* age; he being ſix or ſeven yeares old when they all left *Laban*, and fourty when they all came down unto him into *Egypt*. But the other opinion which makes *Judah* to be borne in the fourth yeare of the firſt ſeven of *Jacobs* ſervice, and ſo to be ten yeares older then *Joſeph*, and fifty yeares old when he with his father came into *Egypt*, doth give fairer way to the courſe and times of the ſtory thus, *viz.* *Judah* at ſixteen yeares old, comes into *Canaan*, and ſpeedily marries the daughter of *Shuah*. In the next yeare hath *Er*. *Er* marries *Tamar* at fourteen. After which foure yeares are ſpent in the matters of *Onan*, of *Shelah*, and till the birth of *Pharez*, begotten by *Judah* after the death of his wife, upon the body of *Tamar*, and *Pharez* at thirteen yeares old marries, and in two yeares hath *Hezron* and *Hamul*, and then all go down into *Egypt*. And all this within the fifty years of *Judahs* age.

Adullamite] *Adullam*, a city that fell afterwards to the tribe of *Judah*, *Joſh.*12.15. 15.33,35. had a King was ſeated in a valley, *David* fled to a cave here, 1*Sam* 22.1. 2*Sam.* 23.13.

V.2. *Canaanite*] Contrary to the wills of his Grandfather and great Grandfather, *ch.*24.3. 27.46. 28.1.

Shuah] The name not of *Judahs* wife, but of her father, *v.*12. 1*Chron.*2.3.

V.3. *He called*] The man names the childe.

V.4. *She called*] The woman names. And ſo, *v.*5.

Chezib] Likely *Achzib*, *Joſh.*19.29. 15.44. ſignifies lying, and thereto the Prophet alludes, *Micah* 1.14.

V.7. *Was wicked in*] What wickedneſſe is not ſet down, but heinous ſure in kinde and degree.

ſlew him] Shortly after his marriage, how or by what meanes is not ſet down, *ch.*46.12. *Numb.*26.19. 1*Chron.* 2.3. In ſome extraordinary remarkable manner by ſudden vengeance.

V.8. *And marry her and raiſe up ſeed*] This before *Moſes* time. After a Law made for it, *Deut.*25.5,7,9. And in want of a brother, the next Kinſman was to do it, *Ruth* 3.9. 4.6,7. But forbidden in caſe the brother left any iſſue before he died, *Lev.*18.16. 20.21.

V.11. *Remain a widow at thy fathers houſe*] Lev.22. 13. Leſt ſhe ſhould entice *Shelah*.

till Shelah] Yet he minded it not, *v.*14,26.

leſt he die] Conceiving ſomething amiſſe of *Tamar*, upon an evil ſurmiſe, as if ſome unluckineſſe followed her.

V.12. *In proceſſe of time*] The dayes were multiplied, yet long it could not be: but ſurely after the deaths of *Er* and *Onan*, becauſe after his fit of mourning for her death, he ſoon lies with *Tamar*.

ſheep-ſhearers] Then they uſed to have feaſts, 1*Sam.* 25.8,11. So he went to make merry after his mourning.

Timnath] A City in the *Philiſtines* countrey, which after fell to the lot of *Judah*, *Joſh.*15.20,57. There *Sampſon* took a wife, *Judg.*14.1.

V.14. *Widowes garment*] Some mournful guiſe and habit, to notifie her eſtate. An ancient and lawful practice.

in an open place.] So whores uſed, *Prov.*7.12. 9.14. *Jer.* 3.2. *Ezech.*16.25.

grown, and ſhe was not given] Some ſuitable time muſt be allowed to this: which will hardly ſtand with that opinion of *Judah's* not marrying till he had been three yeares in the land of *Canaan*.

V.15. *Becauſe ſhe had covered her face*] A veile did ſerve for Modeſty, *ch.*24.65. But here it was that *Judah* might not know her. And likely to the ſame purpoſe ſhe uſed whiſpering, or changed her voice and tone. See, *Annot.* on *ch.*29.25

V.16. *What wilt thou give me*] *Ezech.*16.33. *Deut.* .18. *Micah* 1.7.

23V.17] *Pledge*] Hebrew *Erabon*, whence the Greek *Arrhabon*, and the Latine *Arrhabon*. This ſhe did for her future ſecurity. *v.*24,25.

V.18. *Thy ſignet*] *Luke* 15.22. *Jer.*22.24.

came in unto her] In ſome ſecret place by, and near.

conceived by him] Being now about thirty foure yeares of age. The great Annotators reckon him now to be about thirty yeares of age; and yet by the grounds of their own reckoning, he muſt needs be twenty nine at the marriage of *Er*; marrying himſelf at fourteen, and his eldeſt ſonne *Er* likewiſe marrying at fourteen; which how they will agree together let the Reader judge. See their *Annot.* on *ch.*38.1. yet of *Judah* by this conception come the Jewes, who brag they were not borne of fornication, *John* 8.41. yea, our bleſſed Saviour ſprung from this race, *Mat.* 1.3. He will not reject great ſinners.

V.23. *Leſt we be ſhamed*] Shameful was the ſin of fornication among the Heathen.

V.24. *Let her be burnt*] For adultery, as being betrothed and belonging to *Shelah*. Thus the Heathens condemned adultery, *Jer.29.22,23* And ſo *Moſes* Law after, *Deut.22. 23,24.* condemned there to be ſtoned. And a Prieſts daughter for fornication to be burnt, *Lev.21.9.* *Judah* here takes upon him, as if he had power of life and death over thoſe that belonged to his family, as *Tamar* did though now in her fathers houſe; or at leaſt, he ſhewes the eagerneſſe of his deſire againſt her, if his meaning were, but to have her carried before the Magiſtrate, and be ſo puniſhed by burning, according to the Law of the countrey. However, he was deſirous to be rid of her, for his ſonne *Shelahs* ſake: and bewrayes his own partiality in his owne ſinne, and inhumane cruelty in thus judging her to fire, and the fruit in her wombe yet unborne, and that before he heard what ſhe could ſay for her ſelf, never minding how unjuſtly he had dealt with her, in not giving her to *Shelah* to wife. Thus, *2 Sam.12.5,7. Rom 2.1.*

V.25. *When ſhe was brought forth*] To execution, or rather to priſon or trial.

ſhe ſent] To ſtay his proceedings, and haply to ſmother it before it came to a publick hearing.

the ſignet, and bracelet, and ſtaffe] Thus ſhe convicts him by his owne ſeale, and beats him with his owne ſtaffe.

V.26. *And Judah acknowledged*] His repentance, elſe he might have pleaded againſt theſe tokens many wayes, by many excuſes, to have freed himſelf.

more righteous then I] Aggravates his own fault. In many things both faulty, and in ſome things each of them more faulty then the other. He was the cauſe or occaſion of her ſin.

and he knew her again no more] It had been inceſt. His repentance. To ſin no more is true repentance, *Job 34. 31,32.* Though *Judah* were young now, yet we reade not of any more of his children after, ſo that it ſeems he married not again, or had no children by his ſecond wife, *ch.46.12. Numb.26.19,20, 21,22. 1Chron.2.3,4. Shelah* was after married, and likely to *Tamar*, *Numbers 26 20.*

V.28. *Put out his hand*] Dangerous labour for her ſin, *ch.25.26.*

a ſcarlet thread] Diſcerning there were twins, as a skilful midwife might do, and intending to mark the firſtborne.

V.29. *This breach be upon thee*] Thou haſt made it, and thou ſhalt beare the name of it. As theſe twins, ſo *Jacob* and *Eſau* may be ſaid to ſtrive for the birth-right in the wombe.

Pharez] *Ruth 4.12. Mat.1.3.*

V.30. *Zarah*] Signifies riſen or ſprung up, as the Sun is ſaid to riſe. In the birth of theſe two brethren, the ſtate of the two Churches of Jewes and Gentiles may be conſidered, as in a figure, the Jew drawing back his hand by unbelief, *Rom.10.3.* and after the fulneſſe of the Gentiles is broken forth and come in, then he coming forth laſt of all, *Rom.11.11,12,24,25,26.*

CHAP. XXXIX.

Verſe 1. *TO Egypt*] For their preſervation, *chap. 45. 5,7.*

V.2. *And the Lord was with Joſeph*] *V.3,21. Acts 7. 9, 10 Pſal.91.15.*

in the houſe of his Maſter] Gods bleſſing went along with him. His Maſter employed him at home in the houſe, and not in more ſervile buſineſſes abroad. No doubt he ſoon got skill in the Egyptian language, to enable him to it.

V.3. *His Maſter ſaw*] By the effects. Thus the Heathen acknowledge a divine Providence, *ch.30.27.*

V.4. *Found grace in his ſight*] *V.21.* though none in his brethren, *Nehem 2.4,5.*

Overſeer] Steward, *Prov.27.18. 14.35. 17.2.*

all that he had] So fully truſted him; his worth and fidelity.

V.5. *For Joſephs ſake*] The benefit of a religious ſervant, *Pſal.1.3.*

V.6. *Save the bread which he did eate*] A proverbial ſpeech, noting his eaſe and ſecurity, and his truſt repoſed in *Joſeph*, *v.23. ch.43.32.* the *Egyptians* might not eate bread with the *Hebrewes*, as being ſhepherds.

a goodly perſon] Here beauty and grace do meet. So in *David*, *1Sam.16.12.*

V.7. *Caſt her eyes*] Beauty a dangerous object to a wanton eye, eyes full of adultery, *2Pet.2.14.* luſtful looks condemned, *Mat.5.28.* *Job* makes a Covenant with his eyes, *Job 31.1.*

lie with me] Impudency, though haply ſhe ſpake not ſo broad at firſt, *Prov.7.13,18. 6.26.*

V.9. *How then can I*] The godly cannot conſent to ſin, *1John 3.9.* the wicked cannot ceaſe from ſin, *2Pet. 2.14.*

great wickedneſſe] Adultery a great wickedneſſe. The ſuſpition of it raiſeth jealouſie and rage, *Prov 6.34,35.* It is a kinde of ſacriledge in a godly perſon, *1Cor. 6.19.*

againſt God] It had been great ungratefulnes to his kinde Maſter. Yet the feare of God was the chiefeſt reaſon to withhold him.

V.10. *Day by day*] Importunity joyned with impudency.

he hearkened not] Perſeverance in the reſiſtance of ſinne.

or to be with her] Appearances and occaſions of ſin are to be ſhunned, *1Theſ. 5.22. 1Tim. 5.14. Prov. 1.15. 5.8.*

V.12. *Caught him by the garment*] So unruly a thing is lawleſſe luſt: makes ſuch a woman impudently offer to commit a rape upon a man.

he left his garment] Stayes not to parley with her.

got him out] *v.15 Eccl 7.26.*

V.14. *The men of her houſe*] *V.11.* Thoſe few that were about the houſe.

See] Shewing the garment.

an Hebrew] She ſo names him in contempt, *chap. 43.32.*

to mock us] To cauſe us to be mocked; by his diſhoneſt attempt to cauſe us to be diſgraced. Or ſhe will ſeem to ſpeak modeſtly in a pretended attempt of raviſhment. And thus raging luſt turnes to raging hatred, yea, though

though satisfied, as in *Amnon*, 2 *Sam.* 13. 15.

to lie with me] A loud lie. Thus sin is seconded with sin, and the guilty charge the innocent. Thus the blasphemous Jewes charge Christ with blasphemy. Papists call us Hereticks, 1 *Kings* 18.17.

V.16. *Her Lord*] The soveraignty of husbands, and subjection of wives.

V.17. *Which thou hast brought*] She layeth the fault upon him, that to quit himself to her, he may lay more rigour upon *Joseph*.

V.20. *Into prison*] Dungeon, *ch.*40.15. 41.14. *Psal.* 105.18,19. without examining the matter, or hearing *Joseph*, or at least not believing him, and his true pleading for himself, and not willing to have the blame and shame lie upon his wife, and so upon him.

V.21. *And gave him favour*] After a time, *Psal.* 105. 18, 19.

of the Keeper of the prison] Chief Goaler, perhaps under *Potiphar*, *ch.*40.4. Captain of the Guard. Likely *Joseph* might declare the matter, and cleare his innocency to him, which he might not be suffered to do to his Master. And *Potiphar* by his officers relation, might begin to be better perswaded of *Joseph*, and to shew him favour.

V.22. *He was the doer of it*] Not as a drudge to do every ones work, but as a Ruler, that all things there were done by him, or his direction. Thus, though many Archers had shot at *Joseph*, yet his bowe abode in strength, and the armes of his hands were made firme, by the hands of the mighty God of *Jacob*, *ch.*49.23,24.

CHAP. XL.

Verse 1. B*utler*] *V.*13. *Nehem.*1.11.

V.2. *Officers*] *Hebr.* Eunuches. See, *Annot.* on *ch.*37.36.

V.3. *Put them in ward*] The fickle state of Favourites and Courtiers.

in the house of the Captain of the guard] Likely the same *Potiphar*, *ch.*37.36. 39.1,20.

into the prison] Tower or round prison, dungeon, *v.*15. *ch.*39.20. 41.14.

V4. *Charged Joseph with them*] *Potiphar*, if he be this Captain now thinks better of *Joseph*, and intrusts him, likely upon that relation of his chief officer, *chap.*39. 21, 22, 23.

V. 5. *And they dreamed*] See *Annotations* on *chap.* 20.3.

according to the interpretation] No vain dreams, as the interpretation shewed, *v.*12,18, 21,22. 41.11,12.

V.6. *Sad*] So dreams sent of God use much to affect men, *ch.*41.4. *Dan.*2.1,3. *Mat* 27. 19.

V. 8. *We have dreamed a dream*] Each his own dream, not both one.

no Interpreter] Being prisoners we cannot go to the Sooth-sayers, *ch* 41.8. *Dan.*4.7.

belong to God?] Not to your wizards, *ch.*41.16. *Dan.* 2.27,28, 18,19,23,47.

tell me] He findes by the instinct of Gods Spirit that he should be able to interpret their dreames, through an extraordinary gift given him. Though *Joseph* was bound, yet Gods Word and gift to him was not bound, 2 *Tim.*2.9. Before he was a dreamer, *ch.*37. 5, 9, 19. Now an Interpreter.

V.12. *They are*] They signifie, *ch.*41.26. So, *Mat.*26. 26,28.

V.13. *Within three dayes*] *V.* 20. The three branches might as well have signified three weeks, moneths or years, but for Gods revelation to *Joseph*.

lift up thine head] Summe up and reckon thee, as, *Exod.*30.12. *Numb.*1.2. 26.2. and promote thee to thy former place of office and honour, as, *Jer.*52.31. This shall *Pharaah* do when he shall take survey of his family and officers.

V.14. *Think on me*] Therefore *Joseph* knew not the time, meanes and manner of his own deliverance. God in his wisdom did not reveal that unto him. So, 1 *Kings* 13. the man of God knew not his own mishap, by meanes of the old false prophet, *Gen.*46.27.

make mention of me] *Joseph* is careful to use the meanes for his delivery.

V.15. *Stollen away*] To conceal his brethrens fault, And yet stollen from his father and sold, *Ex.*21.16.

Land of the Hebrewes] *Canaan*, wherein the posterity of *Abraham* the Hebrew dwelt, *ch.*14.13. And to whom by Gods Promises it belonged, called the Holy Land, *Zech.*2.12. Thus *Joseph* shewes his faith.

have I done nothing] Innocency protects not against mischief, yet may be pleaded, as here, *John* 10.32. *Acts* 24. 12.13,20. 25.10,11. *Job* 31. *Psal.*7.3 26.1. *Dan.*6.22.

V.16. *White baskets*] Of which holes, that is made of white twigs, with holes as net-work.

uppermost] Of the three baskets, nothing mentioned in the two lower baskets.

V. 19. *Lift up thine head*] Reckon thee; as, *ver.* 13,20.

from off thee] Likely cut off thy head, and after hang thy body on a tree.

and the birds shall eate] The Jewes were to bury him the same day, *Deut.*21.22,23. The Egyptians and many Gentiles suffered them to hang many dayes. *Joseph* deales truly and plainly with the Baker. So should Physicians do, and such as attend the sick.

V.20. *Birth-day*] So *Herod* kept his with a feast, *Mar.* 6.21. Lawful in it self so it be kept without vanity, excesse, superstition and prophanenesse. And so for Ecclesiastical Festivities, if there be no errour committed in the manner and end of their celebrations.

V.22. *Hanged*] On his birth-day, having occasion thereby to take notice of his chief officers.

V. 23. *But forgat him*] Forgot his misery, and unthankful for his interpretation, *Eccl.*9.15,16. *Amos* 6.6. Thus *Joseph* tried still two yeares longer, *ch.*41.1. until the time his Word came, *Psal.*105.19.

CHAP. XLI.

Verse 1. T*wo full yeares*] After that, *ch.*40.19. There is no certainty how long *Joseph* was in prison, in what yeare first put in. He waited patiently upon God in long afflictions for his deliverance.

by the river] *Nilus*, or some river drawn from it, *Deut.* 11.10,11. This waters *Egypt*, and makes it fruitful without raine, *Zech.* 14.18.

V.2. *Out of the river*] Out of *Nilus* comes plenty and dearth, according to the heights of the rising of it. *Plin. nat. hist. l.*5. *c.*9.

Kine] Kine and corne are the two chief sustenances of man.

V.5. *Seven eares of corne upon one stalk*] Signe of great plenty.

V.6.

V.6. *Blaſted with the Eaſt-winde*] Strong and drying to blaſt the fruits, *Ezech.*17.10. 19.12.

V.7. *A dream*] That ſtuck by him: dreames the occaſion of his fall; and dreames the occaſion of his riſing.

V.8. *His ſpirit was troubled,*] *Ch.*40.6. *Dan.*2.1,3. Gods Power to ſcare men, even Kings, with dreames, *Job* 7.17.

Magicians] *Exod.*7.11. *Dan.*2.2. 5.7. ſtrong illuſions of Satan, that wrought men to ſuch deceits, and ſtrong conceits of the power of Magicians, *Dan.*2.2,4,5. If Atheiſts confeſſe a devil and devilliſh divinations, there muſt needs be a God and divine revelations.

wiſe men] *Mat.*23.34. Philoſophers among the Greeks, *Acts* 17.18.

none that could interpret] So, *Dan.*2.10. 5.8. Thus God maketh the wiſdome of their wiſe men periſh, *Eſay* 29.14. 44.25. 19.11,12,13.

V.9. *I do remember my faults this day*] Courtier-like complements to prevent ſuſpition in the King, leſt he ſhould think he grudg'd as unjuſtly puniſhed in his impriſonment. This was rather to pleaſe *Pharaoh*, then to pleaſure *Joſeph*. Gods Providence in it, that he mentions not *Joſeph*, till the Magicians had been tried.

V.13. *Me he reſtored*] He, that is, the regal Majeſtie reſtored me.

V.14. *Brought him haſtily*] *Pſal.*105.20. *Dan.*2.25. The wicked ſeek to the Prophets and People of God in their neceſſity.

dungeon] There haply he was then, as overſeeing the reſt in that place.

ſhaved himſelf] Polled himſelf in a ſeemly ſort. He had let his haire grow, it ſeems, in ſigne of ſorrow, as, 2 *Sam.* 19.24. *Mephiboſheth* did. Now he trims himſelf; being to go before the King. To ſhave all haire away were unſeemly, *Jer.*41.5. 2*Sam.*10.4,5. The middle way is commanded the Prieſts, *Ezech.*44.20.

raiment] His priſon-weeds, *Eſther* 4.2.

V.16. *Not in me*] *Dan.*2.28.

an anſwer of peace] So *Joſeph* wiſhed, hoped, and haply foreſaw. It is an apprecation of ſuch an anſwer, as might quiet his troubled minde concerning his dream.

V.21. *Still ill-favoured*] Such are wicked men, *Eſay* 9.20. The godly otherwiſe, *Pſal.* 37.19. neither earing nor harveſt, *ch.*45.6.

V.26. *Are*] Signifie, *Joſeph* before a Dreamer, now an Interpreter.

V.32. *Doubled*] Here God teacheth the reaſon, why things are ſundry times repeated in the Scriptures.

V.33 *Let Pharaoh look out*] Meanes muſt be uſed. *Joſeph* gives this counſel not raſhly, but by the guidance of Gods Spirit, by this meanes and occaſion to fulfil that, *ch* 37.7,9.

V.34. *Officers*] Overſeers, Biſhops, ſo the Biſhops of the Army, *Numb.*31.14. 2*Kings* 11.16. Biſhops of the works, 2*Chron.*34.12,17. So among the Prieſts and Levites, *Numb.* 4. 16. *Nehem.* 11. 9, 14. So, 1*Tim.* 3.1,2.

the fifth part] Likely other great men would be buyers and ſtorers, by *Joſephs* example. Thus counſels he to provide againſt the time of want, as in the example of the Piſmire, *Prov.*6.6,7,8. *Luke* 16.9. This fifth part was for the King, *ch.*47.14. Taken up moſt likely by way of tribute partly, and partly by purchaſe; and upon his charge put into his granaries. The other foure parts were abundantly ſufficient in thoſe yeares of plenty.

V.37. *Was good*] *Acts* 7.10. *Prov* 20.12. *Pſal.*105.22.

V.38 *The Spirit of God is*] *Dan.*4.6. 5.11. This *Pharaoh* grounds upon his Prophetical interpretation. He ſpeaks as an Heathen, naming gods plurally. So, *chap.* 31.53.

V.40. *Over my houſe*] *Pſal.*105.21 So, *Dan.*2. 46,47. 5.29. So, 1*Kings* 8.3. 2 *Kings* 18 18. *Luke* 12. 42. Men fitly and fully qualified and gifted ſhould be made Officers, *Numb.*11.17. *Acts* 6.3.

according unto thy word ſhall all my people be ruled] Hebr. is, At thy mouth ſhall all my people kiſſe. That is, at thy Commandment. (So, *Job* 39.30. *Numb.*9.20. *Luke* 19.22. *Gen.*24 57.) they ſhall kiſſe or apply the hand to the mouth. (as, *Job* 31.27.) in ſigne of honour and obedience, as, *Pſal.*2.12. ſo *Samuel* kiſſed *Saul*, 1*Sam.* 10.1. 1 *Kings* 10.18. *Hoſ.*13.2. *Prov.*24.26. Thus *Joſeph* was honoured and outhorized, *Pſal.*105.22. *Acts* 7.10. they kiſſed the commands that came from his lips, which imports a ſubmiſſion, and that rather of affection and delight then of compulſion and fear.

V.41. *See I have ſet thee*] See, reſpecting the ornaments and ceremonious ſignals, whereby this honour was conferred unto him. Thus God bringeth low, and lifteth up, &c 1*Sam.*2.7,8. *Pſal* 113.7,8.

V.42. *Took off his ring*] An Enſigne of honour and authority, *Eſther* 3.10. and 8.2. *Luke* 15.22. Hereby to publiſh under the Kings ſeale ſuch Orders and Commands as *Joſeph* would.

of fine linnen] *Egypt* was famous for fine linnen, *Prov.* 7.16. *Ezech.*27.7. it ſignifies alſo byſſe or ſilk, *Ex.*25.4. *Apoc.*19.8,14. The weare of great perſonages, *Prov.* 31. 22. *Ezech.*16.10. *Luke* 16.19.

a gold chaine] *Prov.*1.9. *Ezech.*16.11. Thus, *Dan.*5.7, 16,29.

V.43. *Second chariot*] 2 *Chron.*35.24. As *Mordecai* riding on the Kings horſe, *Eſther* 6.8. Thus *Joſeph* the ſecond man in the Kingdome, *Daniel* made the third, *Dan.* 5.29.

Bow the knee] Abrech, kneel down, as to the father of the King, *ch.*45.8.

V.44. *I am Pharaoh*] I am King, and will be; and aſſure as I am *Pharaoh*, ſo ſure without thee, thy advice, and authority, not the leaſt thing ſhall be done in matter of Government; no man ſhall do any thing, or go any whither.

V.45. *Zaphnath-Paaneah*] A Revealer of ſecrets, *Dan.* 1.7. *Gen.*17.5.

of Poti-pherah Prieſt of On] To diſtinguiſh him from that *Potiphar*, *ch.*37.36. 39.1. who dwelt in *Memphis* the royal City.

Prieſt] Or Prince, *Exod.*2.16. 18.1. Both offices concurred in one perſon, as was the manner of thoſe times and places. See *Annotat.* on *chap.*14.18. This name given to the ſonnes of *David*, 2*Sam.*8.18. and expounded, 1*Chron.*18.17.

of On] Called alſo *Aven*, *Ezech* 30 17. in Greek *Heliopolis*, the City of the Sun, perhaps now *Damiata*. *Joſephs* marriage here cannot be an example or rule to us, except where all reaſons, and circumſtances, and warrants are alike, by reaſon of the prohibitions and perils ſet down in Scripture. The Iſraelites forbidden to marry with the Canaanites, *Exod.*34.16. *Deut.*7.3,4. 1*Kings* 11.1. *Nehem.*13.26. Forbidden to Chriſtians, 2*Cor.*6.14,&c. But for *Joſeph* there was no other in the land, and he might not deſert his charge and dignity, whereto God had called him for the preſervation of his Church, to go ſeek a wife elſewhere: neither know we what inſtinct or diſpenſation

he might have from God. As the like might be in *Esthers* marrying with *Ahashuerus*.

V.46. *Thirty yeares old*] At this age Jesus Christ entered into his publick Ministery; so *John Baptist*; so the *Levites*, *Numb* 4.3. And *David* began his reign, but not *Ezekiel* his Prophecie. This notation of *Josephs* age, here gives much light to many passages in this history of *Jacob* and his sonnes; there are thirteen yeares since he was sold *ch* 37.2.

V 51. *And all my fathers house*] My injuries and molestations there; not his filial affection, whereby he might haply privily enquire in the thirteen yeares afore, and afterwards also of his fathers welfare, ere his brethren came down, and yet wait for the most fit opportunity of fulfilling the dream.

V.54. *In all lands*] Round about, as *Canaan*, *Arabia*, *&c.* So, *Luke* 2.1

V.55. *Cried to Pharaoh*] As the woman, 2*Kings* 6.26. *Joseph* would do but as *Pharaoh* directed.

V.56. *Sold*] *Prov.*11 26.

V.57. *And all countreys*] Neighbouring.

to Joseph] *Ch.*45.5. 50.20. *Psal* 105.16,17.

CHAP. XLII.

Verse 1. *Saw*] Heard, *v.* 2. so the people saw the voices, *Exod.*20.18. *Jacob* was as much assured of it as if he had seen it. And one eye-witnesse is of more credit then many eare-witnesses. And likely he saw it too by many *Canaanites* that bought and brought corne out of *Egypt*, *Acts* 7.12.

corne] The word for corne signifies also breaking.

why] So negligent, or as men amazed helplesse, *Acts* 7.11. gaze, as men destitute of counsel. Famine is a terrible thing, 2*Kings* 6.25. *Deut.*28. 57. *Lam.*4.10. *Esay* 9.20. A famine in *Canaan* in the dayes of *Abram*, *ch.*12. 10. of *Isaac*, *ch.*26.1. and now in *Jacobs* time, and, *Acts* 11. 28. Gods servants subject to common calamities, yet God provides for them, *Psal.*37.19.

V.2. *Get you down*] *Egypt* lay lower then *Canaan*, *ch.* 45.13,9.

V.4. *But Benjamin*] *ch.*37.3. 35.18. 42.38.

V.6. *Governour*] *Ps.*105.22. Of the Hebrew word *Shallet* and *Shil on*, is made in *Arabick* Sultan, a title whereby the chief Governours of *Egypt* and *Babylon* are still called.

and he it was that sold] Likely his Officers to the Natives. But himself to Forreigners, that by sifting them he might informe himself of any danger to the land, to prevent it of any meanes of good to the land, to advance it.

bowed down] So fulfilling his Prophetick dream, *ch.*37. 7,8,9. So, *ch.*43.26,28. 44.14. 50.18.

V.7. *He knew them, but*] For many good reasons, he yet dissembles that he knew them, and yet discovers not himself unto them, to prevent sundry inconveniences, and to further good intents and purposes towards them.

spake roughly] They deserved no better of him. Though *Joseph* did it in a good intent, to a good purpose.

V.9. *Remembred the dreams*] So he did before. But now more usefully, he saw the time for the fulfilling of them.

spies, to see the nakednesse] *Exod.*32.25. Not by way of lying he speaks thus, but by way of questioning and examining, to bolt out other matters to other good purposes; so, *v.*12. as a severe Inquisiter.

V.11. *All one mans sons*] And therefore not likely to be spies. The spies were sent one of a tribe, *Numb.* 13. 2. And they dispersed themselves in all likelihood and reason.

V.13. *One is not*] Is dead, *ch.*44.20. 37.30. Not in this world, *ch.*5.24. *Heb* 11.5.

V.14. *This is it that I spake*] This discovers it; pretending another brother, or why should he alone be left behinde? This not likely; and being false in this, ye are but spies sure.

V.15. *By the life of Pharaoh*] *Pharaoh* liveth: a kinde of oath or swearing as the like phrase importeth, *Jer.* 5.2: But more properly a kinde of vehement Asseveration, as, *Ezech* 33.11. 1*Sam.*1.26. 17.55. 20.3. 25.26. and 2*Sam.* 15.21. 2*Kings* 2 2,4. Or it may be a wish, Let, or, so let *Pharaoh* live, as, &c. No sufficient ground to charge upon *Joseph*, a sinful oath by the life of *Pharaoh*, yea, a grievous sin, *Deut.*6.13. compared with *Mat.*4.10. *Jer.* 5.7.

Ye] Ye all, *v.*16.

ye shall not] If ye go. The words are suspensive, implying a curse; so, *ch.*14.23.

V.17. *Into ward*] God calls them by tribulation to repentance for their sin, *Heb* 12.10.

V.18. *I feare God*] *Chap.*20.11. *Nehem.*5.15. *Prov.* 16.6.

V.20. *Your youngest brother unto me*] Cares most for him, and hopes his father will conceive no hurt towards him, by his bountiful dealing with them.

V.21. *And they said one to another*] In the absence, or out of the hearing of the Interpreter.

guilty] Affliction as a rack forceth confession, and a guilty conscience, though likely sleeping afore, yet now upon twenty yeares after, galleth afresh, *Hos.*5.15. *Job* 36. 8,9,10.

therefore is this distresse] Divers wayes *Joseph* dealt now with them, as they had done with him, *Judg.*1.7. *Mat.*7.2. *Jam.*2.13.

V.24. *And wept*] *Ch.*43.30. moved with their self-accusations, and his own natural affection, which was too strong to be kept in by artificial disguises, but that in secret it must have vent.

Simeon, and bound him] That eldest of them that were most against him. *Reuben* most, and *Judah* next, were for him. And *Simeon* was chief in that bloody massacre of the *Sichemites*.

before their eyes] Though haply when they were gone, he might give him some more liberty; *ch.*43.23.

V.25. *Every mans money*] Lest his father should be in want.

Thus did he unto them] *Joseph* did so, or his steward at his command. Thus *Joseph* rewards evil with good, *Rom.* 12.17,19. *Mat.*5.44.

V.27. *And as one of them*] *V.*35. What *Judah* saith, *ch.*43.21 as if they had all opened their sacks, and found their moneys in the Inne, is but a summing and cutting off particulars for brevity sake, to *Josephs* steward, as not a thing material to their present purpose, with him, and they speaking in haste.

V.28. *Failed them*] Suspecting some plot laid for their ruine, or at least some danger to *Simeon* by it, *Lev.*26.36.

God hath done] They rightly acknowledge Gods hand and his Providence in it.

V.35.

V.35. *Were afraid*] Leſt alſo they ſhould be accuſed of theft, *chap.* 44. 5. Guilty conſciences timorous, *Lev.* 26. 36.

V.36. *Againſt me*] Heavy to me, though ye make light of them.

V.37. *My two ſonnes*] That is, ſlay two of my ſonnes. For he had foure, *ch.*46.9. or my two ſonnes here preſent, or moſt deare to me. A paſſionate ſpeech, yet ſuch as might make *Jacob* conceive he had ſome reaſon for his ſo confident undertaking for *Benjamins* return.

V.38. *For his brother is dead*] Only brother by the mother, *ch.*44.20,27,28.

to the grave] See *Annot.* on *ch.*37.35. Here *Jacob* bewrayes too much paſſion, and too little faith and patience.

CHAP. XLIII.

Verſe 1. *Sore*] The longer, the ſorer.

V.2. *Eaten up*] Near-hand.

a little food] For preſent need, not knowing there were five yeares of famine yet to come, and he had a great family.

V.3. *Solemnely proteſt*] *Ch.*42.15,20.

not ſee my face] With favour and ſafety

V.4. *Thee food*] At thy command, for thee and us all, thy family.

V.5. *We will not go*] Becauſe it were vaine and dangerous, *ch.*44.26.

V.7. *Asked us ſtrictly*] Many things paſſed between *Joſeph* and his brethren, which are not ſo expreſſely related in the ſtory, *ch.*44.22,19. They could not upon *Josephs* queſtions honeſtly avoid the telliug of their brother *Benjamin*.

V.8. *And Judah ſaid*] He now fitteſt to move, and this the fitteſt ſeaſon.

the Lad] *Benjamin* was now about twenty ſeven yeares, being twelve or thirteen yeares younger then *Joſeph*, and borne after *Dinahs* raviſhing, and in the departing from *Bethel*. See *Annot.* on *ch.*35.18. And now *Benjamin* had nine or ten ſonnes, *ch.*46.21. See *Annot.* on *ch.*22.5. Lad, comparatively, being the youngeſt.

V.11. *Muſt be ſo*] No wiſdome to ſtrive againſt neceſſity. Better to adventure one to uncertain danger, then to caſt the whole family upon certain famine.

a Preſent] *Prov.*18.16. 21.14. 17.8. So *Jacob* had tried, *ch.*32.20. He uſeth prudent meanes as ſubſervient to Gods Providence.

nuts] Of *Terebinth*, or the Turpentine-tree.

V.12. *Double money*] Becauſe the price of corne increaſed by the continuance of the famine.

and the money] This beſides. *Jacobs* juſt dealing.

V.14. *God Almighty*] Our chief truſt muſt be in him, *Prov.*21.1.

If I be bereaved] *Eſther* 4.16. Contentation in Gods Will, referring all to him with patience.

V.18. *Seek occaſion*] Guilty perſons are ſuſpicious.

V.19. *At the doore of the houſe*] Before they went in.

V.21. *Every mans money*] See *Annot.* on *ch.*42.27, 35. For haſte they joyne together what was done in the Inne, and what was diſcovered at home.

V.23. *Your God*] It ſeems *Joſeph* taught his ſteward and family to feare God.

V.24. *Waſhed their feet*] *Ch.*18.4. 24.32.

V.26. *They brought him the Preſent*] Each a part of it, as they had divided it amongſt themſelves.

bowed] *Ch.*37.9.

V.28. *Thy ſervant our father*] *Ch* 37.9.

V.30. *Did yerne*] 1*Kings* 3.26.

V.32. *By himſelf*] As became the Viceroy. Here were three Tables.

abomination unto the Egyptians] For the Hebrewes were known to be Keepers of ſheep, and ſo to kill, eat and ſacrifice ſuch cattel as the *Egyptians* worſhipped, *ch.*46.34 *Exod.*8.26. The *Egyptians* had flocks of ſheep, *ch.*47.6. Oxen, *Exod.*9.3,19. But not to kill the ſheep or kine, or to eate the head of any beaſt. But for delight and profit by their milk and wool, and for commerce. And haply thoſe that kept them were ſtrangers rather then Egyptians.

V.33. *Youngeſt*] Hebr. Leaſt in age.

marvelled] Seeing themſelves ſo feaſted, and that *Joſeph* appointed them their places, according to each mans age.

V.34. *Meſſes*] The cuſtome of thoſe times, to have the meat ſet before the Lord, and he to diſtribute to the Gueſts, 1*Sam.*1.4,5. 9.23,24. 2*Sam.*6.19.

five times] To ſhew his affection to him, and to make trial whether his brethren would envie him for it. 1*Sam.*1.4,5.

drank, and were merry] Yet with ſobriety, *Hag* 1.6. *John* 2.10. *Cant.*5 1.

CHAP. XLIV.

Verſe 2. *Put my Cup*] To try their affection to his father and to *Benjamin*: and for the more full verification of the dreams. *Josephs* caſe, and place, and perſon may carry out theſe practices, which otherwiſe are not ſo warrantable, 2*Cor.*1.12. 11.3.

V.5. *Is not this it*] Speaking according to the opinion the *Egyptians* had of him, who by reaſon of his prophetical skill in interpreting dreams, thought he uſed divination as their Magicians did.

whereby] Or in which, or by which, or of which cup. Their fault ſo made the greater, a kinde of ſacriledge in ſtealing ſuch a Cup.

he divineth] Searching ſearcheth, maketh trial by experience, as, *ch.* 30. 27. ſearcheth thoroughly, 1*Kings* 20.33. or ſearcheth by divination, and ſo ſinfully uſing the cup, (as ſome do a baſin and other things) in ſuch an unlawful Art. Thus the ſteward by *Josephs* appointment may ſpeak as an *Egyptian*, as they conceived of *Joſeph*, and as their Magicians uſed to do. Not yet that *Joſeph* was guilty of ſuch a crime.

V.7. *My Lord*] Thus they call *Josephs* ſteward.

God forbid] Far be it, *ch.*18.25.

V. 8. *We brought againe*] Therefore would not ſteal.

V.9. *Let him die*] So, *ch.*31. *v.* 32. Innocency is confident, yet this is too raſh and rigorous. They might have thought of their money in their ſacks mouth before.

V.10. *My ſervant*] The ſteward ſpeaks in his Lord *Josephs* name.

V.12. *And he ſearched*] He knew well how not to meddle with that end of the ſacks, where he had put their money.

V.13. *Rent their clothes*] See *Annot.* on *ch.*37.29,34.

V.14.

V.14. *He was yet there*] Expecting their return.

V.15. *What deed*] As, *ch* 3.13. 4.10.

can certainly divine] See *Annot* on *v* 5

V.16. *What shall we say*] Their consciences clear, and yet their conviction seems as clear. They knew not what Apology to make.

God hath found out] So. *ch* 42.28. If we see no evident cause of our affliction, let us look to the secret counsel of God, who punisheth us justly for our sins. A good use of afflictions and crosses, *Esay* 27.9. *Gen.*42.21,22. *Judah* thought this his best argument and way, having no legal excuse or defence to make for the clearing of themselves: though he was sure enough of *Benjamins* innocency, and could not upon this occasion, but remember the putting of their money in their sacks, yet he durst not accuse any of *Josephs* family, nor stand out against him, but yields and submits, as an hopeful way to procure favour with a man of a generous spirit.

iniquity] Our other sins, though free of this.

both we] *V.9.*

and he also] Not die, as *v.9.* but be servant, as, *v* 10.

is found] He forbears to say that he stole it.

V 17. *He shall be my servant*] *Joseph* confirmes his stewards dealing, *v.*10. In *Moses* Law, for theft restitution should be made, in some cases double, in some fourefold; if the party not able thereto, then to be sold, or become a slave to him from whom he had stollen, *Exod.*22.3.1. Here *Josephs* power and their own yielding bindes them.

V.18. *Then Judah came near*] *Judah* before, *v.*16. And now *Judah* more addresseth himself to plead, because he had undertaken for *Benjamin*, *ch.*43.8,9.

in my Lords eares] By an Interpreter yet still for ought we reade.

as Pharaoh] And so thine anger would be dreadful and deadly, *Prov.*19.12.

have ye a father] See *Annot.* on *ch.*43.7.

V.20. *A little one*] Exenuating his age by an officious lie, to excuse his taking so long a journey. See *Annot.* on *ch.*43.8.

V.26. *We cannot go down*] *Ch.*43.5. We will not go down.

V.27. *My wife bare me*] *Rachel* his wife, by way of eminency, first in his choice, and dearest in his love. *Leah* but by fraud.

V. 28 *Torne in pieces*] Thus *Joseph* might perceive how they coloured to their father their dealing with him.

V 30. *Bound up in the Lads life*] 1 *Sam* 18.1. If he die, or be thought so, the father cannot live.

V.33. *In stead of the Lad*] A filial affection to his old father. And yet love useth more to descend then ascend.

V.34. *How shall I go*] He would rather remain here a servant or prisoner.

CHAP. XLV.

Verse 1. *Refrain himself before*] Upon this supplication of *Judah*, though hitherto he had refrained, *ch.*43.31.

to go out] He would not have his brethrens fault divulged, nor his own passion, being a man of his place, so openly discovered, as to weepe aloud before others.

V.2. *Wept aloud*] No thought of revenge for their cruel usage of him.

heard it] *V* 16.

V.3. *Could not answer him*] Through astonishment at the wonder, and the prick of their guilty conscience.

V.4. *Come near*] They had kept, no doubt at a reverend distance from him so great a Lord.

ye sold] Tells this, not to upbraid them, but to assure them it is he.

V.5. *Not grieved*] *Ch* 31.35.

nor angry with your selves] He comforts them, 2 *Cor*, 2.7. Look up to Gods Providence, who turnes your sin to good.

for God did send] *V.*8. *Ps.*105.16,17.

V.6. *Neither earing nor harvest*] None, till *Joseph* supplied them with corne for it the last yeare, *ch.*47.23. or as good as none; few had corne to sowe, few would attempt to sowe, as being to expect little or no increase by *Josephs* prediction.

V.8. *But God*] *Ch.*50 20. *Joseph* cleares not his brethren, but he cheeres them up in contemplation of Gods merciful Providence, who turnes their sin to much good. God can and doth bring good out of evil, out *Judas* sin and others in the death of Christ the salvation of mankinde, *Acts* 4.27,28.

a father to Pharaoh] *Judges* 17.10,11. *Gen.*41.40,44. As a son follows the direction of a father, so did *Pharaoh* *Josephs*.

V.10. *Goshen*] A Province between *Nilus* and the red-sea, very fruitful, *ch.*46.28,29. 47.1.6,27. Another *Goshen* in *Canaan*, *Josh.*11.16. 10.41. 15.51. This he saith, presuming of *Pharaohs* assent, *ch.*47.4,6.

near unto me] On the City whence he married, and where he most resided was near to *Goshen*.

V.12. *My mouth*] And not an Interpreters, as, *chap.* 42.23.

V.15. *He kissed*] See *Annot.* on *ch.*29.13.

talked with him] Having overcome their astonishment and feare talked of any thing he or they desired to know.

V.16. *And his servants*] The Courtiers envied not, but honoured *Joseph*.

V.19. *Thou art commanded*] Thou needest no more authority or instructions from me.

V.20. *Regard not your stuffe*] That is not portable, Here you shall be supplied.

V.22. *Changes of raiment*] Such as were used to be given for honour or reward, 2 *Kings* 5.22. *Zech.*3.4. *Judg.*14.12. *Apoc.*6 11. 7.9,14.

Three hundred] Shekels. See *Annotat.* on *ch.*20.16. and on *ch.*23.16.

V.24. *Fall not out by the way*] About the selling of me. *Reubens* former words, *ch.*42.22. occasioned haply this charge.

V.26. *Heart fainted*] Between hope and doubt, between joy and feare. Unbelief and doubting weakeneth the heart, *Rom.*4 19,20. *Mat.*14.31.

believed them not] So he fell into that fainting, swooning fit, *Luke* 24.41. They believed not for joy, *Jacob* might the lesse believe them, because of their former lie they had told him of *Joseph*.

V.27. *Revived*] Rose out of that swoone, as it were. His failing of spirit did not altogether take away the use of his sight and senses, but that he saw the waggons.

V.28. *It is enough*] Here is proof enough. And it is enough to me that he is alive, and enough for me, if I may

be

be ſo happy as to ſee him once before die. *chap* 46.30.

CHAP. XLVI.

Verſe 1. *To Beer ſheba*] This was in the way from *Hebron* to *Egypt*, the moſt Southern part of *Canaan*. Here *Abraham* and *Iſaac* had much been. See *Annot.* on *ch.*21.31.

ſacrifices] Of thanks, for the tydings of *Joſeph*: and to conſult with God about his going into *Egypt*, and thereby to worſhip God.

V.2. *In the viſions of the night*] See *Annot.* on *ch.*15.1. what this viſion was, and in what manner is not ſet down.

Jacob, Jacob] To rouſe him up to attention, and for more certainty, as, *ch.*22.11. 1*Sam.*3.10. *Gen.*41.32. See *Annot.* on *ch.*32.28. Here *Jacob* twice for *Iſrael* once. And ſo *v.*5. The name *Jacob* forbidden but comparatively.

V.3. *Feare not*] It ſeems he feared it, knowing his father in a famine was forbid it, *ch.*26 1,2,3. And knowing the Oracle, that his ſeed was to be afflicted in *Egypt*, *ch.*15.13, 14. And, now he and his father and grandfather had been Pilgrims, two hundred and twenty yeares in *Canaan*, from the firſt Promiſe of *Canaan*, and he ſaw now leſſe hope to have it, by his leaving the land with ſeventy ſoules, which might ſeem a kinde of forſaking of it; yet by faith as he ſojourned in the land, *Heb.*11.9. ſo now he goes to ſojourne in *Egypt* upon this warrant.

there] *Egypt*. This not promiſed before. This wondrouſly fulfilled, in that of ſeventy ſouls going down, in the ſpace of two hundred and ten years, there came up ſix hundred thouſand men, *Exod.*12.37. *Deut.*10.22.

a great nation] This promiſed *ch.* 28,14. 35.11.15,13

V.4. *Thee up again*] Thee dead, *ch.*50.5,13. Thy poſterity after, *Ex.*12.37. *Joſh.*3. A like Promiſe, *ch.*28.15.

his hands upon thine eyes] Cloſing them on thy death-bed. An ancient and honourable cuſtome.

V.6. *And came into Egypt*] This journey is often mentioned, *Joſh.*24.4. and *Eſay* 52.4. *Acts* 7.15. *Numb.* 20.25. *Deut.* 10.22. Thus that was fulfilled, *chap.* 15.13.

V.7. *His daughters, and his ſons daughters*] As many as he had. A general kinde of ſpeaking, though he had but one daughter *Dinah*, and one grand-daughter *Sarah*, *v.*15,17. The like ſpeech, *v.*23. and *ch.*21.7. *Numb.* 26.8. 1*Chron.*2.8,31. His ſervants, no doubt, went alſo.

V.8. *Theſe are the names*] To know hereby their wonderful increaſe, *ch.*35.23. ſee the order of the tribes on *Aarons* breaſt-plate, *Exod.*28.10,21.

V.9. Theſe foure were heads of their fathers houſe, *Exod.*6.14. *Numb.* 26.5,6. 1*Chron.*5.3. So of the reſt that follow.

V. 10. *Jemuel*] *Nemuel*, *Numb.* 26. 12. 1 *Chron.* 4. 24.

Obad] Omitted, *Nuub.*26.12. 1*Chron.*4.24.

Jachin] *Jareb*, 1*Chron* 4.24.

Zohar] *Zerah*, *Numb.*26.13. 1*Chron.*4.24.

of a Canaaniti ſh woman] Likely *Zerah*, *Numb.* 26.13. *Gen.* 28.1.

V.11. *Kohath*] Grandfather to *Moſes*. Of his family came the Prieſts. They are reckoned before the *Gerſhonites*, *Numb.*4.34.

V.12. *Hezron and Hamul*] Too great violence to the text, to ſay theſe were borne after in *Egypt*. See *Annot.* on *ch.* 29. 20. Compare the great *Annotations* upon this verſe, and upon *ch.*38.1.

V.13. *Thola*] He had a rare bleſſing in multitude of children, 1*Chron.*7.2. A Judge of this name and tribes, *Judg.*10.1.

Job] *Jaſhub*, *Numb.*26.24. 1*Chron.*7.1.

V. 15. *In Padan Aram*] With his Nephewes or Grandchildren, borne after he went out of *Padan-Aram*.

Thirty three] Reckoning himſelf in. It ſeems *Leah* was dead.

V.16. *Ezbon*] *Ozni*. *Numb.*26.16.

V.17. *Jiſuah*] His name and family wanting, *Numb.* 26.44.

V.19. *Jacobs wife*] As if *Rachel* were the ſole legitimate wife.

V.20. *Ephraim*] Here the LXX. adde a ſonne and a Grandchilde of *Manaſſe*, and two ſonnes and a Grandchilde of *Ephraim*, taken out of 1*Chron.*7.14,20. By reaſon of that ſpeech, *Gen.* 50.23. but this makes too bold with the Hebrew text which wants it.

V.21. *The ſonnes of Benjamin*] Theſe ten might well be borne to him now. He being now twenty ſeven yeares old at leaſt, and twelve or thirteen year younger then *Joſeph*. See *Annot.* on *ch.*35.18.

Belah] The eldeſt ſonne, 1*Chron.*8.1.

Becher] Seems to be the fourth ſonne, called *Nohah*, 1*Chron.* 8.2. Neither is his name or family reckoned, *Numb.* 26. 38. but his children are named, 1 *Chron.* 7. 8.

Aſhbel] The ſecond ſon, *Numb.*26.38. 1*Chron.*8.1. called alſo *Jediael*, 1*Chron.*7.6.

Gera] By the LXX. made the ſonne of *Balah*, and ſo the Grand-childe of *Benjamin*, from a ſeeming ground of 1*Chron.*8.3. But *Benjamin* was too young now to be a Grandfather, *Numb.*26.38. There is no mention of *Gera*, neither was he *Benjamins* third ſonne, but *Aharah*.

Naaman] Another of his name, ſonne of *Belah*, 1*Chron.* 8.4. *Numb.*26.40.

Ehi] *Aharah*, 1 *Chron.* 8. 1. third ſonne, *Numb.* 26.38.

Roſh] Likely *Rapha* the fifth ſonne, father to *Palti* one of the ſpies, *Numb.* 13.10. none of his family reckoned, *Numb.*26.

Muppim] Called alſo *Shuppim*, 1*Chron.*7.12.

Ard] Seemeth to be the ſon of *Belah*, and Grandchilde of *Benjamin*. And ſuch a one thing there was, *Numb* 26.40. But this *Ard* was brother to *Belah*.

V.22. *Fourteen*] The Septuagint ſay eighteen, adding *Joſephs* Grandchildren, as is noted on *v.*28.

V.23. *Sonnes*] One ſonne, change of numbers is oft in the Hebrew, *v.*7. 1*Sam.*9.21. *Gen.*21.7. *Numb.*26.42. 2*Chron.*24.25. Thieves for one of them, *Mat.*27.44. Aſſe for an Aſſes, *Zech.* 9.9. *Mat.* 21.5. ſate upon them, *Mat.*21.7. for which in *Mark* 11.7. it is, he ſate upon him.

Sixty ſix] So the LXX. here. *Jacob* is not reckoned in here: nor *Joſeph* and his two ſonnes which were now in *Egypt*.

V.27. *Seventy*] So *Exod.*1.5. and *Deut.*10.22. counting in *Jacob*, *Joſeph* and his two ſons, *Acts* 7.14. the number is ſeventy five which will ariſe if we reckon in all that are here named, *viz.* the foure wives of *Jacob*, and *Er*, and

Onan that were dead, and take out *Jacob*, as diſtinguiſhed from them. The LXX. have here ſeventy five, raiſing the number of five out of the poſterity of *Ephraim* and *Manaſſeh*, (ſee the notes on v.20.) And St. *Stephen* in that, *Act.*7.14. ſeems to follow the LXX. as St. *Luke* doth, likewiſe in the matter of *Cainan*. See *Annotat.* on *Gen.*11. v.12. And ſee the late learned and large *Annotat.* upon this text, where this doubt is fully diſcuſſed and determined.

V.28. *To direct his face unto Goſhen*] That *Joſeph* might meet him there, and by his authority ſettle him there, without grievance to the native inhabitants.

V.29. *Preſented himſelf*] With lowly reverence to his father.

fell on his neck] While *Joſeph* bowed before him.

and wept] With teares of joy, *ch.*45.1.

V.30. *Let me die*] I am willing to die, as, *Luke* 2.29, 30. *ch.*45.28. here that deſire is accompliſhed.

V.31. *Unto him, my brethren*] *Joſeph* in his greatneſſe not aſhamed of them, yea, though ſhepherds were an abomination to the *Egyptians*, v.34. *chap.*47.7. *Hebr.* 2.11.

V.32. *Shepherds*] Not aſhamed of their baſe trade in the account of the *Egyptians*.

V.34. *That ye may dwell in the land of Goſhen*] The neareſt part to *Canaan*, a fruitful paſturage for cattel. That thus living by themſelvs they might be leaſt corrupted with the *Egyptians* idolatry and ſuperſtition, and leſſe offenſive to them by their trade of ſhepherdy. *Joſeph* though in that favour, and of that power, *ch.*45.19. yet would not do it without the Kings expreſſe conſent.

Goſhen] See *Annot.* on *ch.*45.10.

for every ſhepherd] See *Annot.* on *ch* 43.32.

CHAP. XLVII.

Verſe 1. *Goſhen*] See *Annotat.* on *chap.* 45. 10, 46. 28.

V. 2. *Five men*] Not ſet down which five, and therefore gueſſes here are but idle and curious.

V.3. *Occupacion*] *Ch.*46.33. *Jonah* 1.8. 2*Theſ.*3.10. Good Magiſtrates inquiſitive againſt idleneſſe, as the bane of a Common-wealth.

ſhepherds] Every one a ſhepherd, *v.*6. *ch.*46.34.

V.4. *To ſojourne*] For a time, during the famine. This likely their intent at firſt, and not to leave *Canaan*. Though afterwards for *Joſephs* ſake, and his great accommodations afforded them, they continued their abode there. And afterwards the following Kings againſt the Lawes of Hoſpitality, kept them as bond ſlaves.

no paſture] It failed ſooner in *Canaan*, then in *Egypt* and *Goſhen*, *Canaan* being an higher land.

let thy ſervants dwell] *Pharaoh* made a frank offer, *ch.* 45.18,20. *Joſeph* intended this place for them, *ch.*45.10. His brethren here requeſted it, and no doubt by *Joſephs* direction, *ch.*46.34. Thus by this meanes, *Joſeph* in his modeſty, would gaine *Pharaohs* conſent to this particular place.

V.6. *Of activity*] Men of fit and able parts are to be choſen to places and offices.

Jacob bleſſed Pharaoh] Saluted him with prayer for his welfare, and thanks, and praiſe for his bounty to *Joſeph*, to him and his children, 2 *Kings* 4.29. *Numb.*6. 23,24. *Mat.*26.26. with *Luke* 22.19. ſo again, when *Jacob* left *Pharaoh*, v.10.

V.9. *Of my pilgrimage*] Pilgrims here, ſeeking after a better countrey, an heavenly, *Hcb.* 11.9,13. 13.14. 1*Chron.*29.15. *Pſal.*39.12. 119.19. *Jacobs* flittings from *Laban* to *Gerar*, to the valley of *Gerar*, to *Rehoboth*, to *Beerſheba* to *Bethel*, to *Haran* in *Meſopotamia*, to *Gilead*, to *Mahanaim*, to *Succoth*, to *Shalem* in *Sechem*, to *Bethel*, to *Ephrath*, to *Mamre*, to *Beerſheba*, to *Egypt*, to *Pharaohs* Court.

one hundred and thirty yeares] Therefore *Jacob* was ninety when *Joſeph* was borne, and ſeventy ſix when he came to *Laban*, v 28.

and have not attained] *Abraham* lived to one hundred ſeventy five, *Iſaac* to one hundred and eighty.

V.11. *Ramaſes*] *Exod.*12.37. The City built after by the Iſraelites, *Exod.*1.11. After the Iſraelites multiplied and ſpread further, and had *Egyptian* families among them, and about them, whence their doores were diſtinguiſhed by the blood, *Exod.*12 7,23. and, v.35,37. they ſoon borrowed jewels of them.

V.12. *According*] As a child is nourtſhed by the nurſe, *ch.*45.11. 49.24. 50.21. lovingly, tenderly, carefully.

V.13. *Fainted*] Yet now among ſtrangers God ſatisfies his Church with fulneſſe.

V.14. *All the money into Pharaohs houſe*] His treaſury. *Joſephs* fidelity.

V.15. *Money failed*] Generally, for the moſt part, almoſt totally.

give us bread] Yet ask it in an humble manner, v.17. 18,19,25.

V.18. *The ſecond yeare*] Namely after their cattel was ſold, which ſeemes to have been the ſixth yeare of the famine, the ſecond of their extremity.

V.19. *And our land*] Die, become deſolate. As trees while they bear fruit are ſaid to live; when not, to die, ſo may the ground.

and give us ſeed] This is the ſeventh year of the famine.

V.21. *He removed them*] So to gain the right of propriety and poſſeſſion, from the people to *Pharaoh*. The people mutinie not in all theſe extremities, nor break open the granaries of *Pharaoh*: but by *Joſephs* prudence, and Gods over-ruling Providence keep their loyalty and obedience. Thus *Chams* poſterity was brought into bondage, *ch* 9.25.

V.22. *Only the land of the Prieſts*] Or Princes, *Pharaohs* chief Officers and Lords, as, *ch* 41.45. See *Annot.* on that place, *ch.*14 18. if it be here underſtood of Prieſts, as the Chaldee and LXX. tranſlate it. This ſhews *Pharaohs* care, (not *Joſephs*, for he favoured not idolatrous Prieſts) to preſerve their rights and revenues, to ſave their lands from alienation, to maintain them; ſo *Jezabel*, 1*King.* 18.19. Theſe ſhall riſe up in judgement againſt many Chriſtian Kings and people, who neglect the maintenance of the Miniſters of the Goſpel.

V.24. *The fifth part*] He might have required the halfe, or have allowed them but the fifth part. Here then he deales not with them injuriouſly, or uncharitably, making his beſt advantage of their neceſſity: But mercifully, as themſelves confeſſe, v.25. and yet faithfully, as became the ſteward of *Pharaoh*, whoſe corne he ſold. This fifth part was no more then was laid up in the yeares of plenty, *ch.* 41.44.

V.25 *Pharaohs ſervants*] His Farmers and Tenants.

V.27. *Multiplied exceedingly*] So God fulfilled his Promiſe, *ch.*46.3.

V.28. *Seventeen yeares*] So long *Joſeph* nouriſhed his father in *Egypt*, as his father had nouriſhed him at home.

V.29.

V. 29. *Thy hand under my thigh*] See *Annot.* on *ch.* 24 2. *Jacob* requires this oath, not ſo much doubting *Joſephs* obedience herein, but that he might alledge it to *Pharaoh*, *ch.* 50.5. and ſo decline the envy of the *Egyptians*, and their ſurmiſing of his ſcorning their land, and that it might be a teſtimony of his faith in Gods Promiſes for poſſeſſing the land of *Canaan*, & that as a type of Heaven, *Heb.* 11. 9,10,14,15,16. and for a ſtrengthening of the faith of his ſeed, that they ſhould return thither. And for this alſo *Joſeph* layes his bones, as it were at ſtake, *ch.* 50.25. *Heb.* 11.22. Thus being dead they teach and preach faith to them.

V. 30. *But I will lie*] Lie down and ſleep. Such is death, lie in burial.

with my fathers] *Abraham* and *Iſaac*. See, *v.*29.

V. 31. *Bowed himſelf*] Unto God with thankfulneſſe, *Heb.* 11.21. His religious thoughts, now near his end, took up his minde with matter of praying to God, and praiſing of God. And though weak and bedrid, yet he would not do it without ſome outward expreſſion of devout reverence. This bowing then was not to *Joſeph*, (*ch.* 48.12.) nor yet towards the Eaſt or *Canaan*, but to God, ſo *David*, 1 *Kings* 1.4.

upon the beds head] The LXX. read it leaning upon the top of his ſtaffe. The Hebrew word without pricks or vowels ſerves both. *Mitteh* is a bed, *Matteh* is a ſtaffe. The LXX. ſure had a copy without pricks. The Apoſtle follows the LXX. in *Heb.* 11. 21. See *Annot.* on *ch.* 46.27. and on *ch.* 11.12. *Jacob* turning his face to the bed, and ſo rearing himſelf upon the boulſter at his beds head, he then bowed himſelf and worſhipped the Lord, *ch.* 48.2. 1 *Kings* 1.47,48. And it well may be, that to help himſelfe herein in his great weakneſſe, he might leane upon the top of his ſtaffe which he had in his hand, being an old man; and the Apoſtle knowing this alſo to be true, did not therefore ſtick to alledge the place, according to the Tranſlation of the LXX.

CHAP. XLVIII.

Verſe 1. *With him his two ſonnes*] To receive the bleſſing of their venerable Grandfather, at his farewel from the world.

V. 2. *And ſate upon the bed*] *Ch.* 47.31.

V. 3. *At Luz*] Or *Bethel*, and that twice, *ch.* 28.13,19. and, *ch.* 35.6.

V. 4. *A multitude*] Thirteen populous tribes.

for an everlaſting poſſeſſion] Literally, if his ſeed keepe Covenant with God, ſpiritually to his ſpiritual ſeed, he will give the heavenly *Canaan* for an everlaſting poſſeſſion.

V. 5. *Ephraim and Manaſſeh*] *Jacob* ſtill prefers *Ephraim*, *v.*19.

are mine] My ſons by adoption, and ſhall have the priviledge of my ſonnes; have either a twelfth ſhare and be heads of tribes, as *Reuben* and *Simeon*. Thus *Joſeph* had the double portion, that right of the firſt-borne, 1 *Chron.* 5,1. A Law for this to the firſt-borne after, *Deut.* 21.17. So the Sabbath, Circumciſion, raiſing up ſeed to the brother, and many ſuch more before *Moſes* Law.

V. 6. *begetteſt after them*] Therfore he had no more at this time.

the name of their brethren] Therefore he had more children after; which were ſorted and counted to the ſtock and tribe of *Ephraim* or *Manaſſe*, as if they were their ſons not their brethren: as all *Jacobs* other Grand-children likewiſe were.

V. 7. *Rachel died*] Thy mother, and my dear and only true wife, if I had been fairly dealt withal, and ſo thou hadſt been my right firſt-borne: and therefore in thy ſonnes I give thee a double portion, yet ſhe was ſoon taken from me.

in the way of Ephrata] Even there, rather then to bury her among idolaters in *Bethlehem*, *ch.* 23.9.

V. 8. *Who are theſe*] Named them before, yet knew not that they were preſent, or did not well diſcerne them for the dimneſſe of his ſight, *v.* 10.

V. 9. *I will bleſſe them*] Not by a meere apprecation of proſperity, for ſo the leſſe may bleſſe the greater; but in the Name and Authority of God, guided with an eſpecial energy or operation of Gods Spirit, and ſo ratified by God, as ordinary bleſſings were not; ſo, *ch.* 27.33. See *Annot.* on *ch.* 27.4. *Gen.* 49.26.

V. 10. *Dimme*] *Ch.* 27.1.

V. 11. *I had not thought*] Gods bleſſings are beyond our expectations and imaginations.

V. 12. *From between*] *Jacobs* knees rather then *Joſephs*, for *Jacob* embraced and kiſſed them, *v.* 10.

he bowed] In reverence and thankfulneſſe for the former Adoption.

V. 13. *Ephraim in his right hand*] In a fit poſture, as he thought, to receive the Patriarchal bleſſing, which it ſeems was uſually done with Impoſition of hands. And in this punctual order, as fearing haply *Jacob* might miſtake their age and perſons, naming *Ephraim* firſt, *v.* 5.

towards Iſraels right hand] The right hand hath the preheminence of the left, 1 *Kings* 2.19. *Mat.* 25.33. *Pſ.* 20.6. 110.1. 118.16. *Eſay* 62.8. *Eph.* 1.20, in ſtrength and honour. To which the Scripture hath reference, in ſpeech alſo of God.

V. 14. *And laid it upon Ephraims head*] Here is the firſt expreſſe mention of Impoſition of hands, uſed after in benediction, *Mat.* 19.13. *Mar.* 10.16. at ſacrifices, *Lev.* 1.4. as witneſſing, *Lev.* 24.14. in extraordinary giving of graces, *Acts* 8.17. in miraculous cures, *Mar.* 6.5. in ordination of Miniſters, *Numb.* 8.10. *Acts* 6.6. 1 *Tim.* 4.14. ſo now *Moſes* laid his hands upon *Joſhuah*, *Deut.* 34.9. in prayer, *Acts* 13.3.

Ephraims head] Of him came *Joſhuah*, and the Kings of the ten tribes. And the tribe of *Ephraim* is called the tribe of *Joſeph*, *Numb.* 1 32,34. *Apoc.* 7.6. 7.8. The name of *Ephraim* is taken for the whole Kingdome of *Iſrael*, *Eſay* 7.2. They both had a double lot, *Joſh.* 17.14.

wittingly] And therefore croſſed his armes to that purpoſe, as a ſigne, not of Chriſts Croſſe, but of that which afterwards he foretold, by the ſpecial revelation of the Spirit of God, he being ſo dim of ſight, that he could not thereby ſo well diſtinguiſh between them.

V. 16. *the Angel which*] Chriſt. See *Annot.* on *ch.* 31.11. *Exod.* 14.19. 13.21.

my name be named on them] As, *v.* 5. no invocation of Saints departed; they ſhall be in the ſame ſtate and degree as my other ſons, my adopted children; ſo Gods Name is ſaid to be called on us, *Deut.* 28.10, 2 *Chron.* 7.14. *Jer.* 14.9. that is, we are called the ſons of God, and the husbands name is called upon the wife, *Eſay* 4.1. And the Lords Name upon the City *Jeruſalem*, *Dan.* 9.19. and upon the Temple, 1 *Kings* 8.43. *Jer.* 7.10,11.

grow into a multitude] Spawn like fiſhes. There were eighty five thouſand two hundred men of war of theſe two

in *Moſes* time, *Numb.*26.28,34,37. Thus *Moſes* bleſſeth them, *Deut* 33.17. *Joſh.*17.17.

V.17.*it diſpleaſed him*] Thinking his father was miſtaken, he ſeeks to mend the error, and likely before that bleſſing, *v.* 15,16. was uttered.

greater then he] In number of iſſue and power. though the birth-right remain with *Manaſſeh*, *Joſh.*17.1. So, *Numb.* 1. eight thouſand three hundred men more of *Ephraim* then of *Manaſſeh*, and, *Deut.*33.17. See *Annot.* on *v.*14. *Num.* 2.18,20. yet ſometimes *Ephraim* was at a loſſe, 1 *Chron.* 7. 20,21,22. leſſe in number then *Manaſſeh*, *Numb.* 26. 28.

V.20. *In thee*] *Joſeph* uſing thy name and for thy ſake, or taking thee for an example, as, *Ruth* 4.11. and ſo for curſing, *Jer.*29.22.

Iſrael] My poſterity.

I have given] Thus Prophetically bequeathing, as by Will and Teſtament to thy poſterity.

one portion] That bought, *ch.*33.19. nigh unto *Sechem* after called *Sychar*, *John* 4.5. Not all the City *Sechem*, and all its territories, as ſome would have it out of *Joſh.* 17.7. This portion, though little, was all he had by purchaſe, and ſo he deſignes him as it were his heire; *Sechem* was the inheritance of the *Ephraimites*, *Joſh.*16.1. 20.7. *John* 4.5. And thither were *Joſephs* bones carried and buried, *Joſh.*24.1, 25,32.

have taken] Shall take. So, *Eſay* 9.6. Thus *Jacob* in faith diſpoſeth of it as already taken, *Heb.*11 21. or rather have taken it out of the hands of thoſe neighbouring people, that ſeiſed upon it among the reſt, after the ſlaughter of the *Sichemites*, and would not reſtore it till *Jacob* by force of armes took and recovered it. Though this be not elſewhere mentioned in Scripture.

my ſword] Of my children, *Joſh.*17.14, *to* 18.

CHAP. XLIX.

Verſe 1. *Gather your ſelves*] Repeated, *v.*2. Some preſent were to call and gather the abſent. By this joynt injunction he intimates the union that ſhould be amongſt them, *Pſal.*133.2,3. 33.3.

that I may tell you] By the Spirit of prophecie. Men on their death-beds ſhould give their laſt and beſt counſels to their children, and family, and friends.

you] Altogether, what I have to ſay to every one particularly, that ſo every one may reap benefit alſo of what ſhall be ſaid concerning his brethren.

in the laſt dayes] In long time to come, 1 *Tim.*4.1. 2 *Tim.* 3.1. *Acts* 2.17. with *Joel* 2.28. Your laſt ſtate in this land, your ſtate in *Canaan*, & til Chriſts coming, *v.*10. The time of the Goſpel may be called the laſt time, becauſe after that there will be no change of the Church from Chriſtianity, no change of doctrine or Sacraments to the worlds end, *Heb.*1.1. This foretelling things to come ſo long after, ſhewes that *Jacob* now was inſpired and aſſiſted with a divine Spirit.

V.3. *Reuben, thou art my firſt-borne*] And ſo many honourable priviledges belonged to him: headſhip of the family, a double portion to maintain the honour of the Headſhip. This practiſed among the Patriarchs, as many like other things were put into a Law afterwards, *Deut.*21. 17. See, *Gen.*35.2. 48.5.

my might] *Deut.*21.17. *Pſal.*105.36. 78.51. 127.4,5. They are the principal ſtay and pillar of the family alſo. Thus and thus thou ſhouldeſt have been but for thy ſinne.

V.4. *Unſtable as water*] That is, eaſily moved with the windes, ſtill ebbing or flowing, never ſtanding ſtill, nor eaſily contained in its own bounds & place, unconſtant, light, treacherous, *Zeph.*3.4. Such were the diviſions and grudgings of *Reuben* amongſt themſelves, *Judg.*5.15,16. Such was he in his ſin, ſuch ſhall he be in his downfall from the dignity of his birth-right, as waters roll down from high places; or *Reubens* poſterity ſhall be weak as water, (*Pſ.*22.14. *Joſh.*7.5.)

thou ſhalt not excel] We reade not that this tribe ever came to any excellency among the other tribes, excelled not in number, *Deut* 33.6. valour, or any excellent atchievement.

becauſe thou wenteſt up] For a pang of lawleſſe luſt he loſt all. So doth ſenſuality beſot and beſoole men, *Prov.* 7.7,22. This fact, above fourty yeares ago done, ſoon after the birth of *Benjamin*, *ch.*35.22. is here doomed and puniſhed in *Reuben* and his poſterity. Forbearance is no acquittance.

he went up] As out of an indignation of the fact, he turnes his ſpeech from *Reuben* to his brethren, and ſhewes how juſt cauſe there was to pronounce this ſentence againſt him. Such changes are often in Scripture, *Deut.*5. 10. love me, and keep his Commandments, *Dan.*9.4. that love him, for that love thee, *Mar.*11.32. If we ſhall ſay of men they feared the people, for we feare. *Jacob* would have this cenſure of him, to be a caution to his brethren. And now dying, without malice ſure to *Reuben*, is yet thus zealous againſt ſinne. So *David*, 1 *Kings* 2.9.

V.5. *Simeon and Levi are brethren*] In birth, in evil, *Prov.*18.9. It may haply be alſo in conſpiracy againſt *Joſeph*. Thus impartially *Moſes* ſets by his relation, a brand of infamy upon *Levi*, his great grand-father.

inſtruments of cruelty] Cruel weapons, *Ch.*34.25.

in their habitations] Or in their agreements and conventions with the *Sichemites*, *ch.*34.13,15.

V.6. *O my ſoule*] By this pathetical Apoſtrophe, he ſhewes his zealous deteſtation of their out-ragious fact, and cleares himſelfe of ſuſpicions and aſperſions of his favouring it, which otherwiſe after his death might have been caſt upon him for it.

come not thou into their ſecret] He proteſts againſt his leaſt knowledge of, much leſſe conſent unto their ſecret (to him) and curſed plot, contrivance and execution of it. *q.d.* God forbid that ever my ſoule ſhould joyne in ſuch a villany.

ſecret] *Pſal.*64.2,4. *Jer.*15.17.

my glory] My ſoul, which is mans glory. Or, my tongue, *Pſ.*16.9. my glory is rendered by the Apoſtle, my tongue, *Acts* 2.26. *Jacob* would not ſuffer in his honour and reputation for their ſakes.

they ſlew a man] The ſingular is often put for the plural, 1 *Chron.*10.1, They ſlew *Hamor*, *Sichem*, Citizens and ſubjects.

ſelf-will] Not in ſudden wrath, but upon a wilful ſetled reſolution and deliberation, plotting and acting.

they digged down a wall] We reade not of this, *ch.*34. yet haply they might do ſo to the houſe of *Hamor* or *Shechem*, where their ſiſter was. The words may well, yea, beſt

beſt be rendred thus, they houghed an oxe; ſo relating to the prey of cattel they took, and houghing ſuch as would not drive.

V.7. *Curſed be their anger*] It was likely to be to the ruine and extirpation of him and his, *ch.*34 31. he curſeth not their perſons but their ſin; ſo *David*, not againſt *Ahitophels* perſon, 2*Sam.*15.31. *Pſal.*109,17,18,19,20. is a prediction rather then an imprecation, or imprecation conditional, not abſolute. Or if abſolute, then by the immediate guidance of Gods Spirit, and ſo not lawful to thoſe that want it. The rule for all is, *Prov.*20,22.

I will divide them] *Jacob* ſpeaks as in the perſon of God: as Prophets uſually do. Or he would do it by his prediction and propheſie, as it were paſſing his word, they ſhould be divided. As *Ezekiel* is ſaid to come to deſtroy the City, *Ezech.*43.3. *Levi* was thus divided and ſcattered, yet God, after their zealous execution, *Exod.* 32.26,29. turned it to a bleſſing to his people and to them, *Deut.*33 9,10. The Levites are firſt mentioned to be taken in, *Numb.*1.47. and 3. 2,45. and *ch.*4. and *ch.*7.5,6,7,8. and *ch.*8. for the firſt borne, which were by their birth the Prieſts before *Moſes* time, and again due to the Lord, upon his ſlaying the firſt-borne when he brought *Iſrael* out of *Egypt*, *Exod.*13.2. *Simeon* likewiſe was not planted apart by himſelf, as the other tribes were, but had their inheritance intermingled with that of *Judah*, out of whoſe lot in ſeveral places here and there *Simeonites* had certain cities and villages, *Joſh.*19.9. And that not ſo much for *Simeons* ſake, as becauſe *Judah* had too much. So *Simeon* was but an Inmate to *Judah*, and under him. Till afterwards upon their multiplying they were forced to ſeek further for new habitations in Mount *Seir*, and Mount *Gedor*, driving out the *Amalekites*, 1*Chron.*4.39,41,43. And ſo they were ſcattered in their habitations. And all this wrath of *Jacob*, and deteſtation of *Simeon* and *Levies* maſſacre of the *Shechemites* proves the book of *Judith* to be Apocryphal, which ſo highly commends this fact of *Simeon*, *ch.*9.2,3,4. *Moſes* omits the bleſſing of *Simeon*, *Deut.*33. And thus their union in evil was puniſhed with this diviſion and ſcattering among the tribes.

V.8. *Judah thou art he whom thy brethren ſhall praiſe*] *Judah* ſignifieth praiſes, *ch.*29.35. as if *Jacob* ſhould ſay, thou art ſo by name, and ſhalt be ſo indeed; praiſed for Regal Government, praiſed for that Chriſt ſhall come of thee, *Heb.*7.14. See, *Hoſ.*11.12. of *Judah* all the children of *Iſrael* were called *Jewes*; not *Reubenites* of *Reuben*, nor *Simeonites*, nor of any other ſonne. *Judahs* ſin with *Tamar* is omitted; *Judah* therein only intended ſingle fornication.

in the neck] This was fulfilled, *Numb* 10.14. 7.11, 12. *Judg.*1.1,2. 20.18. 3.9. in *Othniel*, *David*, *Solomon*, and perfectly in Chriſt, 2*Sam.*22.41. *Pſal.*78.68. 89.20.

thy fathers children] By all his wives, *chap.* 27. 29. thy mothers ſonnes, becauſe *Iſaac* had but one wife.

ſhall bow down before thee] Thy Regal power. Every knee to Chriſt. *Phil.*2.10. the Lion of the tribe of *Judah*, *Apoc.*5.5.

V.9. *Lions whelp*] True in *Judahs* Kings, moſt true in Chriſt. Lions are kingly beaſts, ſtout, bold, ſtrong, terrible. Lions in Kings armes Lions were ſtays for the ſteps of King *Solomons* throne.

he couched] Varies the perſon as the Prophetick Spirit moved him After victories he ſhall lie down and reſt ſecurely. So in *Solomons* dayes after *Davids* victories, 1*King.* 4.25. *Numb* 23.24.

V.10. *The Scepter*] Or tribe, ſo the word ſignifieth, *v.*16,28. after once the regal dignity ſhould be ſetled in this tribe, 1*Chron.* 5.2. (as in *David*) the Government ſhould never be taken from him, at leaſt ſo far, but that there ſhould be a Law-giver from between his feet; nor his Kingdome and Common-wealth be utterly ruined, and the diſtinction of his tribe taken away and confounded, till the coming of *Shiloh*. There were no more Kings of that tribe after *Jechoniah* and *Zedekiah*, *Jer.*22.30. *Ezech.*21.27. After their returne from that captivity, the principality was in *Zerubbabel*, and likely in others of the tribe of *Judah* And when ſome while after, the *Maccabees* of the tribe of *Levi* got the rule; yet then the *Sanhedrin*, or great counſel of LXX. Elders, conſiſted of the tribe of *Judah* And the *Maccabees* had their ſupreme power by the choice and appointment of the people of *Judah*, and continued therein till a little before the birth of Chriſt, when *Herod* a meer ſtranger was King, and rooted them quite out, in the thirtieth yeare of his reigne. And if that *Sanhedrin* were not all choſen out of the tribe of *Judah*, though moſt of them doubtleſſe were: yet the *Maccabees* themſelves of the tribe of *Levi*, were of the Kingdome of *Judah*, as diſtinct from the Kingdome of *Iſrael*, or of the ten tribes, the tribes of *Benjamin* and *Levi*, were amongſt the tribe of *Judah*, and adhered to them; yet were but as incorporated into the tribe and Kingdome of *Judah*, which is therefore ſaid, 1*Kings* 11.12,32,36. three times to conſiſt but of one tribe, *viz.* *Judah* only; ſo alſo, 1*Kings* 12.20. And when they returned out of captivity, the greateſt part by far that returned were of that tribe, yea, and after their return out of captivity, they were all chiefly planted in the lot and territorie that appertained to the tribe of *Judah*, and the People, Kingdome and Common-wealth were ſtill called by the name of *Judah*; and therefore ſtill the Government may be ſaid to be in *Judah*. whereas thoſe of the ten tribes once carried into *Aſſyria*, never returned to become a Kingdome or Common-wealth, as before, and had alſo their tribes, confuſed and confounded.

Shebet] Signifies a rod, a rod of iron, a rod of authority, a Mace or Scepter of Kings, a Kingdome, *Eſay* 14.5. a tribe, *Judges* 18 19.

ſhall not depart] When once come to it. It was long ere it came to it. *Moſes* was of the tribe of *Levi*; *Joſhuah* of the tribe of *Ephraim*; of the fifteen Judges only two, *Othniel* and *Ibzan* were of the tribe of *Judah*; *Saul* was of *Benjamin*, *David* the firſt King of this tribe Therefore *Jacob* ſaith not when *Judah* ſhould begin to ſway the Scepter, but having begun, how long it ſhould hold on.

from Judah] Not his perſon, *v.*1. in the laſt dayes, but the tribe of *Judah*, or the Nation of the Jews with relation to that tribe.

nor a law-giver] *Pſ* 60.7. or Scribe, writing Laws for Rules.

from between his feet] *Deut.*28 57.

until] And then it ſhould. The authority of the Synedrion in their Synagogues in our Saviour Chriſts time, was but *precario* under the *Romanes*, and reſtrained in capital crimes, *Mat* 23 34. *Acts* 5.17. 9.1,2. 23.5. *John* 18.31. 19.7. *Acts* 7 59. *Ananias* was depoſed from the High Prieſthood, for ſtoning *James* the brother of Jeſus. *Joſeph. antiq. l* 20. *c.*8. The Jewiſh Scepter was much weakened by *Pompey*, much ſhaken by *Herods* intruſion; finally broken and aboliſhed at the deſtruction of *Jeruſalem*. After which they had no forme nor face of a Common-wealth Therefore it is evident

againſt the Jewes, that the Meſſiah is come.

until Shilob come] The Proſperer, Safe-maker, or his Sonne, *viz.* of a Virgin, *i.e.* Chriſt, *Heb.*7.14. *ſecundæ ejus*, the tunicle or skin wherein the childe is wrapt in its mothers belly, and ſo taken for the childe it ſelf, the continent for the thing contained in it. Then it ſhall depart. God appoints the periods of Kingdomes and States, and ſo the pauſes and ſtops by rebellions and inſurrections; wherein Gods Providence is not aſleep, but his Juſtice awake.

ſhall the gathering] Jews and Gentiles ſhall obey him, *Iſ.* 11.10. 42.4. *Mat.* 12.21. *Rom.*15 12. He is the deſire of all Nations, *Hag.*2.7. *Eſay* 2.1,2.

V.11. *Binding his foale unto the vine*] Wondrous fruitful, for wine eſpecially ſhould *Judahs* lot in *Canaan* fall out to be, full of vines, and abounding in paſtures lying all in the South-part of *Canaan*.

V.12. *Red with wine*] *Prov.*23.29,30. No allowance to drunkenneſſe, no more then to theft in that ſaying, *Apoc* 3.3.

white with milke] Through plenty of paſturage and kine.

V.13 *Zebulun*] Before *Iſſachar*, ſo his lot before him in the diviſion of the land, *Joſh* 19.10,17. though *Iſſachar* the elder. So, *Deut.* 33 18.

at the Haven of the ſea] The Ocean weſtward, neare Mount *Carmel*, and the ſea of *Galilee* Eaſtward, *Joſh.* 19. 10. *Eſay* 9.1. Thus the lot for *Zebulon* fell out, not by chance, but by Gods Providence according to *Jacobs* prediction ſo many ages before. *Nazareth* was in this tribe, and Mount *Tabor*, and here Chriſt began to preach, *Mat.* 4. 15.

unto Zidon] *Joſh.*19. 10. to the 16. the coaſts of it were over againſt *Zidon*, and fit for eaſie commerce with *Zidon*

V.14. *Iſſachar is a ſtrong Aſſe*] Of ſtrong force, but ſmall courage, *Deut* 33 18. *Judges* 5. 16.

between two borders] Or bounds, borders. In a fertile and fat ſoile, loving husbandry and a quiet life: and not trafficking abroad as *Zebulun*

V.15. *And bowed his ſhoulder*] Rather ſervilely ſubject themſelves to toile and tribute, then forego their quiet peaceable kinde of life. Yet ſome of *Iſſachar* were of more noble and heroick ſpirits, *Judg.*5.15. *1Chron.* 12. 13, 32.

16. *Dan ſhall judge*] *Ch.*30.6. Alludes to his name of judging; as, *v.*8. and *ch.*9 27. He ſhall enjoy the priviledge of a tribe, as well as his free-born ſonnes. And as other tribes had their Heads and Elders to judge and decide cauſes amongſt them, ſo ſhould they, *Numb.* 1.4, 16. And *Sampſon* of *Dan* was an extraordinary Judge. And the like is implied concerning the reſt of the ſons of the handmaids.

V.17. *Dan ſhall be a ſerpent*] More by cunning, then by force ſhall they prevaile, ſo did the *Danites* with *Laiſh*, *Judges* 18.27. And *Sampſon* uſed craft as well as ſtrength, *Judges* 15. and 16 *Moſes* compares him to a Lions whelp, *Deut.*33.22. haply for the ſuddenneſſe of his leap, when he ſeeth the advantage of his prey. *Dan* is omitted in the ſealing of the tribes, *Apoc.*7 And ſo is *Simeon* omitted in *Moſes* his benediction, *Deut.*33. Likely *Simeon* for his cruelty againſt the *Sichemites*. And *Dan* for his notorious idolatry, *Judg.*18.10. *1Kings* 12.29. Not becauſe Antichriſt ſhould come of the tribe of *Dan*.

V.18. *I have waited*] *Pſal.*130.5. *Eſay* 26.8. Motions of the Spirit, and ejaculations of a dying man, are not tied to rules of method, and yet may have good coherence with ſilent and ſmothered thoughts, whence their expreſſions burſt out.

for thy ſalvation] Foreſeeing the troubles of his poſterity, and of the tribe of *Dan* in ſpecial, *Judg.* 1. 34. he breakes out into this paſſionate expreſſion, of longing after their deliverance and ſalvation by *Shiloh* ſpecially, *Luke* 2.30.

V.19. *Gad, a troop*] *Ch.*30.11 An Alluſion, as, *v.*16. See the *Annotations* upon it. *Gad* was ſituate beyond *Jordan* Eaſtward, and ſo the more ſubject to incurſions of the bordering enemies, *Judg.* 10. 7, 8. *Jer.*49.1. He comforts him againſt his dangers by ſudden inroads of troopes, that at laſt he ſhall overcome them, *Deut.* 33. 20. Fulfilled, *1 Chron.* 5. 18, 19, 20, 21, 22. *Judg. ch.*10. and 11.

V. 20. *Aſher his bread ſhall be fat*] Rich ſoile for corne and wheat ſpecially, and for oile, *Deut.*33. 24, 25. and royal dainties, and minerals, *Joſh.*19.24, &c. Fat ſignifies the beſt of any thing, *chapter* 4. 4. 27.28.

V.21. *Naphtali is an Hinde let looſe*] *Deut.* 33. 23. with ſcope and liberty in choice of paſtures, in plenty and peace. And alſo of cunning and active nimbleneſſe in dealing with their enemies, and light-footed to purſue them, and to eſcape danger, *Pſal.* 18. 34. *Judg.* 4. 10, 15, 16. *Joſh.* 19. 32, *to* 39. *Judah* a Lion, *Iſſachar* an Aſſe, *Dan* a Serpent, *Naphtali* an Hinde. All theſe were abſurd in a literal ſenſe. And ſo the words in the Sacrament of the Lords Supper in a literal ſenſe.

he giveth goodly word] Faire and courteous, prevailing by that means, and words alſo of praiſes and bleſſings, *Judg.*5.

V.22. *Joſeph is a fruitful bough*] In his two branches *Ephraim* and *Manaſſeh*, which multiplied exceedingly, and became two tribes.

by a well] Moiſture is a meanes of fruitfulneſſe, *Pſal.* 1.3. *Ezech.*19 10.

whoſe branches] Hebr. Whoſe daughters. As bough was called by the name of ſonne, and whatſoever cometh of or from another, is called in *Hebrew* a ſonne, as the young of birds, beaſts, &c. arrowes are called the ſons of the bowe, *ch.* 18.7. *Job* 41.28.

runne over the wall] Abundantly increaſe, *Joſh.* 17. 17.

V. 23. *The archers*] His brethren that ſold him, his Myſtris that accuſed him, his Maſter that impriſoned him, and haply the Magiſtrates of *Egypt*, and the Courtiers of *Pharaoh*.

V.24. *But his bowe*] His innocency, patience, faith, chaſtity, *Pſal.*18.34.

by the hands of the mighty] *Joſeph* aſcribes his ſtrength to God, *Pſal.*44 6,7,8.

from thence] From the mighty God of *Jacob*, from his Power and Providence it was that *Joſeph* became the ſhepherd, the ſtone of *Iſrael*, to feed them in famine, and to be a rock of refuge, ſtay and ſtrength unto them. And herein *Joſeph* may be as a type of Chriſt, the true ſhepherd and corner-ſtone, *Act.*4.11. *Eſay* 28.16.

V. 25. *With bleſſings of Heaven*] Influences of the ſtartes, raine and dew, *Deut.* 33. 14. *Ezechiel* 34.26.

bleſſings of the deep] Springs and rivers, if not minerals too, *ch.*7.11. *Deut.*33.13.

of the beaſts] Ten thouſands of *Ephraim*, and thouſands

ſands of *Manaſſeh*, *Deut.* 33.17. A contrary curſe is that, *Hoſ.* 9.14.

V. 26. *The bleſſings of thy father*] Wherewith I do bleſſe thee and thy brethren.

have prevailed] Or do prevaile, are ſtronger, of greater efficacy and excellency.

above the bleſſings of my Progenitors] *Abraham* and *Iſaac*, I have bleſſed thee in thy two ſonnes, more then my father or grand-father bleſſed their two ſonnes. *Abraham* gave way that *Iſhmael* ſhould be caſt out. And *Iſaac* gave the bleſſing to me from my brother *Eſau*. But I bleſſe thy two ſonnes, and make them two tribes, and keep them within the Church. Or I have more expreſſely, and with more tenderneſſe of affection bleſſed thee, then my Progenitors bleſſed their children. I do ſtrive to out-bleſſe my fore-fathers, in multiplication of bleſſings upon thy head. Or referring the words to all *Jacobs* children, he preferres his bleſſing above that of his Progenitors, as being more particularly explained and applied; and ſhould be more ſuddenly, clearly, fully and effectually accompliſhed in them; by their multiplication in *Egypt*, *&c.* And by including them all in the Covenant of grace, making them all heires of the Promiſe, not one of them being excluded.

unto the utmoſt bounds of the everlaſting hills] *Deut.* 33. 13, 15. This ſets forth the riches of that portion of land in *Canaan*, which ſhould by lot fall to *Ephraim* and *Manaſſeh*. Or, the bleſſings on *Joſeph* ſhall be eminent and excellent in extent, and in quality and quantity; and perpetual in duration, as the everlaſting hills, intimating ſo ſpiritual bleſſings, *Pſal.* 54. 10.

on the head of Joſeph] Poured as oile (wherewith Princes are anointed) on his head.

ſeparated] By his ſelling away from them, and being by God ſo advanced in *Egypt*.

V. 27. *Benjamin ſhall ravine*] Be ſtrong, fierce, warlike, going forth mornings and evenings to take his prey, vanquiſhing and ſpoiling his enemies. So did *Saul* the King of this tribe, 1 *Sam.* 11. 6, 7, 11. 14. 13. 15. 47, 48. *Paul* was of *Benjamin*, Warlike they were, as appears in thoſe bloody battels, *Judges* 20. 15, 16. 17. *Ehud* was of *Benjamin*, *Judg.* 3.15. *Mordecai* and *Eſther* were of *Benjamin*, *Eſther* 8.7, *&c* and *ch.* 9 5.

devoure the prey] 2 *Sam.* 2. 26.

V. 28. *Twelve tribes*] Diſtinguiſhed into twelve tribes afterward. And in them, rather then in the perſons of his twelve ſonnes, we are to look for the meaning and the accompliſhing of theſe prophetical bleſſings. They were thirteen counting in *Levi*, and *Ephraim* and *Manaſſeh* in ſtead of *Joſeph*. But *Levi* had no portion in dividing the land, *Deut.* 10. 9. And ſo they were ſtill called the twelve tribes. For their order they are reckoned ſometimes according to their birth, *chap.* 29. and 30. *Exod.* 28. 10. ſometimes with reference to their mothers, as, *chap.* 35. ſometimes with relation to their dignity; ſo is *Judah* firſt, *Numb.* 2. 3. *Apoc.* 7. 5. ſometimes to their lot in dividing the land of *Canaan*. And ſo is *Zebulun* placed before *Iſſachar* here; ſometimes without regard had of any order, as here, and *Deut.* 33. and *Apoc.* 7. 5. and *Numb.* 1. 5. 2. 5.

and bleſſed them] To *Reuben*, *Simeon* and *Levi*, it might ſeeme rather a curſe then a bleſſing; yet the denomination may be from the greater and better part. And their fathers reprehenſion might prove a bleſſing to their further repentance. He concludes them within the number of the tribes, and ſo comprehendeth them within the Covenant, gives them a right to *Canaan* the type, and ſo by faith to the heavenly *Canaan*. And likely he diſmiſſed them all with a general benediction, praying for them all. And as thoſe three became tribes, and had their ſhares and portions in *Canaan*, ſo they had their names in *Aarons* breaſt-plate on twelve ſtones, *Exod.* 28. 21. and on two Onix-ſtones upon the ſhoulders of the Ephod, *Exod.* 28. 10, 11, 11. *Levi*, likely, becauſe they were the Prieſts and holy Miniſters themſelves, being left out in the precious ſtones. And as many of their tribes are ſealed, *Apoc.* 7. 5, 7. as of the reſt.

every one according] The bleſſings applied to every tribe, according to the ſeveral references to his twelve ſonnes; ſuch bleſſings as were meet for every of them, as Gods Spirit did allot.

V. 29. *Gathered unto my people*] His ſoule to the Saints, *Heb.* 12. 23. His body to the grave. See *Annot.* on *ch.* 25. 8. and on *ch.* 47. 9. to my holy fathers by death, *v.* 33.

bury me with my fathers] See *Annotat.* on *chap.* 47. 30.

in the cave] This a ground of *Joſephs* requeſt to *Pharaoh*, *ch.* 50. 5. And leſt in ſeventeen yeares abſence queſtion might be made of his right to the place, evidences by writings being not then in uſe.

of Ephron] Bought of him, *v.* 30. *ch* 23. 9, 10, *&c.* and *ch.* 47. 30.

V. 31. *I buried Leah*] *Ch.* 47. 30. 48. 7. Of the death and burial of *Rebekah* and *Leah*, we have nothing elſewhere ſet down in Scripture.

V 33. *He gathered up his feet*] Which haply hung down before, as he ſate on the beds ſide. And ſo compoſed himſelf to a quiet reſt and ſleep of death, enjoying the uſe of memory and ſpeech unto the laſt, *Pſal.* 37. 37. The geſture, *ch.* 47. 31. was for reverence and thankfulneſſe to God, and haply to *Joſeph* too.

CHAP. L.

Verſe 1. *And Joſeph fell upon his face*] Exceeded his brethren, as in Piety toward God, ſo in filial affection and duty to his father. Religion rejects not, but regulates natural affections.

wept upon him] Not womaniſh weakneſſe to weep, Men of excellent ſpirit and valour have been noted for it; *David*, *Ezekiah*, *Nehemiah*, *Joſeph* ſeven times, Chriſt himſelf thrice. *John* 11. 3. *Luke* 19. 41. *Heb.* 5 7. *Paul*, *Acts* 20. 19. 31. 2 *Cor.* 2. 4. Lawful in Funerals, if mixt with faith, and exceed not a juſt meaſure. The want is a fault, *Eſay* 57. 1. *Acts* 8. 2. *Jer.* 22. 18.

and kiſſed him] To touch the dead was after forbidden, *Numb.* 19. 11, 12. yet in *Joſephs* time not forbidden. Filial affection in a good ſonne dieth

not with a good father, but ſurviveth.

V. 2. *His ſervants the Phyſicians*] The Antiquity of Phyſick, Phyſicians, and embalming the dead. *Luke* a Phyſician, *Col.*4.14. 2*Tim.*4.10,11.

embalmed] Embalmed bodies are tranſported from *Egypt* into other parts of the world, at this day to be uſed for medicine. Hence the Jewes had the cuſteme of embalming; ſo they embalmed King *Aſa*, 2*Chron.*16 14. 21.16. and our Saviour, *John* 12.7,19,39,40. *Mar.* 14.8. Though his body needed it not, being ſecured from corruption, *Pſal.*16.10. *Act.*2 31. 13.35. yet they that embalmed him knew not ſo much. *Jacobs* body was to be kept long and carried far.

V.3. *Seventy dayes*] To honour him, as, 2 *Chron.* 32.33. The *Hebrewes* time of mourning was thirty dayes, *Numb.*20 29. *Deut.*21.13. 34.8. And the *Egyptians* time for embalming was fourty dayes. Theſe two might make up the ſeventy dayes; much time taken in the very ceremonies of mourning.

V. 4. *Joſeph ſpake unto the houſe*] Uſeth the mediation of *Egyptian* Courtiers, to teſtifie his modeſty in a buſineſſe concerning himſelf, to prevent all ſuſpicion of his not returning, and to decline their envie, and endear himſelf to them the more. And perhaps alſo Mourners were not to come into the preſence of Princes, *Eſther* 4.2.

V.5. *Made me ſwear*] Leſt he ſhould ſeem to diſdain to have his father buried in *Egypt*, he alledgeth this tie upon him by the dead.

which I have digged for me] So ſpacious was the place, that they might dig themſelves ſeveral Repoſiteries or Cells for their dead bodies in it; where his Progenitors and wife were buried. The manner of men to build ſepulchres while they were alive. So *Abſalom*, ſo *Aſa*, 2 *Chron.* 16. 14. ſo *Joſeph* of *Arimathea*, *Mat.* 27.60. ſo *Shebna*, *Eſay* 22.16.

bury me] Some bodies are embalmed and not buried; moſt buried without embalming; ſome embalmed with Aromatick ſpices put into their bodies, ſome only had ſpices upon them and about them; ſome had ſweet odours burnt at their burials, 2*Chron.*16.14. 21.19. *Jer.*34.5. ſome had their dead bodies themſelves burnt, 1*Sam.*31.12. ſundry other manners amongſt Heathen. Want of burial is a calamity bewailed, *Pſal.*79.3. and a judgement threatened, *Jer.*7.33. 22.19.

V.6. *As he made thee ſwear*] Very infidels would have oathes performed.

V. 7. *All the ſervants*] A very great multitude of them. So, *Mat.*3.5. All *Judea*; and ſo again many is put for all, *Rom.*5.19. Such was *Joſephs* prudence, and ſweetneſſe of diſpoſition, that he kept the height of honour ſtill without envie, which Court-favourites ſeldome do.

and all the Elders] Senatours, Governours, Officers, Counſellours, *Ezech* 7.26. *Pſal.*105.22.

V.10. *Valley of Atad*] Signifies a bramble or thiſtle. Likely not far from *Hebron* or *Machpelah*.

beyond Jordan] As *Moſes* ſtood when he wrote this, *Deut.*1.1. 3.25. being now in the plaines of *Moab*. Elſe in a direct journey from *Egypt* to *Hebron*, *Mamre* or *Machpelah*, their way was not to paſſe over *Jordan*.

ſeven dayes] So long in *Moſes* Law they were unclean, that touched the dead, *Numb* 19.11. See *Annot.* on *v.*3.

V.13. *And buried him in the cave which*] *Acts* 7. 15,16. ſaith *Stephen*, ſo *Jacob* went down into *Egypt*, and died, he and our fathers, and were carried over into *Sichem*, and laid in the Sepulchre that *Abraham* bought for a ſumme of money of the ſons of *Emor*, the father of *Sichem*. The caſe is clear, that the two places which *Abraham* bought, *ch.* 23. and which *Jacob* bought, *ch.* 33. are not one and the ſame but divers; as appears by the place or ſituation, by the name, uſe, price and perſons, buyers and ſellers. And yet theſe two purchaſes ſeem to be confounded in the ſpeech of *Stephen*. Again, *Stephen* might have a failer in memory, in his long and ſudden ſpeech, as not being then infallibly guided as an Inditer of Scripture, though full of the Holy Ghoſt, *Acts* 6.5. 7.55. For ſo it is ſaid of the other Deacons, *Acts* 6.3. of *Peter*, *Act.* 4.8. of *Paul*, *Acts* 9.17. yet *Peter* erred, *Acts* 10.14. *Gal.*2.11. *&c.* and all the Apoſtles erred in the point of Chriſts Reſurrection, and of his Kingdome, *Acts* 1.6. and of the calling of the Gentiles. And St. *Luke* might do right in recording it as it came from *Stephen*. As the like is in *ch.* 27. 19, 24. and, 1*Kings* 13.18. *Joſephs* bones were buried in *Shechem*, the place his father bequeathed to him and his on his death-bed, and likely the reſt of his brethren, in conformity to his example, would be buried there, have their bones likewiſe carried thither; and this, though not mentioned in Scripture, might by other Records or Revelation be made known to *Stephen*, as the names of *Jannes* and *Jambres* to *Paul*, 2*Tim.* 3.8. the Prophecie of *Enoch* to *Jude*, *v.* 14. the Genealogy to *Luke*, *ch.* 3.*v.*23, to 31. *Jacob* himſelf was certainly buried in *Machpelah*, as is here recorded: and though he be joyned together with his ſonnes in a ſtate of mortality, *Acts* 7. 15. yet the ſixteenth verſe of their burial may well be confined to his ſonnes as the next Antecedent without taking him into the number. And that *Jacob* bought the field of the ſonnes of *Emor* or *Hamor*, *Shechems* father, is likewiſe certain. By *Abraham* then, *Acts* 7.16. we muſt underſtand *Abrahams* Grand-childe *Jacob*; And ſo expound it, which is a very harſh Expoſition, the whole text conſidered, and could not be ſo apprehended by the multitude of his hearers. Or rather we may ſay, that *Stephen* miſtook the ſtory, and named *Abraham* in ſtead of *Jacob*, which may be done without any great offence, as hath been ſhewed, and ſo *Luke* relates what rightly he ſhould, for to lay an errour upon the ſacred text, by ſaying *Jacob* ſhould be put in the text in ſtead of *Abraham*, and that *Abraham* came into it by the errour of the tranſcribers, miſtaking the one name for the other, or whereas neither was in the Original, and *Abraham* by errour being put in the margin, that from the margin they put it into the text, all this is not ſo likely, nor any way ſo ſafe. That *Emor* or *Hamor* was father to *Sichem*, not ſonne to *Sichem*, appears, *Joſh.*24.32. *Gen.*33.19. and therefore it is ſo to be ſupplied in *Acts* 7.16. ſo is the word mother ſupplied, *Luke* 24.10. out of *Mar* 15.40. That *Zobar*, *Gen.*23.8. was not otherwiſe called *Hamor*, nor had a ſonne called *Sechem*, but called *Ephron*, the Scripture-Story declares. And *Sechem* of *Hamors* ſonnes is only mentioned, becauſe he was more honourable then all the houſe of his father, and ſo it is moſt probable, that in the ſale of the ground to *Jacob* he had moſt to do, and the reſt conſented to his tranſaction They that would make a reconciliation, by ſaying that the two places and ſepulchres, that *Abraham* bought, and that which *Jacob* bought were near one another, preſuppoſe what is not found, for *Hebron* and *Machpelah* were in the tribe of *Judah*, and *Sechem* or *Sychar* a City of *Samaria* in the tribe

tribe of *Ephraim*, above twenty miles distant. And if granted, yet helps nothing to answer the other difficulties of the text.

of the field] Places for burials have been very various. Fields as here. *Moses* in a valley, *Deut.*34.6. *Uzziah* in the field of the burial which belonged to the Kings; in the same field; but apart from the corpses of the Kings, 2*Chron.*26.23. The Potters field was bought to bury strangers in, *Mat.*27.7. *Manasseh* was buried in the garden of his own house, 2 *Kings* 21. 18. Our blessed Saviour in a garden, *Joh.*19.41. Among Christians, after they had peace from persecutions, and Churches for divine service, they soone buried in the Church yards, and afterwards came to bury in the Churches themselves, which grew in time into a superstition among many, and to be an annoyance to the living through the commonnesse of it.

V.15. *And will certainly requite us*] The unquietnesse of guilty consciences now after fourty yeares, *Lev* 26.36.

V.16. *Sent a messenger*] And after went themselves, *v.* 18.

thy father did] Most likely that they feigned this.

V.17. *So shall ye say unto Joseph*] They use arguments from his fathers command, their relation as brethren, their Penitencie, his Piety.

wept] As pitying their perplexity, and grieving at their doubt of his good will.

V.18. *Fall down before his face*] Wittingly confirming the prediction, *ch* 37.7 and yielding themselves his servants, whom they had sold for a slave.

V.19. *Am I in the place of God?*] *Ch.*30.2. Am I in Gods stead to revenge my self; or to crosse Gods purpose, turning it to your hurt, which he turned to your preservation? or feare ye me more then God? am not I under God?

V.20. *But God*] *Joseph* ascribes nothing to himself, but all to God, whose goodnesse over-masters mans malignity and badnesse, *chap.*45.5. *Acts* 3.12,13. *Psal.* 119.71.

much people] Them, *Egyptians* and others.

V.21. *I will nourish you*] Doing good for evil, *Mat.* 5.44. *Rom.*12.21.

V.23. *Third generation*] So soon was *Jacobs* blessing begun to be accomplished in *Josephs* life-time, *ch* 48.19. 49.22.

of Machir] *Numb.*32.39. 1*Chron* 7.16.

V.24. *Surely visit*] *Ch.*15.14. 46.4, *Heb.*11.22.

V.25. *Took an oath*] *V.*5.

of the children of Israel] His brethren haply were now dead, many of them; yet was *Levi* alive, who lived one hundred thirty seven yeares, *Exod.*6.16. and so out-lived *Joseph* some sixteen yeares. Therefore the oath was taken of the children of *Israel*: and it may be renewed by the succeeding generation, that they in whose time the deliverance should be brought to passe, should perform this oath.

from hence] Mean while his body was interred in *Egypt* to the contentment of the *Egyptians*, and to the comfort of his family and kindred, to have his body and bones among them; and so to have them there the more preserved for their good. And *Josephs* bones were carried thence. And not kept as reliques to be worshipped: but were buried at *Shechem*, *Josh.*24.32. *Jacobs* purchase, and *Josephs* sonnes heritage. And this, to testifie his owne, and confirme his brethrens faith, in the belief of the Promises of *Canaan*, and that as a type or pledge of the heavenly *Canaan*. There were the other Patriarchs *Jacobs* sonnes and *Josephs* brethren also buried, *Acts* 7.16. Their bones likely being carried with his bones.

V.26. *An hundred and ten yeares old*] Eighty yeares after his advancement. At that age also died *Joshua*, who was of his race, *Josh.*24.29. *Joseph* died in the two thousand three hundred sixty nineth yeare of the world; sixty yeares before the birth of *Moses*, and one hundred and fourty yeares before the Israelites coming out of *Egypt*, as may be gathered out of *Gen.*15.13. and *Exod.* 12.41. See *Annot.* on *ch.*15.13.

FINIS.

CHOISE

OBSERVATIONS AND EXPLANATIONS UPON THE Old Teſtament.

Geneſis.

GENESIS Containns an Hiſtory of 2369 years; from the Creation of the World, and *Adam*; to the death of *Joſeph*.

The Day of 24 hours, called Day, *Numb.* 8. 17. begins here at Evening, *Chap.* I. *v.* 5, 8, 13, 19, 23, 31. And ſo *Exod.* XII. 18. and *Levit.* XXIII. 32. And hence, in *Daniels time*, it is called the Evening-Morning. νυχθήμερον, *Dan.* VIII. 14, 26. 2 *Cor.* XI. 25. Yet the Account ſometimes ſeemes to begin in the Morning: as vulgarly with us, and many other Nations. And may ſeeme ſo alſo, in ſome kinde of reckoning with the Jewes; out of *Num.* XXVIII. 3, 4. And ſo in the dayes of our Saviour, out of *Matth.* XXVI. 17, 20. and XXVIII. 1. *Mar.* XVI. 1, 2. *Luke* XXIV. 1. *John* XX. 1, 19. Unleſſe we take the day there for the time of Light contradiſtinguiſhed to Darkneſſe; as it is, 2 *Sam.* I. 12. Divers other Nations did begin their day diverſly; Some with Sunne-riſing; ſome at the ſetting; ſome at mid-night, as Aſtronomers with us uſually do. And whereas our Saviour ſeemes to ſome to keep his laſt Paſſeover a day before the Jewes, out of *John* XVIII. 28. and XIX. 14. Unleſſe

I. 5.

leſſe by Paſſeover there we underſtand the Feaſt of Unleavened Bread, which immediately ſucceeded the Paſſeover, or Paſchal Lamb, *Levit.* XXIII. 5, 6, 7, 8. and not the Paſſeover it ſelf; or both, as *Luke* XXII. 1. yet ſuppoſing he did ſo; both upon the former diverſities of accompts, may be ſaid to keep it on the XIV. day at Even: Our Saviour rightly reckoning the Beginning of the day, from the Evening: And the Jewes then reckoning it amiſſe, as vulgarly, and the Romanes then did, from the morning following. But all this is only tendered to conſideration. And yet this rather then that Jeſus ſhould not be ſaid to eate the Paſſeover at that time. But onely a like thing, which they pleaſe to conceive, and call, without all ground ſave their own imagination, a commemorative Paſſeover, commemorative of that which was to be kept the next day.

II. 8. *Eden*] A Region in *Meſopotamia* or *Chaldea*, *Acts* VII. 2, 3. compared with *Gen.* XI. 31. It ſignifies Delicacy or Delight, *Pſal.* XXXVI. 8. *Eſay* XLVII. 8. In the Eaſtern part whereof, and not onely Eaſtward from *Jurie* was this Garden planted. See *Eſay* XXXVII. 12. *Ezek.* XXVII. 23.

13. *Ethiopia*] *Heb. Cuſh*, Called ſo from the ſonne of *Cham*, or *Ham*, *ch.* X. 6. 1 *Chron.* I. 8, 10. The Ethiopians or Cuſhites ſeeme firſt to inhabite ſome parts of *Arabia*, on the North-ſide of the Red Sea: And after to ſettle themſelves on the South-ſide of it, and South of *Egypt*; whence we read in Authors of the Aſian and African Ethiopians. And in Scripture we reade of *Zerah* their King, who came out againſt *Aſa*, with the hugheſt hoaſt that Gods Word doth mention, 2 *Chron.* XIV. 9. And of *Tirhakah* that came forth againſt *Sennacherib*, *Eſay XXXVII.* 9. Of *Candace* the Queen, *Acts* VIII. 27. Of thoſe two great and good Eunuchs, Proſelytes; the one *Jeremies* deliverer, *Jer.* XXXVIII. and the other baptized by *Philip*, *Acts* VIII. 27,——39. And of *Zipporah* the wife of *Moſes* *Num.* XII. The Ethiopians were kinſmen and allies to the Egyptians; coming both of *Cham*; near neighbours and confederates, *Eſay* XVIII. 1. and XX. 4. *Jer.* XIII. 23. and XLVI. 9. *Ezek.* XXX. 9. See more in the Annotations on *Jer.* XIII. 23.

16. A Tree is mentioned, and the Fruit of it. And ſo, *v.* 17. and *ch.* III. 1, 2, 3, 6. But the Apple-tree, or what kinde of Tree, is not ſpecified.

III. 24. *Cherubims*] And ſo, *Num.* VII. 89. 1 *Sam.* IV. 4. 1 *King.* VII. 29. *Eſay* XXXV. I. 16. *Ezek.* X. throughout that Viſion; and *ch.* XLI. 18. *Heb.* IX. 5. and in ſundry other places. And in like ſort we have the word *Seraphims*, *Eſay* VI. 2, 6. And this for expreſſion-ſake of our Engliſh plural by the letter (*s*): whereas the words might have been rendered *Cherubs* and *Seraphs*, or *Cherubim* and *Seraphim*; that being the termination plural in the Original Hebrew; as alſo in the Chaldee, and Syriak. And ſo is rightly left out in the word *Baalim*, in all places. Of *Cherubin* ſee my Annotations on *Ezek.* IX. 3. and X. 1, 3,—10, and *v.* 14,—22. and XI. 22.

Offering]

Offering] *Offering* is here mentioned. And so *v.* 4. Called Sacrifice, *Heb.* XI. 4. And as this; so other nominated Mosaical and Levitical Rites and Ceremonies, were in use before the times of *Levi*, and *Moses*. As, IV. 3.

2. Beasts, and Fowles, clean and unclean; at the time of the Flood; *ch.* VII.

3. Priests, Altars, Burnt-Offerings, Drink-Offerings, VIII. 20. and XIV. 18. and XXII. 13. and XXXV. 14.

4. Eating of Blood forbidden, *ch.* IX. 4.

5. Oile in use for Consecration; XXVIII. 18. and XXXV. 14.

6. Marrying the brothers widow, to raise up seed to the brother deceased; *ch.* XXXVIII. 8, 9, 26.

Called his name] Names afterwards usually imposed at the time of Circumcision; as appears, partly in *Abraham*; plainly in *John* the *Baptist*, and others. By the Jewes some of Gods Titles were many times inserted into the Composure of the names of their children, as plentifully appears. And the maner of many Heathens was to impose, or insert the names of their Idols and Pagan Deities upon, or into the names of their children, and of their Kings and Favourites, *Rom.* XVI. 1, 14, 15. 1 *Cor.* I. 12. 1 *Thess.* I. 1. And hence we have among the Babylonians, from their Idols, *Bel*, *Nebo*, and *Merodach*, these Names, of *Beltesha*ZZ*ar*, *Dan.* I. 7. and IV. 8. and *Belsha*ZZ*ar*, *Dan.* V. 1. And *Merodach-Baladan*, *Esay* XXXIX. 1. and *Evil-Merodach*, 2 *Kings* XXV. 27. And *Nebonatsar*, *Nabopolatsar*, and *Nebuchadnetsar*. And in the same names are many times a change of letters, like letters put some times one for another; as *Merodach* is called *Berodach*, 2 *King.* XX. 12. As *Dibon* the name of a Citie, *Numb.* XI. 30. is called *Dimon*, *Esay* XV. 9. And *Nebuchadne*ZZ*ar* is written also in Scripture *Nebuchadnetsar*, *Ier.* XXII. 25. and *Nebuchadre*ZZ*ar*, and *Nebuchadretzer*, *Ier.* XXI. 2. and XXIV. 1. Sometimes letters, or syllables are transposed, and left out, and added: And so there is much variation in one and the same name: *Esaias* is called also *Ieshajah*, and *Ieshajahu*; *He*Z*ekiah* is called and written *E*Z*ekias*, *Chiskijah*, 2 *King.* XVIII. 1. *Chiskijahu*, *XXXVI.* 1. *Jechiskijah*, *Micah* I. 1. *Iechiskijahu*, *Esay I.* 1. *Iehojacin* is called also *Iechoniah*, *Iechonias*, *Coniah*, *Conijahu*. *I* omit others not much unlike. Yea sometimes in Scripture divers men have divers dissonant names; some 2, some 3, as 1 *King. XV.* 2, 10. compared with 2 *Chron. XI.* 20. and *Ch. XIII.* 2. And as further may be seene at large in the Great Annotations upon 1 *Chron. III.* 1, 15, 16. and *VI.* 1, 20, 24. and *VIII.* 5, 33. and *Ch. IX.* and *Ch. XI.* and *Ch. XVIII.* 10, 16. and *Ch. XX.* 7. And divers places have two several names; as in 2 *Sam. VIII.* 8. compared with 1 *Chron. XX.* 4. And many others. 25.

Adam] *Adam* lived to the 243 year of *Methuselah*. V. 3.

Seth] *Seth* was borne in the 130th year of *Adams* age, And so likely soone after the murder of *Abel* by *Cain*. In which space of near 130 years, so many might be borne, as might justly occasion

that ſpeech of guilty *Cain*, *Every one that findeth me ſhall ſlay me.*

23. *Enoch*] *Enoch* lived ſo many years before his Tranſlation, as we have dayes in our year, *viz.* 365. And his Prophecie mentioned, *Jude v.* 14, 15. is not intimated in the Old Teſtament.

27. *Methuſelah*] *Methuſelah* lived to the 98 year of *Shem*.

27. *Methuſelah*] *Methuſelah* the longeſt liver, died in the beginning of the year of the Flood, as appears by the Chronology of the times and years of thoſe ten Patriarchs; *Ch.* V. and VII. 6.

32. *Noah*] Of *Noah's* ſonnes, *Japhet* was the eldeſt, *Shem* the ſecond, and *Cham* the youngeſt, *Gen.* VII. 1. and IX. 24. and X. 21. and XI. 10.

32. *Shem*] *Shem* was two years younger then *Japhet*, *Ch.* V. 32. and VII. I. and *Ch.* XI. 10. and lived to the fiftieth year of *Iſaac*. And ſo *Shem* is the onely perſon in Scripture that lived to ſee his poſterity of the tenth generation. And ſeemes to be *Melchizedech*, *Gen.* XIV. 18. *Heb.* VII. I. &c.

VI. 3. Theſe 120 years, *c.* VI. 3. begin 20 years before *Noah* had any children.

15. *Cubits*] Of *Cubits*, which meaſure the Ark, ſee my Annotations on *Ezek.* XL. 5.

VII. 24. *Flood*] Theſe 150 dayes *c.* VII. 24. from the beginning of the Flood on the ſecond moneth, 17 day, *c.* VII. 11. to the Reſting of the Ark on the ſeventh moneth, 17 day, XIII. 4. do ſhew thoſe moneths to conſiſt of 30 dayes apiece. And the number of the moneths cannot be doubted of. Here is mention made of the 1, 2, 7, 10. Which ſhews the year to differ little from ours now.

IX. 29. *Noah*] *Noah* lived 950 years, *c.* IX. 29. being born in the 1056 year of the World; and dying in the year 2006. two years before *Abraham* was born; He ſo lived to ſee his children or poſterity of the ninth generation.

X. 6. *Iles*] *Iles* are taken, not onely for Ilands properly, compaſſed about with Sea, or water; but for Countreys alſo lying on the Sea-coaſts, as *Jer.* XXV. 22. *Ezek.* XXXVII. 3, 15. *Eſay* XX. 6. And ſometimes for Inlands likewiſe, being remote and tranſmarine parts, as *Eſay* XLI. 1, 5. and XLII. 4, 10. and XLIX. 1. and LI. 5. and LX. 9.

10. *Babel*] See my obſervations on *Dan.* IV. 30.

19. *Sidon*] *Sidon*, in Hebrew *Tſidon*, called the great City, *Joſh.* XI. 8. and *Ch.* XIX. 28. Ancienter by much then *Tyre*. See my Annotations on *Zech.* IX. 2.

XI. 13. *Arphaxad*] Mans life halfed, or thereabouts, at the time of the flood, XI. 11. &c. compared with *Ch.* V. And again ſhortened about another half at the building of the Tower of *Babel*, X. 25. and XI. 19. And well-nigh the third time, between the times of *Abraham* and *Moſes*, XXV. 7. *Pſal.* XC. 10.

26. *Abram*] *Abram* borne, not in the 70, but in the 130. year of *Terah*, *Gen.* XI. 32. and XII. 4. *Acts* VII. 4.

Ur]

Chapter	Verse:
	31.
XII.	10.
	11.
XV.	13.

Ur] *Ch.* XI. 31, 32. and *Acts* VII. 2, 3, 4. ſhew *Ur* to be in *Meſopotamia*, and *Abram* to be called there. And after *Terahs* death at *Haran*, then he had a new Call, *Gen.* XII. 1. And elſe the Hebrew Peraſha upon *Terahs* death, *Ch.* XI. 32. had been unfit.

Egypt] *Egypt*, In Hebrew *Mitzrajim*, or *Miſraim*. So called from the ſonne of *Ham* of that name, *Gen.* X. 6. whence alſo it is called, the Land of *Ham*, *Pſal.* CV. 27. and CVI. 22. It is called alſo *Rahab*, *Eſay* LI. 9. from her pride and power, *Eſay* XXX. 7. *Ezek.* XXX. 6. It is the ancienteſt Kingdom that we read of; except it be the Kingdome of *Aſſyria*, by *Cuſh*, the other ſonne of *Ham*, *Gen.* X. 8--12. The Kings of *Egypt* mentioned in Scripture, are *Pharaoh* (which after ſeemes to be a common name to their Kings; as *Ptolomie*, whence *Bartholomew* that is *Bar-Ptolomie*, the ſon of *Ptolomie*, was to them in the times of the Macedonian or Greekiſh divided Empire) or many *Pharaohs*; as in the dayes of *Abraham*, *Gen. XII.* 15. Of *Jacob* and *Joſeph*, *Gen. XXXVII.* 36. and *Ch. XLI.* 1. and *XLVI.* 5. & L. 4. Of *Moſes*, *Exod.* I. 11. and *Ch. XVIII.* 10. *Heb. XI.* 24. Of *Solomon*, 1 *King. III.* 1. *Sheſhak* is the name of the King of *Egypt* in *Solomons* time, and in *Rehoboams* time, 1 *King. XI.* 40. and *Ch. XIV.* 25. 2 *Chron. XII.* 2, 9. So, a Kings name of Egypt in *Hoſhea's* time, 2 *King. XVII.* 4. *Pharaoh* in *Ezekiah's* time, 2 *King. XVIII.* 21. *Pharaoh Necho* (deemed to be the ſonne of *Pſammetichus*) in *Joſias* his time, and in *Jehojakims* time, 2 *King. XXIII.* 29. and *Ch. XXIV.* 7. *Jer. XLVI.* 2. *Pharaoh* and *Pharaoh-Hophra*, in *Zedekiahs*; and in the Prophet *Ezekiels* time, *Jer. XXXVII.* 5, 7, 11. and *XLIV.* 30. *Ezek. XXIX.* 2, 3. and *Ch. XXX.* 21. and *Ch. XXXI.* 2. and *Ch. XXXII.* 2, 31.

Sarai] *Sarai* fair; and the more accounted ſo, going among the Egyptians, *XII.* 11, 12. And ſhe the onely woman, whoſe whole age is recorded in Scripture, *XXIII.* 1.

That Prophetical promiſe, *Gen. XV.* 13. makes not the Iſraelites to be 400 years in *Egypt*; But rather is thus rightly underſtood; That *Abrahams Seed*, that is, *Iſaac* and *Jacob*, ſhould be ſtrangers *in a Land that was not theirs*; that is, in *Canaan* 190; years from the birth of *Iſaac*, to *Jacobs* going down into *Egypt*, *XXV.* 26. and *XLVII.* 9. And *Jacobs* poſterity were ſtrangers in *Egypt*, from his going down thither, till their bringing forth by *Moſes*, 210 years; not 400 years there: *Moſes* himſelf being the ſonne of *Jochebed*, the daughter of *Levi*, *Num. XXVI.* 59. and grandchilde of *Kohath*; And *Levi*, and *Koath* went down into *Egypt* with *Jacob*, *XLVI.* 11. And *Machir* the ſonne of *Manaſſeh*: And *Jair* the grandchilde of *Hezrom*, living in *Moſes* his time, *Num. XXXII.* 40, 41. And *Achan* the third from *Zarah* living in *Joſhuahs* time, *Joſh. VII.* 1. 18. 1 *Chron. II.* 6, 7. And thus 190 and 210 make up thoſe 400 years, in this Prophetical promiſe mentioned. And the Samaritan Bible or Text here; and the *LXX.* in *Exod. XII.* 40. do thus declare this point; though their inſertion and addition there be of their own minde and meaning; and no part of the ſacred Text.

XVII. 5. *Name*] Names changed, as *Abrams*, and *Sarai's* here; ſo *Jacobs*, *Joſephs*, *Naomies*, *Paſhurs*, and others. See the Annotations on *Eſay LXII.* 4. and on *Jer. XXIII.* 6. and *XXXIII.* 16.

Abram] *Abram* ſignifies an high or lofty Father; *Abraham*, a Father of a great multitude. He is called, *The Friend of God*, 2 *Chron. XX.* 7. *Eſay XLI.* 8. *Jam. II.* 23.

15. *Sarai*] *Sarai* ſignifies my Lady, or my Princeſſe: *Sarah* a Lady, or Princeſſe, without reſtriction; The Title being ſo enlarged.

25. *Iſhmael*] *Iſhmael* was 13 years old when he was circumciſed, *XVII.* 25. And ſo above 15, or rather 17 at *Iſaacs* weaning, when he and his mother were caſt out of *Abrahams* family, *XXI.* 5, 8, 14, 15.

XVIII. 6. *Three meaſures*] The Hebrew meaſures of Capacity mentioned in the Old Teſtament, are theſe 10. *viz.* [1] *Log. Lev. XIV.* 10. the leaſt meaſure. [2] *Cab*, 2 *King. VI.* 25. [3] *Hin*, *Exod. XXIX.* 40. *Levit. XXIII.* 13. *Ezek. IV.* 11. [4] Omer or Homer or Gnomer, being the quantity of a mans daily eating of Manna, and the tenth part of an Ephah, *Exod. XVI.* 16. 36. [5] *Seah*, tranſlated meaſure or *Satum*, in this Text, *Gen. XVIII.* 6. and 2 *King. VII.* 1. [6] *Ephah*, containing ten Omers, *Exod. XVI.* 36. [7] *Bate* or *Bath*, containing likewiſe ten Omers; and being both the tenth part of a *Cor*, and *Chomer*, *Ezek. XLV.* 11, 14. [8] *Lethec*, tranſlated half an Omer, or rather half a Chomer, *Hoſ. III.* 2. [9] *Cor*, and [10] *Chomer*, each equal, and containing ten Bates or Ephahs apiece, *Ezek. XLV.* 11, 14. Thus farre Scripture. The particular aſſignations of their ſeveral Capacities are uſually made thus, *viz.*: The *Log* to containe the quantity of ſix hen-eggs-ſhels of *Paleſtine*, the ſame with *Sextarium Romanum*, and is about our half pinte (yet ſome make it a pinte.) The *Cab* to contain four *Logs*, *i.e.* a quart of our meaſure, or 24 egs-ſhels; (yet ſome ſay a pottle) The *Hin* to containe ſix *Logs*, *i. e.* 36. egs-ſhels (ſome ſay 12 *Logs*, or 72. egs-ſhels) or about three quarts. An Omer to containe one *Cab* and an half, and a fifth part, about our three pintes and an half, or a pottle, the tenth part of an Ephah. *Seah* to containe two *Hins*, or ſix *Cabs*, *i. e.* a gallon and an half, or *Modius Romanus*, the third part of an Ephah. Ephah to containe ten Omers or Pottles, *i. e.* four gallons and an half; or about three Seahs; and to be *Medimnus Atticus*, (yet ſome make it to containe eight gallons; and ſo four Ephahs to containe our barrel; ſome to containe near ten gallons: or about the meaſure of our buſhel, or half a buſhel and a pottle.) Bate or Bath is of the ſame meaſure for liquid things, as Ephah is for dry things. Lethec to containe five Ephahs, or fifteen Seahs, or *Sata*, or *Modii*, that is, two buſhels, ſix gallons, and one pottle; or half a Chomer. Chomer, and Cor are both of the ſame meaſure, either equal; and contains certainly, as was ſaid, ten Bates or Ephahs apiece, or two Lethecs. *Cor* is oft tranſlated Meaſures. And thus uncertaine are we for the grounds of theſe meaſures of Capacities.

XX. 2. *Abimelech*] And XXVI. 1. This ſeemes to be a common name to the Kings of *Paleſtine*; as *Pharaoh* to the Kings of *Egypt*; *Benhadad*

to

Chapter	Verse.

to the Kings of *Syria*; *Candace* to the Queens of *Ethiopia*; *Cæsar* to the Romane Emperours.

Hebron] *Hebron* called also *Kiriath-Arba*, the City of *Arba*, the father of *Anak*, where *Anak* lived, and his sonnes and the Anakims, all Giants. Here *Abraham*, *Isaac* and *Jacob* dwelled, and were buried here in the Cave of *Macpelah*, before *Mamre*, the same is *Hebron*. Here *Sarah* died, and was buried in that Cave: And *Rebekah*, and *Leah* were likewise buried here. Hence *Joseph* was sent to see the welfare of his brethren. And hither the Spies came that were sent by *Moses* to spy out the Land. *Hoham* the King of *Hebron* was one of the five Kings hid in the Cave, and slaine and hanged up by *Joshuah*: And it seemes another King of *Hebron* soone after slaine by him. And he and *Caleb* slew the Anakims dwelling here. This City fell to the Tribe of *Iudah*; and was seated in a mountaine of *Iudah*: and together with the Suburbs of it, was given to the Priests; and to be a Citie of refuge: But the Fields, and Villages of it were given to *Caleb* that good Spie. To the top of an hill before *Hebron*, *Sampson* carried the Gate of *Gaza*. *David* having sent to them of *Hebron* a Present of the spoile which he got of the Amalekites, in the rescue of *Ziklag*, was commanded by God to go hither. And here at *Hebron* he was made King, and reigned seven years and six moneths: had six sons borne him here, of six several wives. Hither *Abner* came to *David*; and being murthered by *Joab*, was by *David* mournfully buried here. Hither *Ishbosheths* head was brought, and buried in *Abners* grave; and his murtherers by *David* hanged here. Hither came all Israel to make *David* King over all Israel. And afterwards *Absalom* being borne here, pretended a vow to be performed here; and rebelling against his father made himself King here. This City was first built seven years before *Zoan* in *Egypt*. And in King *Rehoboams* time was repaired and fortified by him. | XXIII. | 2. |

Abraham] *Abraham* alive when *Jacob* was 15 years old, *XXI.* 5. and *XXV.* 7, 26. And so *Abraham*, *Isaac*, and *Jacob* were living at the same time, *Heb. XI.* 9. | XXV. | 7. |

Esau] *Esau* sold his Birth-right for bread and pottage, *XXV.* 34. for one morsel of meat, as it is, *Heb. XII.* 16. | | 34. |

Isaac] *Isaac* blinde above 43 years. He being 60 at the birth of *Jacob*, *XXV.* 26. And blinde at the blessing of *Jacob*, *XXVII.* 1. And *Jacob* was then 77. years old, as appears by his age of 130 when he stood before *Pharaoh*, *XLVII.* 9. And the age of *Joseph* being then 39 or 40, *viz.* 30 when he was advanced by *Pharaoh*, *XLI.* 46. And after that, seven years of plenty, and two of famine passed ere *Jacob* came down, *XLV.* 6.. And *Joseph* was borne in the 14 year after *Jacobs* coming to *Laban*, *XXX.* 25. and *XXXI.* 41. And *Iacob* came to *Laban* presently after the foresaid blessing, *XXVII.* 42, &c. *XXVIII.* 1, 2. And so the 14 years before *Ioseph* was borne, and 39 of *Iosephs* age after, being taken out of *Iacobs* 130. leaves him to be 77. when *Isaac* blessed him. And *Iacobs* 77. being added to *Isaacs* 60 when *Iacob* | XXVII. | 1. |

cob was borne, makes *Iſaac* to be 137. when he was blinde, and bleſſed *Jacob*. And *Iſaac* dying at 180, XXXV. 28. muſt ſo needs be blinde 43 years at the leaſt.

33. *Eſau*] *Eſau* could not prevaile with *Iſaac* to bring him to repent of his bleſſing *Iacob*, and to recall the bleſſing, though *Eſau* ſought it of *Iſaac* with tears, XXVII. 33, 34. *Heb.* XII. 17.

XXIX. 27. *Iacob*] *Iacob* being 77 years old, marries both *Leah* and *Rachel*, in the firſt year of his coming to *Laban*, [*Laban* by inverſion of the letters is *Nabal*] and at or before the beginning of the 14 years ſervice for them. This appears by his twelve children; *Dinah* being one: and by the Sequence of their births, within thoſe 14 years, *Ch* XXIX. and XXX. which are not poſſible to be, in that maner, and order borne, within the compaſſe onely of the laſt ſeven years: And having ſeven of them by *Leah* her ſelf; who yet left bearing a while after her fourth ſonne: and *Reuben* her eldeſt ſonne being ſo old to gather Mandrakes in the field a year before *Iſſachar*, her fifth childe, was borne by her. And this is further evidenced by the age of *Iudah*, being but fifty upon this account it ſelf, that is, 10 years elder then *Joſeph*, when yet he, and his grandchildren by *Tamar*, both *Hezron* and *Hamul* came down with *Iacob* into *Egypt*, XLVI. 12. whereby it alſo appears, that *Iudah* marrying at 17 years of age, which was the firſt year of *Jacobs* returne from *Laban* the Syrian into *Canaan*, *XXXVIII.* 1, 2, 3. Then both *Er*, and *Onan*, and *Pharez* muſt needs marry each when they were about 12 or 13 years old, which was rare in that age of the world. And this truth of the time of *Jacobs* marriage will ſtand well with the computation of time by the ages and acts of *Judah*, and his poſterity; and with a right rendition of thoſe texts, *Gen. XXIX.* 20, 21, 25, 27, 28, 30. which ſhould be ſomewhat altered in our Engliſh tranſlations. Here then thoſe large Annotations 1651. making *Jacob* to marry both *Leah* and *Rachel* at the end of the firſt ſeven years ſervice: And the twelve children to be borne within the compaſſe of the ſeven later years: And *Judah* to be but three years elder then *Joſeph*; And to marry at fourteen years of age: And *Er* and *Onan* to marry at fourteen apiece: And *Hezron* and *Hamul*, to be borne in *Egypt*, and to come downe with *Jacob* only in the loynes of their father *Pharez*; (wherein yet there remaines a contradiction in them, as appears by comparing together their Annotations on *Gen.* XXXVIII. 1. and XLVI. 12, 27.) do in all the ſaid particulars ſeeme to me to miſſe the right; and at leaſt to require a more ſerious review and conſideration. See the ſaid Annotations on *Gen.* XXIX. 27, 30. and XXXVIII. 1, 2, 6. and XLVI. 12.

XLII. 25. *Sacks*] *Sacks*, *ſaccus*; and *Amen* are the words that hold moſt, in moſt languages.

XLVI. 21. *Benjamin*] *Benjamin* not 24 years old when he came into *Egypt*, but hard upon 30. Yea ſome conceive him to be conceived in *Padan-Aram*, out of *Gen.* XXXV. 24, 26. and ſo to be 33 years old at that time; yet is he called a Lad, *Gen.* XLIII. 8. and XLIV. 22, 30, 31,

31, 32, 33, 34. and a little one, *v.* 20. And yet at that time ſaid to be the father of ten ſonnes, *Gen. XLVI.* 21. And two of them, *Naaman*, and *Ard*, (if not more) ſeeme to be his grand-children, *Num. XXVI.* 40. But not borne in *Egypt*: no more then *Hezron* and *Hamul* were borne there. And ſo both *Benjamin*, and his eldeſt ſonne *Belah* muſt marry very young: as the like was obſerved in *Er*, *Onan*, and *Pharez*, before.

The number] The number of the ſouls that *came out of Jacobs loines, and came down with him into Egypt*, are truly told and reckoned to be *66. Gen. XLVI.* 26. And this is the exact number. For *Joſeph* and his two children came not down with *Jacob* into *Egypt*, but were in *Egypt* before. And leaving out *Er* and *Onan*, that were dead before in *Canaan*; and reckoning in *Hezron* and *Hamul*, the grand-children of *Judah* by *Tamar*; as the expreſſe letter of the Text doth in both points require, the ſaid number of *66*: doth rightly ariſe. And to imagine otherwiſe, that *Hezron* and *Hamul* were borne in *Egypt*, and did go down thither with *Jacob* onely *virtually* in the loines of their father *Pharez*, it doth not onely contradict the Text, as was ſaid; but alſo doth overthrow the whole intent and drift of the Record, Catalogue, and Genealogy in that chapter; which is to ſhew the ſmall number that went down perſonally with *Jacob* into *Egypt*, *Deut. XXVI.* 5. That thereby the wonderful multiplication of their poſterity in *Egypt*, *Exod. XII.* 37. and in little more then a year after, *Num.* I. 45, 46. by Gods bleſſing might the more glorioufly appear. And if ſome; or any of thoſe mentioned in the ſaid Catalogue, went down onely virtually in the loines of their parents; in that ſenſe as well might 46000; yea 600000 be ſaid to have deſcended with *Jacob* into *Egypt*. 26.

Again, the number of the ſouls *of the houſe of Jacob which came into Egypt*, are truly told to be 70. *Gen.* 46 27. *Exod.* 1. 5. *Deut.* X. 22. So juſtly reckoning *Jacob* himſelf, and *Joſeph* with his two ſons, who were then in *Egypt* already. And ſo theſe 70. are made up of thoſe ſummes, 33. 16. 14. 7. ſet down in *Gen. XLVI.* 15, 18, 22, 25.

Again, the number is told to be 75. by *Stephen*, and *Luke* recording *Stephens* ſpeech, *Acts VII.* 14. Here, denying any corruption of the Text; ſome would lay a failer of memory upon *Stephen*; as the like again in *v.* 16. as not being ſo priviledged in this ſudden Speech, as the holy Pen-men were inſpired for the writing of Scripture: And thereupon ſay, That *Luke* dealt faithfully in relating what *Stephen* ſpake. Others ſay, That *Stephen* herein did wittingly and willingly follow the Tranſlation of the *LXX.* Interpreters on *Gen. XLVI.* 27. and *Exod.* I. 5. As in divers citations the holy Writers of the New Teſtament do; That Tranſlation being then in high eſteeme, and almoſt onely in uſe. Yet the five perſons ſuperadded by them ſeeme not to be thoſe which the LXX. fetch out of 1 *Chron.* VII. 14, 20. But rather all thoſe that are named, *Gen*, XLVI. namely *Jacobs* four wives, and *Er*, and *Onan*; which make up 75. in all, leaving out *Jacob* himſelf.

Exodus.

EXODUS Containes an Hiſtory of 141 years, and ſome few dayes over; And not of about 146 years. This truth appears thus; From the death of *Joſeph*, to the birth of *Moſes* were 60. years, and not either 56. or 65. or 72. or 80. And this aſſertion of 60. years is thus gathered. The Iſraelites being in *Egypt*, from the going down of *Jacob* thither, till *Moſes* brought them out thence, 210 years; as hath been ſhewed on *Gen.* XV. 13. And *Joſeph* being 40 years old when his father *Jacob* came down; as being 30 when *Pharaoh* advanced him, *Gen.* XLI. 46. And after that, ſeven years of Plenty paſſing, and the third year of Famine in being, when *Jacob* came down. And *Joſeph* living 110 years, *Gen.* L. 22. So leaves 70 of his life to be ſpent in *Egypt*, after *Jacobs* coming down thither. And *Moſes* being 80 years old when he brought the *Iſraelites* out of *Egypt*, *Exod.* VII. 7. So leaves juſt 60 years, between *Ioſephs* death, and *Moſes* his birth. For thoſe three numbers, of *Ioſephs* 70. and the ſaid interval of 60, and *Moſes* his 80. make up the ſaid ſumme of 210 years. Now to thoſe 60 years before the Birth of *Moſes*, adde thoſe 80 years of his age, *Exod.* VII. 7. And the time ſpent about getting leave of *Pharaoh* for their departure, *Exod. Ch.* III. to the XII. which was ſome ſmall part of a year, *viz.*: within one moneth: And their coming forth on the firſt moneth, the 15 day, *Num.* XXXIII. 3. And their coming into the Wilderneſſe of *Sinai*; in the third moneth, *Exod.* XIX. 1. where the Law was given, *Exod.* XX. And their making and erecting of the Tabernacle, in the next year, firſt moneth, firſt day, *Exod.* XL. 1. And ſo the ſumme of 141 years, and few dayes doth ariſe; which containes the whole Hiſtory of *Exodus*. Whereof 140 years, within few dayes, are compriſed in the two firſt Chapters; And one year, and few dayes are ſpent in the reſt of the Book.

II. 7. *His ſiſter*] *His ſiſter*, that is, *Miriam*; who was elder then *Moſes*, or *Aaron*: And *Aaron* elder then *Moſes* by three years, *Exod.* VII. 7. All three were the children of *Iochebed* the daughter of *Levi*, by *Amram* the grand-ſon of *Levi*, *Exod.* VI. 16, 18, 20. *Num.* XXVI. 59. 1 *Chron.* VI. 3.

11. *Moſes*] *Moſes*, His age of 40 years when he went to viſit his brethren, and ſlew the Egyptian: As alſo his skill in all the wiſdome of the

the Egyptian, 3 are not mentioned in the Old Teſtament: But by Saint *Stephen*, Acts VII. 22, 23.

Iethro] *Iethro* who is likewiſe called *Iether*, in the Original, *Exod.* IV. 18. and *Hobab*, *Num.* X. 29. *Judg.* IV. 11. were the names of *Moſes* his father-in-law. And Kenite, *Judg.* I. 16. ſeemes to be his name Patronymical. And *Revel*, and *Raguel* ſeeme to be the names of *Jethros* father, *Exod.* II. 18. *Num.* X. 29. — III. 1.

Horeb] *Horeb* here, and *Sinai*, *Exod.* XVI. 1. and XIX. 11. are the ſame mountaine; or two tops of the ſame mountain: called *Sinai*, from the buſh, *Exod. III.* 2. or buſhes growing there, and thereabouts in that wilderneſſe, *Ch. XIX.* 1. As Mount *Sion*, and Mount *Moriah* were much alike.

A Token] This token or ſigne was to come to paſſe afterwards; yet is given to confirme a Promiſe made afore it. And the like is, *Eſay VII.* 14. and *XXXVII.* 30. *Ier. XLIII.* 9, 10. and *Ch. LI.* 63, 64. Among other reaſons, to aſſure there the truth of the Promiſe, by the quality of the Promiſer foretelling ſuch events. — 12.

No lie] No *lie* in this Petition to *Pharaoh:* nor in that *aſſertion*, *Ch.V.* 3. — 18.

Will not] The foreknowledge of God doth not impeach or trench upon the Free-will of *Pharaoh*. — 19.

Borrow] No wrong in that borrowing, and ſpoyling the Egyptians, *Exod.* III. 22. and *Ch.* XI. 2. and *Ch.* XII. 35, 36. — 22.

The Magicians] The Magicians of *Egypt*, are none of them named in the Old Teſtament: yet *Iannes* and *Iambres*, the two prime of them are named in the New, 2 *Tim.* III. 8. — VII. 11.

The Red-ſea] And ſo in the Greek *Erythræum*, *Acts* VII. 36. *Heb.* XI. 29. ſignifying red: And ſo the Latines from them. So called, either from the ſeeming colour of the water from the abundance of reddiſh bulruſhes therein; or the red ſand and gravel in it; or red Corall growing in it; or red ſandy mountains adjoyning to it; or why not from *Edom*, as the Edomean Sea, 1 *King.* IX. 26. He being called *Red* from his red colour; and the red Pottage, *Gen.* XXV. 25, 30. But the likelieſt reaſon is from the Hebrew appellation, calling it the ſea of weeds, or ſedge, *mare algoſum*, of flag, or ruſh, or tange, rack or reet, in Latin *alga*, *Ionah II.* 5. which reddiſh weeds in abundance grew in it, being but ſhoaly; and ſpecially about the bancks of it. — X. 19.

Neither roſe] The Plague of Darkneſſe in *Egypt* ſeemes to obſtruct both Candle-light, and Fire-light. — 23.

This moneth] The beginning of the year being here changed from the time wherein formerly it was, to the moneth wherein the Iſraelites came out of *Egypt*; a little before our Eaſter, and about our Vernal Equinoctial, as it then ſtood; This argues the *Creation of the World* to have been at that time when the Jewes yeare formerly began: And the time of *Noahs* Flood to begin the 17^{h} day of the ſecond month of that year. Which year is known to commence its Be- — XII. 2.

ginning from the Autumnal Equinoctial, as it then ſtood. From whence, even after this Change, the year of Jubile, and Sabbath-year, and year for ſome Civil accompts did continue ſtill to have and enjoy their former Beginnings; as we ſee, *Levit.* XXV. 8, 9, 10. *Exod.* XXIII. 11, 16. and *Ch.* XXXIV. 22.

XII. 6. *In the evening*] The Paſchal Lamb is appointed here to be kill'd and eaten, and ſo the Paſſeover to be kept, at *Even*; or, as it is in the Hebrew, at or between the two *Evenings*; And ſo, *Num.* IX. 3. *Lev.* XXIII. 5. And ſo kept by our Saviour at *Even*, *Matth.* XXVI. 20. Now the better to know the *Even*, and two *Evenings*, we muſt firſt know, That the Artificial Day is divided, from Sunne-riſing to Sun-ſetting, into twelve hours, *John* XI. 9. *Matth.* XX. 6, 12. *Acts* II. 15. which hours are ſometimes longer, ſometimes ſhorter, as the courſe of the Sunne meaſures them. And again, that day ſeemes to have a diviſion into three equal parts, allotting four hours to each part. Or into four equal parts, allotting three hours to each part. And ſo the firſt part is from their Sunne-riſing, to our ninth hour: the ſecond from our ninth to our twelfth, or Noone, and Mid-day: the third from that, to our three in the after-noone: the fourth from that, to Sun-ſetting. And ſometimes there is taken into the firſt of theſe, the time from Day-light to Sun-riſing: And into the laſt of theſe, the time from Sun-ſetting to night and darkneſſe, as *Matth.* XVI. 2. and XXVII. 57. *John* XX. 19. And both theſe compriſe the whole dayes Faſting, 2 *Sam.* I. 12. Now the *Even* in Scripture is moſt properly, and uſually expreſſed, and defined ſtrictly by the Going down, or Setting of the Sunne. So in the purifying of the Unclean, *Levit.* XXII. 6, 7. *Deut.* XXIII. 11. And ſo in that caſe of the King of *Ai*, *Ioſh. VIII.* 29. And of *Ahab*, 2 *Chron. XVIII.* 34. And of thoſe five Kings in the Cave of *Makkedah*, *Ioſh.* X. 26, 27. And ſo in *Mark I.* 32. And ſo it is expreſſely for the Paſſeover it ſelf, *Deut.* XVI. 6. To which acceptation of the *Even* agrees that, *Pſal.* CIV. 23. *Mark XI.* 11, 19. *Luke XXIV.* 29. *Acts IV.* 3. and *XXVIII.* 23. Yet in Scripture the Evening is ſometimes taken in a larger extent and latitude, for the latter part of the Day, beginning from the declining of the Sunne at Mid-day; or from the abating of the heat and force of it, at our three in the after-noone: As may be clearly gathered from *Mat. XIV. v.* 15, —— 23. *Mark VI.* 35, 47. *Luke IX.* 12. And as it is uſual taken with us in our ordinary ſalutations. Now at, or between the two Evenings, is mentioned, as for the yearly Paſſeover; ſo for the daily Evening Sacrifice, *Exod. XXIX.* 39. *Num. XXVIII.* 4. And for the daily burning of *Incenſe* on the *Incenſe*-Altar: And for the daily dreſſing and lighting of the *Lamps* in the Tabernacle, *Exod.* XXX. 8. So that in theſe four caſes the meaning of the phraſe ſeemes to be the ſame; Noting out one certain time; and theſe two Evenings in the larger, or ſtricter ſignification, to be contiguous, or continued rather; to be that *Communis terminus*, which couples the end of the day, and the beginning of the night

night together; or the two extremities of our Evening-tide, whereof the former belongs to the end and ſhutting up of the natural day preceding, and the later to the beginning of the night, which leades on, and uſhers in the natural or civil day following, as the firſt part of it. So that this time is a participle of both, or a Borderer betwixt both, as the large Annotations fitly expreſſe it.

Two ſide-poſts] In this firſt Paſſeover each Head of a family ſerved as a *Prieſt*: and divers *Rites* were enjoyned, which were not obſerved or required afterwards; And the ſecond moneth alſo allowed for it, *Num. IX.* 11 And other ſeven dayes, 2 *Chron. XXX.* 23. 7.

No maner of work] On divers Feaſt-dayes of the Jewes it was not lawful for them to do any *ſervile* work; On others, any *kinde* or maner of work, ſave that which every man muſt eate. But on the *Sabbath day*, (and ſo likely on the *day of expiation*) that it ſelf was unlawful; or to kindle a fire on it, *Exod. XII.* 16. and *Ch. XVI.* 5, 23. and *Ch. XXXV.* 2, 3. And much more, to do any *maner* of work upon it, *Neh. XIII. v.* 15, ---- 22. *Jer. XVII.* 21, 22. though for the making of the Tabernacle it ſelf, *Exod. XXXI.* 11, 12, 13. or at any *time*, in earing-time, or harveſt, *Exod.* XXXIV. 21. And that upon paine of death, *Exod.* XXXV. 2. 16.

For ever] Many Legal Ceremonies, or Ordinances are enjoyned the Jewes to be obſerved throughout their generations *for ever*; all which yet ended at the coming of Chriſt in the fleſh. And ſome ſuch enjoyned in like termes, yet ended in the year of Jubile, *Exod.* XXI. 6. *Levit.* XXV. 40. Of this ſee more in the Obſervations on *Deut.* XV. 17. 17.

430 *years*] Theſe do commence from the firſt Promiſe made to *Abram*, in *Ur* of the Chaldees, whence 30 of the years are made up thus; *viz.*: 5. in *Haran*; 11 in *Canaan*, when *Iſhmael* was borne, *Gen*, XVI. 3. And 14 years of *Iſhmaels* age, when *Iſaac* was borne, *Gen.* XVII. 25. and *Ch.* XVIII. 10. and XVI. 16. and XXI. 5. And the 400. begin from *Iſaacs* birth; as was ſhewed on *Gen.* XV. 13. 40.

By day in a Pillar of a cloud] The Pillar of a cloud by day, and of fire by night, may ſeem to be two Pillars, *Exod.* XIII. 21, 22. *Nehem.* IX. 12, 19. *Num.* XIV. 14. Or rather ſeeme to be one Pillar, *Exod.* XIV. 19, 20, 24. Spread as a cloud by day, to cover them from heat; and gathered up into a Pillar of fire by night, to guide them. Out of which God ſpake unto them, *Pſal.* XCIX. 7. *Num.* XII. 5, 10. *Deut.* XXXI. 15. See the Annotations on *Eſay* IV. 5. XIII. 21.

Migdol] A ſtrong City or Fort, ſituate in the territory of *Beth-ſhemeſh* in *Egypt*, not farre from the Red-ſea, *Num.* XXXIII. 7, 8. *Jer* XLIV. 1. XIV. 2.

Before the Teſtimony] This command for *Aaron* to lay up the Pot of *Manna* before the Lord, was performed by him, in laying it not before the Teſtimony, not at this time of the Command here; but after the Ark, and two Tables of the Covenant were made, *Exod.* XXXIII. 29. and *Ch.* XXXVII, 1, &c. XVI. 34.

XVI. 36. *An Omer*] The *Omer* and *Ephah* here ſeeme quite altered in that Viſionary New State of Iſrael, *Ezek.* XLV. 11. Unleſſe *Gnomer* and *Chomer* be two ſeveral meaſures; which I rather incline unto; and conceive the truth to be this; That עֹמֶר *Exod.* XVI. 36. is the tenth part of an *Ephah*, as is there ſet down; whereunto accords that *ver.* 16. it being the meaſure of the eating of *Manna* ſufficient for a man by the day. But חֹמֶר *Ezek.* XLV. containes ten *Ephahs* or *Baths*, both being of the ſame meaſure, *v.* 11. and 14. And hereunto accords that, *Eſay* V. 10. where one חֹמֶר (for ſo the word is there written, as it is in *Ezek.* XLV.) yeelds but one *Ephah*. *i. e.* the tenth part of the ſeed, it being a judgement of famine there denounced. See alſo, *Levit.* XXVII. 16. And this may ſerve for the better explication of my Annotations upon that place of *Ezekiel*, contained in the ſecond Edition of the great Annotations printed 1651.

XVII. 6, *Rock*] Rocks twice ſmitten: this *Rock*, *Exod.* XVII. 6. And that water going likely into the Red Sea; and ſo failing them in the 32. Station at *Ezion-gaber*; Upontheir new murmuring, another *Rock* was ſmitten 39 years after, *Num.* 20. 1, —13. And both called the waters of *Meribah*.

XIX. 3. *Went up*] *Moſes* nine or ten times goes up to the Lord on Mount *Sinai*. See *Exod.* XIX. 3, 7, 8, 10, 14, 20, 21, 25. and *Ch.* XX. 21. and *Ch.* XXIV. 3, 12, 13, 15, 18. and *Ch.* XXXII. 7, 15, 30. and *Ch.* XXXIII. 6, 7, 21. and *Ch.* XXXIV. 2, 29, 34.

19. *Moſes ſpake*] This ſpeech, not mentioned what it was. But ſeems to be that recorded, *Heb.* XII. 21.

22. *Prieſts*] So, *v.* 24. Theſe Prieſts probably ſeeme to be the fathers of the families. The young men, *Exod.* XXIV. 5. might poſſibly be of thoſe *Primogeniti* or Firſt-borne, which God firſt challenged to himſelf within one quarter of a year before, *Exod.* XIII. 2. and *Ch.* XXII. 29. And for them the Levites were taken in afterwards, *Num.* III. 12, 13, 40, 41, 45. and *Ch.* VIII. 18. Or elſe ſuch as *Moſes* pleaſed to imploy in ſlaying and dreſſing at leaſt of theſe Sacrifices: Called young men likely, as thoſe ſervants of the King of *Aſſyria* are called in the Original *young men*, 2 *King.* XIX. 6.

XX. 24. *An Altar*] Theſe Altars mentioned in this verſe, and, *v.* 25, 26. were allowed and appointed for the time: much differing from thoſe by appointment made when the Tabernacle, and Temple, were erected, and builded, *Exod.* XXVII. 1, &c. 2 *Chron.* IV. 1. Of Altars ſee more on *Levit.* XVII. 3.

XXI. 2. *In the ſeventh*] In the Seventh and Sabbatical year, beginning in *September*, as the *Iubile* did, The Book of the Law was to be read publikely and ſolemnly in the beginning of that year; The Land was to reſt from Culture; Lendings vouchſafed to poor Hebrews, and then due, were to be releaſed, and intermitted, if not clean remitted, *Luke VI.* 35. Hebrew ſervants, both men and women, though bought, if not redeemed before, were to go out free, if themſelves would,

and

	Chapter	Verse.
and that liberally furniſhed, *Exod.* XXI. 2,—7. and *XXIII.* 11, 16. *Levit. XXV.* 4, 5, 6, 7, 20, 21, 22. *Deut. XV.* 1,——18. *Jer. XXXIV.* 14.		
Who hath betrothed her to himſelf] The Hebrew Text hath לא ſignifying *Not*, and ſo runs thus, *Who hath not betroathed her.* But the Hebrew Criticks commonly called *Maſorets*, put for it in the magin לו, ſignifying to him; ſo obſerving a various reading. And indeed they obſerve divers readings in ſundry places of Scripture; but about no one word ſo many, as about this; as may be ſeene, *Levit.* XI. 21. and *Ch. XXV.* 30. 1 *Sam. II.* 3. 2 *Kings VIII.* 10. 1 *Chron. XI.* 20. *Ezra IV.* 2. *Job XIII.* 15. *Pſal.* C. 3. *Eſay IX.* 3. and *XLIX.* 5. and *LXIII.* 9. And in many of theſe, both ſenſes come to one; reading the Negative by way of Interrogation. See the Annotations on *Job* 13. 15.	XXI.	8.
From mine Altar] The Tabernacle, and Temple, and Altars there, may ſeeme to pretend to ſome ſuch Priviledge, as the Cities of Refuge had, *Exod. XXI.* 14. 1 *King.* 1. 50, 51. and *Ch. II.* 28.		14.
An oath] An oath is put to the Party ſuſpected, to accuſe, or clear himſelf; So, *v.* 11. Somewhat like an Anſwer to a Bill in *Chancery*; or to the oath called *ex officio*; though haply in all things not correſpondent.	XXII.	11.
Males] Women among the Jewes, as not Circumciſed; ſo haply may ſeeme neither to be tied to eate the Paſſeover, *Exod. XXIII.* 17. and *Ch. XXXIV.* 23, 24. *Deut. XVI.* 16. Yet is this no ground to debar women from the Sacrament of the Lords Supper more then from the Sacrament of Baptiſme: the partition-wall being now broken down by Chriſt, and male and female in him are all one, *Gal.* III. 8.	XXIII.	17.
Thy bounds] The bounds of the Land of *Canaan* were { Larger, *Gen.* XV. 18. *Exod. XXIII.* 31. *Deut.* I. 7. and *Ch.* 11. 24. *Joſh.* I. 4. / Narrower, *Num.* XXXIV. 3. *&c. Num.* XIII. 21. 1 *King.* VIII. 65. 2 *Chron.* VII. 8. *Judg.* XX. 1.		31.
The larger bounds were never poſſeſſed and inhabited by the Iſraelites; at moſt made Tributary onely in the dayes of *David*, and *Solomon.* And the default might be no wiſe in God; but in the Iſraelites ſinning and breaking with God, *Deut.* XIX. 8, 9. Yea the narrower bounds, by reaſon of their ſinnes, were ſcarce at any time fully poſſeſſed.		
In the Arke] In the Arke were the two Tables of the Law and Covenant, See alſo *Exod.* XL. 20. And nothing elſe, 1 *Kings* VIII. 9. 2 *Chron.* V. 10. which Tables are called the Teſtimony, *Exod.* XXV. 16, 21. and *Ch.* XXX. 6. and *Ch.* XL. 20. And the Arke is called *The Arke of the Teſtimony*, *Exod. XXV.* 22. and *Ch. XXVI.* 33. and *Ch. XXX*, 6, 26. And the Mercie-ſeate is ſaid to be upon the Teſtimony, *Levit. XVI.* 13. By the Arke was laid and kept the Pot of *Manna*, before the Teſtimony, *Exod. XVI.* 34. And *Aarons Rod*, before	XXV.	16.

fore the Teſtimony, *Num. XVII.* 10. And that Cenſer, *Levit. XVI.* 12. *Heb. IX.* 4. And the Book of the Law, in the ſide of the Arke, or on the outſide of it, *Deut. XXXI.* 26. Not onely thoſe Pieces of it, *Exod. XVII.* 14. and *Ch. XXIV.* 4. and *Ch. XXXIV.* 27. and *Deut. XXXI.* 9, 22. But the whole Law and writings, and inſpired Books of *Moſes*. And this ſeemes to ſome to be the Book found in *Joſiah's* time; and to have been loſt in the dayes of wicked *Manaſſeh*, and *Amon*: Though the matters of that Book, when it was read to *Joſiah*, and to all the people, ſeemed ſo ſtrange unto them, as if no Copie of it at all, or wondrous rare, had been extant among them.

XXVII. 20. *Lamps to burn alwayes*] The Lamps may ſeeme to burn night and day; becauſe we read of no windows for light in the Tabernacle. See alſo *Exod.* III. 7, 8. *Levit.* XXIV. 2, 3. At leaſt ſome of them in the day-time.

XXXIII. 7, 8. *Tabernacle*] *Moſes* his Tent is called the Tabernacle. And the Tabernacle is called by the name of the Temple, 1 *Sam.* III. 3. And the Temple diverſe times by the name of the Tabernacle, and Sanctuary, and Tents of the Lord, 2 *Chron.* XXXI. 2.

XXXIV. 28. *Fourty dayes and fourty nights*] *Moſes* twice faſted 40 dayes, and 40 nights, *Exod.* XXXIV. 28. *Deut.* IX. 18. and *Ch.* X. 10. And ſome conceive thrice out of *Deut.* IX. 25. Yet this is not likely. *Elias* once; and our Saviour once. Of *Faſting*, ſee the Annotations on *Joel* I. 14.

29. *Skin of his face ſhone*] By reflexive raies and beames of the Divine ſplendor: And had not hornes, as the *Trent* Bible renders the word; And Painters commonly picture him. The Hebrew word קֶרֶן a ſubſtantive ſignifies an Horne; but קָרַן the Verbe ſignifies to ſhine. And ſo Saint P*aul* interprets it, 2 *Cor.* III. 7.

XXXVIII. 8. *Looking-glaſſes*] *Looking-glaſſes* made not of Glaſſes, whereof we have no record in Scripture; but rather of ſteele, or of braſſe which was much refined, as *Ezra* VIII. 27. and of much uſe; and ſpecially for armour in warre, as *Virgil* often mentions.

24. *Talents. Shekels*] Shekel comes from *Shakal*, to weigh; And thence may our Engliſh word ſcale come. A Shekel is 20. Gerahs, *Exod.* XXX. 13. *Ezek.* XLV. 12. or two *Bekahs*, *Exod.* XXXVIII. 26. The Shekel is half an ounce in ſilver, or 2 s. 6 d. And ſo the Gerah, 1 d. ob. and the Bekah 1 s. 3 d. The Talent is 3000 Shekels; which appears thus in the Text; The 603550 men are taxed at a Bekah a piece. This makes 301775 Shekels. Now reckoning 3000 Shekels to a Talent; The 301775 Shekels make up 100 Talents, and 1775 Shekels; according to the ſumme there ſpecified, *v.* 25, 27, 28. And counting the Shekel at 2 s. 6 d, the Talent ſo comes to 375 l. ſtarling. The Shekel of gold was of the ſame weight with that of ſilver; but of farre greater value; of ten to one with the Jewes, as may be gathered out of 1 *Chron.* XXII. 14. And ſo their Shekel of gold comes to 1 l. 5 s. their Talent of Gold comes to 3750 l. But gold now in Chriſtendome is at an higher rate. By

	Chapter	Verſe.
ſilverings, as, 2 *Sam.* XVIII. 11, 12. *Matth.* XXVI. 15. uſually Shekels are underſtood. See the Annotations on *Ezek.* IV. 10. And on *Eſther* III. 9.		
Vaile of the Covering] That hanged before, and covered the Mercy-ſeate.	XXXIX.	34.
Lamps to be ſet in order] Dreſſing them every morning, and lighting them at even, *Ch.* XXX. 7, 8. if not at morning too: there being no windows in the Tabernacle; and ſo burning alwayes, *Ch.* XXXVII. 20. continually, *Levit.* XXIV. 2.		37.
Bleſſed them] The offerers, and the work-men.		43.
Of the Congregation] Where Prieſts, Levites, and People aſſembled, according to the ſeveral degrees of their approaches.	XL.	2.
Everlaſting] That their poſterity ſhould not need to be anointed again. Of *Everlaſting* ſee the Obſervations on *Deut.* XV. 17.		15.
A Cloud] Even that Cloud, *Exod.* XIII. 21, 22. miraculouſly removed hither.		34.
Not able] The maner therefore of the clouds abode, and the Lords glory appearing at this time, was extraordinary.		35.

Leviticus.

LEVITICUS takes up onely the time of one moneth; *viz:* the firſt moneth of the ſecond year of their coming out of *Egypt*; whiles yet they ſtayed at Mount *Sinai:* Compare together, *Exod.* XL. 2, 17. *Levit.* I. 1. and *Chap.* XXVII. 34. and *Num.* I 1. And this was in the 2509 year of the world; thus, 1656. to the *Flood.* Thence to *Abrams* birth, in the 130 year of *Terah*, 352. Thence, to *Iſaac's* birth, 100. Thence, to *Jacob's* birth, 60. Thence, to *Jacob's* going down into *Egypt* 130. Thence to the coming out of *Egypt* 210: and one year after their coming forth; in all 2509. And not in the year of the world 2455. or 2514. This Book contains *principally* the Function and Offices of the Levites; And Ceremonials concerning Sacrifices, and Feaſts, Rites, and Purifications: Delivered by God to *Moſes* out of the Tabernacle of the Congregation when it was newly reared, *Levit.* I. 1.. And accordingly is that, *Levit.* XXV. 1. to be expounded.

The moneth of this Book may ſeeme to be thus ſpent, taken up, and ſubdivided, *viz:*

1. Day; The Tabernacle, Altar, and all other things belonging to the Sanctuary, reared, placed, anointed, *Exod.* XL. *Levit.* VIII.

The Conſecration of *Aaron*, and his ſonnes, Commanded, *Exod.* XXIX. Begun, *Exod.* XL. fully finiſhed, *Levit.* VIII. in the ſpace of ſeven dayes.

And ſeven dayes to make an Atonement for the Altar, and ſanctifie it, *Exod.* XXIX. 37.

8. Day; The Princes Offerings of ſix Waggons, and twelve Oxen, for carriage and ſervice of the Tabernacle. Their Offerings at the Dedication of the Altar; each Prince on his day: which ſo continued twelve dayes, *Num.* VII. And likely during that time of twelve dayes, *Moſes* received from the Lord, out of the Tabernacle of the Congregation, thoſe Lawes for Sacrifices, and Offerings, *Levit. Ch.* I, --VII.

8. Day; The Conſecration of *Aaron*, and his ſonnes, being ended, *Aaron* doth firſt Sacrifice, *Levit.* IX.

9. Day;

LEVITICUS.

Place this between *fol.*18. and 19.

Generally: The

- Persons,
  - Offerer or Bringer, *Lev.*1.4. and 3.2. and 7.30.
  - Sacrificer,
    - *Priests, Lev.*1.6. 2*Chron.*29.24. No wine or strong drink, When, &c. *Lev.*10.9.
    - *Levites*, in some part, and in some cases, 2*Chron.*29.34. and *ch* 35.11.——14.
- Place, *Lev.*17.3.—9 *Deut.*12.5,—14. and *ch.* 16 5,6.
- Fire
  - Came down from Heaven, *Levi*9.24. See further, 1*Kings* 18.38. 1*Chron.*21.26. 2*Chron.*7.1.
  - Must never be suffered to go out, *Lev.*6.12,13. notwithstanding their journeys in the wilderness, *Numb.*4 13.
- Fat in
  - Sacrifices, alwayes to be burnt, and what fat, *Lev.*3.16,17.
  - Other cases, when
    - Not to be eaten, *Leviticus* 7.23,25.
    - To be eaten, *Leviticus* 7. 23,25. *Nehemiah* 8.10.
    - To be used otherwise, *Leviticus* 7.24.
- Oile, *Leviticus* 2. and 14. *Exod.*29. *Ezra* 7.22.
- Salt, *Levit.*2.13. *Ezek.* 43.24. *Mar.*9.49. *Ezra*6 9. and 7.22.
- Blood
  - Never to be eaten, *Gen.*9.4. *Lev.*7.26,27. and 17.10, —14. 1*Sam.*14.13. *Deut.*12.16 23,24,25.
  - In sacrifices,
    - Sprinkled, sometimes
      - Before the vail of the Sanctuary, and upon the hornes of the Altar of incense, *Lev.*4.6,7, 17, 18.
      - Upon the hornes of the Altar of burnt-offerings, *Lev.*4.25,30.34.
      - Round about upon the Altar of Burnt-offering, *Lev.*1.5,11. and 3,2,8,13. and 7,2.
    - Wrung out at the side of the Altar, *Lev.*1.15. and 5.9.
    - Poured out at the side of the Altar, or at the bottome of the Altar, *Leviticus* 4 7,18. 25,30,34, and 8.15.

Particularly: The

- Kindes and sorts of them.
  - Burnt-offering, or Holocaust, *Lev* 1.
    - Matter of
      - Cattel,
        - Herd, Oxen or Bullocks.
        - Flock, Sheep. / Goates.
        - } Males.
      - Fowle,
        - Turtle-Doves.
        - Young Pigeons.
    - Manner and Law of it, *Lev.*1. and *ch.*6.9,—— 13. and *ch.*7.8. *Numb.*10.10. and *ch.*15. 5,8,11,12.
  - Meat-offering, *Lev.*2.
    - Matter of
      - Fine flower.
      - Oile,
      - Incense.
      - Salt.
      - } No [Honey. / Leaven.] *v.*11.
      - Or of first-fruits in the eare.
    - Manner, and Law of it, *Lev.*2. and *ch.*6.14,---18. and 7.9,10. and 10.12,13. *Numb.*15.1, ---16. and 18.9,10.
  - Drink-offering.
    - Matter, wine.
    - Manner, Measure and Law of it, *Lev* 23.13,18,37. *Numb.*6.15,17 and *ch.*15.5,7.10,24. and *ch.* 28.7,--31. and *ch.*29.6,11,---39. 1*Chron.*9.29. and 29.21. 2*Chron.*29.35. *Ezra* 7.17. *Ezek.*45.17. *Jer.*44.17. 2*Kings* 16.13,15. *Deut* 32.38. *Ezra*7.22.
  - Meat and drink-offerings ever joyned together, *Numb.*16.35,---12. And joyned almost to all other sacrifices, *Numb.*6,15,17. 1*Chron.*21.23. and 29.21. 1*Kings* 8.64 *Ezra* 7.17. 2*Chron.*29.35.
  - Peace-offerings; Or Gratulatory of Thanksgiving, *Lev.*3,
    - Matter of
      - Herd; Oxe or Bullock.
      - Flock. Lambe. / Goate.
      - } male or female.
    - Manner and Law of it, *Lev.*3. and *ch.*7.11,--34. and 10.14,15. and *ch.*22.23,29,30. *Numb.* 10.10. touching the wave-breast and heave-shoulder. See, *Lev.*7.30,--34.
  - Sin-offering of ignorance, *Lev.*4. Of the
    - High-Priest; the matter and manner of it, *Lev.*4.1,--12. and 6.30. and 10.16,17,18.
    - Whole Congregation; the matter and manner of it, *Lev.*4.13,--21. and 6.30. *Numb.* 15.22,--26.
    - Ruler; the matter (a male) and manner of it, *Lev.*4.22,--26. and *ch.*6.25,--29.
    - Vulgar; the matter, (a female) and manner of it, *Lev.*4.27,--35. and 6.25,--29. *Num.* 15.27,28. and 18 9,10
  - Trespasse-offering, for sins of
    - Ignorance, *Lev.*5.
      - Divers things, *ch.*5.1,--13. And therein after confession, both the matter (female) and manner of it.
      - in Holy things *Lev.* 5.15.-19. by
        - Diminution or Sacriledge; matter and manner of it, adding the fifth part, with thy estimation.
        - Otherwise; matter and manner of it, with thy estimation.
    - Knowledg, by
      - Weakness in divers cases, with the matter (a Ram) and manner of it, *Lev.*6. 1.--8. *Numb.*5.6,7,8. adding a fifth part with thy estimation.
      - Presumption, there is no sacrifice for it but death, *Num.*15.30,--36.

As the sin-offering is, so is the trespasse-offering; there is one law for them, *Lev* 7.1,-7. And in some things they are hardly distinguishable. And the trespasse-offering seems to be for the greater offences.

Times, wherin several sorts of them were to be used. And so some were

- Voluntary free-will-offerings,
  - At pleasure; as many times the whole burnt-offerings, and peace-offerings; See those
  - at the
    - Deduction of the Ark, 1*Kings* 8.5. 2*Sam.*6 13,17.
    - Dedication of the
      - Temple, 1*Kings* 8.63.
      - Walls of *Jerusalem*, *Nehem.*12.43.
  - Upon voluntary Promise by Vow, *Lev.*22.23. and *Deut.* 12.17,26. and 23.21. See here the Law of the *Nazarites*, *Numb* 6.
- Injoyned upon
  - Fixt Times;
    - Daily, morning and evening, *Exod.*29.38. *Numb.*28.3,--8.
    - Weekly, on the Sabbath-day, *Numb.*28.9,10.
    - Monethly, on the first day, *Numb.*28.11,--15. and 10.10. *Ps.*81.3. *Esay* 1.13.
    - Yearly
      - at Feasts
        - 3 Solemn, of
          - Passeover, and Unleavened bread. *Lev.* 23.
          - Weeks. *Deut.* 16.
          - Tabernacles. *Deut.* 16.
        - Others for one day, *viz.* of
          - First-fruits, *Lev.*23.9.--15.
          - Blowing of trumpets, *Lev.*23.24,25.
      - Fast of expiation, *Lev.*16. and *ch* 23,27.--32.
  - Incident occasions; more
    - Extraordinary; as at the
      - Consecration of
        - *Aaron*, and his sonnes, *Lev.*8. *Exod.*29. and *ch.*40. See *Aarons* first-offerings, *Lev.*9.
        - *Levites*, *Numb.*8.
      - Dedication of the Altar, *Numbers* 7.10,---88.
    - Ordinary, at the
      - Purification and cleansing of
        - Women after childe-birth.
        - Leper.
        - Men, in their issues.
        - Women in theirs.
        - } *Lev.*12.13,14, 15. *chapters.*
      - Trial of jealousie, *Numbers* 5.
      - Expiations for sins; in the use of sin-offerings, and trespasse-offerings.
      - Gratulations and thanksgivings; in the use of peace-offerings and burnt-offerings.

9. Day; *Nadab*, and *Abihu* offer Incenſe with ſtrange fire; and are ſlaine, *Levit.* X.

11, 12, 13. Dayes { Seeme thoſe Lawes given from the Lord, to

- *Moſes* and *Aaron*, touching Beaſts, Fiſhes, Fowles, clean and unclean, *Ch.* XI.
- *Moſes*, for Purification of Women in child-birth, *Ch.* XII.
- *Moſes* and *Aaron*; for Leproſies, & their cleanſings, *Ch.* XIII. XIV.
- For iſſues of men and women, & their cleanſings, *Ch.* XV.

14. Day; Celebration of the Paſſeover, *Num.* IX. whether the Feaſt of unleavened Bread, for ſeven dayes, was added hereunto, is not expreſſed.

After the death of *Nadab* and *Abihu*, *Moſes* receives Lawes from the Lord, touching the

- High Prieſts coming into the moſt Holy Place, once a year, to make an Atonement, on the tenth day of the ſeventh moneth. And the maner of it, *Ch.* XVI.
- Place of Sacrificing. And touching Blood, *Ch.* XVII.
- Unlawful mixtures, and Luſts; and other ſins. And the Puniſhments of them, *Ch.* XVIII, XIX, XX.
- Prieſts; their Holineſſe; Honour: and cleanſing, *Ch.* XXI, XXII.
- Feaſts, *Ch.* XXIII.
- Oile; and Lamps. And Shew-bread, *Ch.* XXIV. 1, —— 9.

Shelomiths ſonne blaſphemeth, *Ch.* XXIV. 10, —— 14.

Thereafter, *Moſes* receiveth Lawes from the Lord; touching

- Blaſphemy, and Murder, *Chap.* XXIV. 15 —— 23.
- Sabbath-year: and *Jubile*; *Ch.* 25.
- Idolatry, and Religiouſneſſe: with Bleſſings and Curſes, *Ch.* XXVI.
- Vowes and Tythes, *Chap.* XXVII.

For the better underſtanding, and remembring of this Book; And ſpecially of the *Offerings, and Sacrifices* therein contained, The Table enſuing, and the Directions thereof, may give ſome part of help and furtherance; though the ſame be not in all points perfect and compleat.

Sacrifices then are of a Divine Inſtitution. And were indeed practiſed by *Adam*, and his children; and in all ages. But by *Moſes* enlarged with many Obſervations, Circumſtances, and Prefigurations contained in them. Yet not *principally* commanded; nor ſo much as *Morall* duties of Piety, and Honeſty, 1 *Sam.* 15. 22. *Pſal.* L. 5,—16. *Marke* XII. 33. *Hoſ.* VI. 6. *Matth.* XII. 7. as *Joel* II. 13. *Eſay* I. 11. and *Jer.* VI. 20. *Amos* V. 21. *Jer.* VII. 21, 22, 23.

I. 2. *Of the Cattell*] The kindes of *Beaſts and Birds*, for Sacrifices, were Oxen, Bullocks, Sheep, Lambs, Rams, Goats, Turtle-Doves, & young Pigeons. The Sparrow, or living Bird, mentioned, *Levit.* XIV. 4. in the cleanſing of the *Leper*, was not properly a Sacrifice. Theſe Creatures for Sacrifice, were of common uſe for mans ſuſtenance & maintenance; And ſo were lawfull to be eaten in civill and common uſe, *Deut.* XIV. 4, 26. and *Ch.* XII. 15, 21. And they were eaſie to be had. As alſo Bread, Flower, Cakes, Wafers, Wine, Salt, Oile, Frankincenſe, uſed moſt in the Meate, and Drink-offerings; And ſuch likewiſe are Water, Bread and Wine, in our Sacraments. See *Levit.* I, II, III, IV. *Ch.* and *Ch.* VII. *v.* 11, 12, 13.

3. *A Burnt-Sacrifice*] In all Burnt-Offerings; and in ſuch Sin-Offerings, whereof any of the Blood was to be brought into the Tabernacle of the Congregation to reconcile withall in the holy place; and alſo in Meat-Offerings of and for a Prieſt; all was to be burnt to the Lord; There was nothing left to be eaten by any, *Levit.* I. and *Ch.* VI. 22, 23, 30.

In all other Sin-Offerings; and Treſpaſſe-Offerings; beſides the fat, and kidneys, burnt to the Lord: All the Fleſh was the Prieſts, and to be eaten by him, and his. And ſo in all other Meat-Offerings, *Levit.* VI. 16, 17, 18, 26, 29. and *Ch.* VII. 6, 7, 9, 10, 14.

In the Peace-Offerings, the Wave-breaſt; and heave, or right ſhoulder, were the Prieſts, to be eaten by him, and his: And the reſt of the Fleſh belonged to the bringer of the Peace-Offering, to be eaten by him and his, *Levit.* VII. 31, 32, 33, 34. and *v.* 15,—21.

The Levites had no part in any Offerings.

Burnt-Offerings uſed for Sinne-Offerings, in *Jobs* time; *Job* XLII. 8.

At the doore] Killed there. Becauſe thither it was lawful for the Offerer or Bringer of it to come, that he might put his hand upon the head of the Sacrifice, *Lev.* I. 3, 4. and *III.* 2, 8, 13. and *IV.* 15, 24, 29, 33.

II. 11. *Leaven*] *Leaven* generally forbid in Meat-Offerings; except in thoſe two mentioned, *Lev. VII.* 13. and *Ch. XXIII.* 17.

V. 5. *Confeſſe*] This Confeſſion of ſinne differeth altogether from the Popiſh Sacramentall Confeſſion. *That*

That ſoul ſhall be cut off from his people] This Puniſhment as it is awarded here againſt the eating of the fleſh of the Peace-Offering, for him who hath any Legal pollution upon him; ſo it is againſt ſuch who are not circumciſed, *Gen. XVII.* 14. who eate leavened bread during the Feaſt of the Paſſeover, *Exod. XII.* 15, 19. who do any work on the Sabbath-day, *Exod. XXXI.* 14. who eate of the fat of Beaſts of which men offer Sacrifices, *Levit. VII.* 25. who eate Blood, *v.* 27. and *Ch. XVII.* 10, 14. who bring not the Sacrifice to the doore of the Tabernacle, to be killed there, not elſewhere, *Levit. XVII.* 4, 9. who eate of the Sacrifice of Peace-Offering on the third day, *Levit. XIX.* 8. who give of their Seed to *Moloch*, *Levit. XX.* 2, 3. or kill not ſuch a ſinner, *v.* 4, 5. who go a whoring after Wizzards, and ſuch as have familiar ſpirits, *v.* 6. who commit inceſt, *v.* 17. or lie with a woman in her ſickneſſe, *v.* 18. who goeth unto the holy things which the children of *Iſrael* hallow unto the Lord, having his uncleanneſſe upon him, *Levit. XXII.* 3. who doth any work, or is not afflicted on the Faſt-day of Atonement, *Levit. XXIII.* 29, 30. who keep not the Paſſeover, *Num. IX.* 13. who ſinne preſumptuouſly, *Num.* XV. 30, 31. who being unclean, do not purifie themſelves, *Num. XIX.* 13, 20. who being idolaters, come to a Prophet to enquire concerning the Lord, *Ezek. XIV.* 8. This kinde of puniſhment hath variation of phraſes in the expreſſions in Scripture, thus, ſhall be cut off, utterly cut off, cut off from *Iſrael*, from the Congregation of *Iſrael*, from among the Congregation, in the ſight of their people, from the midſt of my people, cut off from the earth; cut off from my preſence: which likely do import various kindes, and degrees of puniſhments, according to the nature of the ſinnes ſpoken to in them. How farre this phraſe advanceth the Jewiſh Excommunication, I leave to further conſideration. VII. 20.

The unclean might eate of common meats; as the child-bed-woman, *Levit.* XII. But in no caſe of Sacred meats, as, *Leviticus VII.* 20.

Fat] the Fat of other cleane Beaſts then of ſuch as were fit for Sacrifice, was allowed to be eaten, *Levit. VII.* 25. The Fat alſo of the fleſh, or body of the beaſt ſacrificed might lawfully be eaten, *Neh. VIII.* 10. *Eſay XXV.* 6. and *LV.* 2. But the Fat or Suet that was about the flanck, and the kidneys, or about and upon the entrails, *Levit. III.* 3, 4. was reſerved out of all Sacrifices as Gods portion, to be burnt upon his Altar, *Levit. III.* 15, 16. and *IV.* 8, 10. and *XVII.* 6. *Deut. XXXII.* 38. 1 *Sam. II.* 15, 16. And is forbidden therefore to be eaten by any, *Levit. III.* 17. and *XVII.* 23, 25. 25.

Take Aaron] On the ſame day, that is, the firſt day of the firſt moneth of the ſecond year, *Moſes* began to conſecrate, and anoint the Tabernacle, Altar, and all things belonging to them; As alſo *Aaron* and his ſonnes, *Exod. XL.* 1, ——— 17. *Levit. VIII.* 1, —— 36. VIII. 2,--36.

Anointed] *Aaron* and all his ſons were at firſt anointed, *v.* 30. *Num. III.* 3. *XXXV.* 25. *Pſal. CXXXIII.* 2. Not the Levites. And 12.

the High-Prieſt onely was anointed afterwards, *Exod.XXIX.29, 30. Levit. XVI.* 32. We read oft of the Anointing of Kings, 1 *Sam.* X. 1. *XVI.* 13. 2 *Sam. II.* 4. 1 *Kings I.* 39. 2 *Kings IX.6. XXIII.* 30. *Pſal. LXXXIX.* 20. But never of Prophets. That of *Eliſæus*, 1 *Kings XIX.* 16. ſeemes not to have beene done with material oile; ſee *ver.* 19. As neither that of *Hazael* to be King of *Syria*; compare 1 *Kings* XIX. 15. with 2 *Kings* VIII. 13. nor that of *Abſolon*, 2 *Sam.* XIX. 10. nor that of *Cyrus*, *Eſay* XLV. 1. there being no ſuch cuſtome of oiling Kings in his Countrey: But anointing in thoſe places is taken ſimply, without that Ceremony, for deſigning them to their Offices.

16. *Burned*] *Moſes* at the Conſecration of *Aaron*, and his ſons, Sacrificed with Common Fire; See *ver.* 20 21, 28. But upon *Aarons* firſt Sacrificing, fire came out from before the Lord, out of the Sanctuary, or came down from heaven rather, *Levit.* IX. 24. which muſt never after be ſuffered to go out.

X. 1. *Nadab and Abihu*] *Nadab* and *Abihu* took Strange or Common Fire, (and not fire from the Altar of Burnt-Offering, which was ſent from heaven) to burne Incenſe therewith before the Lord, on the Altar of Incenſe; as the dayly duty required, at or before the dayly morning Sacrifice. But fire from the Lord, as, *Num.* XVI. 35. that is, from heaven, or the Sanctuary, or from the Altar of burnt-Offering, like lightning, ſtrook them with ſudden death; not conſuming their bodies, or their coats, *Levit.* X. 4, 5.

XI. Some Names of ſome Beaſts, and Birds, and Fiſhes; as alſo of ſome Trees, and Apparel; and ſome other Hebrew words, having no mate in Scripture, are to us now, and ſo to the modern Jewes, of uncertain ſignification. See alſo the Annotations on *Eſay* III. 18, —— 23. and on *Jer.* XVII. 3.

3. *Hoof*] The Beaſts, dividing the hoof, that is, into two clawes; and alſo chewing the cud, were clean, and to be eaten; See *ver.* 26. *Deut.* XIV. 6.

9. *Fins*] Fiſh (here we meet with a phraſe of a fleſh of fiſh, *Levit.* XI. 11. and, *Num.* XI. 22. as well as, 1 *Cor.* XV. 39.) that had Fins and Scales, were likewiſe cleane, and to be eaten, *Deut.* XIV. 9, 10.

XVI. 2. *Come not*] The High-Prieſt muſt enter into the moſt Holy place but once in the year, on the tenth day of the ſeventh moneth, *Levit.* XVI. 29, 34. *Exod.* XXX. 10. *Heb.* IX. 7. That is, for his Prieſtly Miniſtration and Expiation. And then he was to be cloathed, not with the glorious garments which were *peculiar* to the High-Prieſt; but with thoſe which were *Common* to him with the inferiour Prieſts, *Levit.* XVI. 4, as being a day of Humiliation and Afflicting the ſoul, *Levit.* XVI. 29. Yet upon other neceſſary occaſions, he might enter in at other times, as at the taking down, and ſetting up of the Tabernacle in their removals and journeys in the Wilderneſſe; And when they took thence the Arke, upon ſeverall occaſions, as *Joſh.* VI. 4. 1 *Sam.* IV. 3.

Not

	Chapter	Verse.
Not to the doore] No Sacrifices muſt be offered, but by Prieſts; nor killed by any but the Prieſts; except in ſome extraordinary Caſes, by the Levites: but never by the Bringer for whom it was offered. Nor was it to be offered at any other place, but upon the Altar of Burnt-Offering, at the *Tabernacle*, *Levit.* XVII. 3,—9. Yet upon Extraordinary, and neceſſary Occaſions, God commands, *Deut.* XXVII. 5, 6, 7, 8. And holy men of Prophetical ſpirits, though not Prieſts, did Sacrifice; and for a preſent time and uſe, did make and uſe other Altars; as *Samuel*, 1 *Sam.* VII. 9, 17. and *Ch.* XI. 15. and *Ch. XVI.* 2, 5. And *David*, 2 *Sam. VI.* 13. and *XXIV.* 18, 25. And *Solomon*, 1 *King. VIII.* 64. And *Elijah*, 1 *King. XVIII.* 32. And *Gideon*, and *Manoah*, See *Judg. II.* 5. and *VI.* 26. and *XIII.* 16, 19. and *XXI.* 4.	XVII.	3,--9.
Blood] *Blood*, to make an atonement for their ſouls, *Levit. XVII.* 11. As a *Type* of the *Meſſias* his Blood, *Rom.* 3. 25. *Epheſ. I.* 7. *Col. I.* 14, 20. *Heb. IX.* 12, 22. which is the *principal* cauſe of the prohibition of the eating of *Blood*.		11.
Defiled] The dignity and eſtimation of the Prieſt, and *principaly* of the High-Prieſt. See *v.* 4, 7, 8, 9——15. and *v.* 21, 23. is remarkable.	XXI.	1.
Burnt] The *Capitall* puniſhments among the Jewes, were *Burning*, *Gen. XXXVIII.* 24. *Levit. XXI.* 9. *Joſh. VII.* 15. Stoning, *Levit. XX.* 2, 27. and 24. 14, 16, 23. Hanging, *Num. XXV.* 4. *Deut. XXI.* 22. And in after-times, by example of the Romanes, Crucifying, and Beheading, as in our Saviour, and *John Baptiſt*.		9.
Superfluous] In a *Freewill-Offering*, the Sacrifice which had ſomething *Superfluous*, or lacking in his parts, was accepted.	XXII.	23.
To the *Feaſts*, *Levit. XXIII.* are added, the Feaſts of the New-Moones, *Num. XXVIII.* 11,——15. 1 *Chron.* 23. 31. 2 *Chron. II.* 4. and *Ch.* VIII. 13. The Feaſt of *Purim*, *Eſth.* IX. 17, 19, 22, 26, 28. And of that *Dedication*, *John X.* 22.	XXIII.	
Sabbath] *Sabbath* is called *Sabbath* of *Reſt*, or *Reſt* of *Reſt*; and ſo, *v.* 32. And *Sabbath* ſometimes ſignifies beſides the ſeventh day weekly, other Feaſt-dayes alſo, as *Levit. XXIII.* 11, 24, 32, 39. And ſometimes the whole week; as *Levit. XXIII.* 15. *Luke XVIII.* 12. *John XX.* 1. Of the Sabbath-day, ſee the Annotations on *Jer.* XVII. 21, 22, 24, 27.		3.
The ſeventh moneth] The ſeventh moneth had as many Feaſts in it, as all the year almoſt beſide, *Levit. XXIII. Deut. XVI.* And the only ſet Faſt-day.		24.
Of blowing of Trumpets] The Feaſt of blowing Trumpets was the firſt day of the ſeventh moneth; Beſide the Feaſt of the *New-Moone*, *Levit.* XXIII. *v.* 24. And the year of *Jubile* began with Blowing of Trumpets on the tenth day of that moneth; which alſo was the day of Expiation, *Levit. XXV.* 9. And *the Feaſt of Tabernacles* for ſeven dayes followed after in the ſame moneth.		
Twelve Cakes] The twelve Cakes of *Shew bread*, each of an equall,	XXIV.	5.

quall, and of a good bigneſſe, ſet in two rows, ſix on a row, ſeeme to be two rows in Longitude upon the Table, one by another; And ſo the Frankincenſe upon each Cake; rather then in Altitude one upon another; And ſo but one Frankincenſe upon either row; See *v.* 6, 7. The Table being two Cubits long, and one Cubit broad, *Exod.* XXV. 23. And the Frankincenſe being to be burned every Sabbath, *Levit*, XXIV. 7, 9. yet ſome make them to be two rows; ſix upon one another in either row, on heaps in height. In the Temple there were ten Tables of Shew-bread, five on the right hand, and five on the left; 1 *Chron.* 28. 16. 2 *Chron.* IV. 8.

XXV. 11. *A Jubile*] The Jubile-year had all the priviledges of the Sabbath-year, and more beſides, *Levit.* XXV.

21. *Fruit for three years*] *Viz.*: the year before the Sabbath-year; and the Sabbath-year; and the year after it, till the plowing and ſowing at the end of the Sabbath-year, came to an harveſt in the end of the third year, *Eſay* XXXVII. 10.

Chapter | Verse.

Numbers.

THis Book *begins* with the year of the World, Not the 2455, or 2544: But the 2514, or rather 2510 and a little over. Thus, 2369, to the end of *Geneſis*, and death of *Joſeph*. Thence 60 to the birth of *Moſes*. Thence 80 to the coming of the Iſraelites out of *Egypt*. And thence, 1 year, and one moneth, to the beginning of this Book; which is the ſecond year, ſecond moneth, firſt day of their coming out.

It containes an Hiſtory, not of 39, years; but expreſſely of 38. *years and 9 moneths*, Num. I. 1. and *Ch.* XXXIII. 48, 49. compared with *Deut.* I. 3, 4, 5. That in *Num.* IX. 1, *&c.* is but a *Rehearſal* of what was both given in charge, and was done before. And ſome other *like Repetitions* there are.

603550.] From twenty years old, and upwards, beſides the Levites. A wonderful multiplication from ſeventy perſons in 211. yeares: yet fairly poſſible. Whereas, if they had been in *Egypt* it ſelf 400 years, then their ſpawning or multiplying there had been very ſmall; conſidering that from three perſons that came out of the Arke with *Noah*, within the ſpace of 400 years to the time of *Abraham*; iſſued ſuch infinite numbers, and troops of people, in ſeverall Kingdomes, and Countreys in the world; as out of the Sacred Text and Storie, doth plainly appear. — I. 46.

The *Order of the Camp, and march* of the Iſraelites in the Wilderneſſe, *Ch. II.* and *III.* is thus; *viz.*: — II. & III.

The *Tabernacle* in the middeſt and Center of all the Hoaſt.

Round about the Tabernacle, the Levites camped and marched, *viz.*:

On the
- Weſt, the Gerſhonites; *Num. III.* 23.
- South, the Kohathites, *Num. III.* 29.
- North, the Merarites; *Num. III.* 35.
- Eaſt, *Moſes* & *Aaron*, & his ſons, *Num. III.* 38.

Males from a moneth old and upwards: 7500. + 8600. + 6200. = 22300.

Round about the Levites; at a good diſtance, (*Joſh.III.4.*) Camped, and Marched, on the

East-ſide, *Judah*; and in his Camp *Iſſachar*, and *Zebulun*; likely on either ſide, or each hand of *Judah*; he being in the *midſt*. And ſo in the other Camps following.

South-ſide, *Reuben*; and in his Camp, *Simeon*, and *Gad*.

West-ſide, *Ephraim*; and in his Camp, *Manaſſe*, and *Benjamin*.

North-ſide, *Dan*; and in his Camp, *Aſher*, and *Naphtali*. *Num.* II. and X. *Chap.*

In all, 603550. And this is the *ſame number* of Males, from twenty years old and upwards, when they gave a *Bekah*, or ten *Gerahs* each man, that is half a *Shekel*, after the *Shekel* of the Sanctuary, to the building of the Tabernacle, *Exod.* XXXVIII. 26. As was commanded, *Exod.* XXX. 11, — 16. In the laſt *numbering* in the wilderneſſe, in the fourtieth year, after the death of *Aaron*, and the death of that Generation, for their rebellion, and murmuring, *Num.* XIV. 29, —— 35. The males from 20 years old and upwards, all that were able to go to warre, were 601730. The Levites ſtill numbered, not with them, but by themſelves, *Num.* XXVI. 51.

III. 39. 22000.] 300 Male-Levites are omitted in this ſumme, as appears out of *ver.* 22, 28, 34. which make up 22300. being all the males from a moneth old and upwards. And the Firſt-born males of all the children of Iſrael in the twelve Tribes, from a moneth old, and upwards, being 22273. *Ch.* III. 43. (which argues at leaſt twenty ſeven males in each family): And the ſurpluſage of 273. *verſe* 46. being redeemed at five Shekels apiece, amounting to 1375. Shekels, *verſe* 50: All this argues the foreſaid 300. male-Levites to be wittingly left out in the caſting up of the ſumme; moſt likely omitted ſo, Becauſe they were ſuch Firſt-born of the Levites, as were *born from the time of the coming out of Egypt to the time of this reckoning*; and in that regard were ſanctified to God as his own, by his Law and challenge, *Exod.* XIII. 2. and ſo could not come into the number of the *other Levites which were to be changed* for the Firſt-borne of the other Tribes, and in their ſtead to be ſubſtituted, and appropriated to God and his ſervice.

This number of the Levites was *very farre leſſe* then were of each other Tribe, *Ch. III.* with *Ch. I.* The number of the *leaſt* Tribe, from twenty years old and upward, males able to go forth to warre, being 3200. Of the greateſt, 74600. And the number of the male-Levites from a moneth old and upwards, being onely 22300.

III, & IV. The *charge* of *Aaron*, and his ſons, joyntly; and of *Eleazar*, and *Ithamar*, diſtinctly; and of the Kohathites, Gerſhonites, and Merarites, ſeverally, is preſcribed in *the taking down, and carrying, and ſetting up of the Tabernacle.* See *Ch.* X. 17, 21.

IV. 3. *From thirty*] *The Levites*, at the age of thirty years, *entered* into the full poſſeſſion of their Offices, to waite upon the ſervice of the Taber-

Tabernacle, *Num.* IV. 3. At the age of twenty five they entered, or might enter upon them, as *Novices*, and ſubſervients in ſome ſecondary, or inferiour adminiſtrations, as Probationers, and Proficients, *Num.* VIII. 24. And when the Temple ſhould be builded, they were ordered to *begin and enter at twenty years of age*, 1 *Chron.* XXIII. *ver.* 24---27. *Ezra* III. 8. And that by *Davids* appointment together with the Prophets, *Gad* and *Nathan*, 2 *Chron.* VIII. 14. and *Ch.* XXIX. 25.

They *continued* in their Offices till fifty. *Num.* IV. 3, 47. At fifty they *ceaſed* waiting upon the ſervice of the Tabernacle, but were *Overſeers there*, *Ch.* VIII. 25, 26. And in *their ſeveral Cities*, as being well experienced in the Judicial Laws, they judged of matters brought before them. The *Levites Offices diſtinct* from the Prieſts, are ſet down in many particulars. 1 *Chron.* XXIII. 28, —— 32.

David in his time by divine warrant doth diſtribute them, for the ſervice of the Temple, *into three ſorts*, to three ſeveral Functions, and Offices. *One* was to Attend the Prieſts, and to be helpful and ſubſervient unto them in their ſeveral Services. Of theſe there are ſundry Orders ſet down, 1 *Chron.* XXIII. and XXIV. *Chapters*. *A ſecond* to ſolemnize the Service of God, with all maner of Muſick; by Voice; and Inſtruments, both winded, and ſtringed. *The third* ſort was to be Porters. Of whom, 1 *Chron.* XXIII. 5. and *Ch.* XXVI. and 2 *Chron. XXIII.* 4, 5, 6, 19. and XXXV. 15. Their Orders are ſet down, 1 *Chron.* XXV. Theſe three Sorts being divided by Lot into twenty four Orders, or Courſes; as the Prieſts were; That the firſt Courſe of theſe might attend with the firſt Courſe of the Prieſts; and leave the Temple, when they left it.

The *Levites alſo had other Offices*, over the *Treaſures of the houſe of God*; and of the Dedicate things; and for the *outward buſineſſe over Iſrael for officers, and Judges*, in all buſineſſe of the Lord, and *in the ſervice of the King*, 1 *Chron.* XXVI. 20, ——32. *over divers Tribes*. See further, 1 *Chron. XXIII.* 28, ——32.

Even thoſe] Levites numbered, males from thirty years old to fifty, are 8580. Upon which reckoning there was then one ſuch Levite for every ſeventy ſuch males in Iſrael. In *Davids* time, the Levites (beſides the Prieſts) from thirty years old to fifty, were 38000. 1 Chron. XXIII. 3.

She] The Bleſſing of conceaving Seed, ſeemes to be promiſed to the innocent Wife, though barren before, upon the triall of her innocency, in the caſe of her Husbands jealouſie. We read not that the man in like caſe was ſubject to like triall: yet we finde that the Wife could *divorce* her Husband, *Mar.* X. 12. V. 28.

Woman] *Women might be Nazarites*, *Num.* VI. 2. And ſuch likely was *Sampſons* mother, *Judg.* XIII. 4. VI. 2.

The word Nazarite *ſignifieth* one that is ſeparate: And the name *Phariſee* is of the ſame ſignification. And of theſe Nazarites, *ſome*

were for a certaine time, of moneths, or years, at their own choice, by their own ſpecial vow; as *Acts* XVIII. 18. and *Ch.* XXI. 24. Of whom theſe Lawes here are chiefly to be underſtood. Some for terme of life; as *Sampſon, Judg.* XIII. 5. and ſo *Samuel*, 1 *Sam.* I. 11, 28. And *John Baptiſt, Luke* I. 15. *Our Saviour was not a Nazarite*, as hath beene commonly miſ-conceived, out of a miſ-tranſlation, and miſ-underſtanding of that text, *Matth. II.* 23.

VII. 1,--9. *Offered*] At the Conſecration of the Tabernacle, there were two Waggons, and four Oxen given to the *Gerſhonites*, for carriage.

Four Waggons and eight Oxen, to the *Merarites*, *Num.* VII. 7,8. as they had the more need.

The *Kohathites Levites* were to carry upon their ſhoulders, *Num.* VII. 9. 2 *Sam.* VI. 6. 1 *Chron.* XV. 2, 13, 15. *And what it was*, ſee *Num.* III. 31. and IV. 15.

The Prieſts, *Aaron* and his ſonnes being ſo few, were not then *to Carry, but to Cover, Num. IV. ver.* 5, —— 15. *Deut.* XXXI. 25. But afterwards growing more in number, *they onely were to carry the Arke*, as *Joſh.* III. 3, 6, 8, 13, 14, 15, 17. and IV. 3, 9, 10, 11, 18. and *ch.* VI. 4, 6. and 2 *Sam.* XV. 29. and not very *rarely*; as ſome writing on *Joſh.* III, 3. and on 1 *Chron.* XV. 15. do conceive.

10. *Altar*] The Altar of Burnt-Offering had ſeven dayes ſpent for the *Conſecration* and *Expiation* of it to ſanctifie it, as it was appointed by God, *Exod.* XXIX. 37. (As likewiſe for *Ezekiels* Altar, *Ezek.* XLIII. 18, —— 27.) Yet twelve dayes ſpent at the *Dedication* of it, *Num.* VII.

13. *Silver charger*] The *ſilver* Veſſels of Chargers and Bowles, were for the Altar of Burnt-offerings. All Veſſels of, and in the Sanctuary, were of Gold, *Exod.* XXXVII.

89. *From off the Mercy-ſeat*] *Moſes* hears the voice of one ſpeaking to him *from off the Mercy-ſeat*, *Num.* VII. 89. As the Lord promiſed, *Exod.* XXV. 22. Whereas formerly the Lord ſpake *out of the Tabernacle of the Congregation*, *Levit. I.* 1. *Num.* I. 1.

VIII. 6,--22. *Take the Levites*] The *Conſecration* of the Levites was done in *one* day. That of the Prieſts, in *ſeven* dayes. Which was ſo appointed, *Exod.* XXIX. 35. and ſo executed, *Levit.* VIII. 33, 35.

IX. 6. *Certain men*] The Paſſeover of *the ſecond moneth* is extended to *more dayes* then are here mentioned, or *v.* 10. As in *Hezekiah's* time, 2 *Chron.* XXX. 2. 15.

X. 8. *Prieſts*] The blowing of *Trumpets* is to be uſed by the *Prieſts alone*, *Num.* X. 8. 2 *Chron.* XXIX. 26. And that, in Convocating Aſſemblies; in journeying through the wilderneſſe; in going forth to warre, *Num.* X. 2, —— 9. and *Ch.* XXXI. 6. 2 *Chron.* XIII. 12, 14. in the firſt day, and tenth day, of the ſeventh moneth, *Num.* XXIX. 1. *Levit.* XXV. 9. in the New Moones, *Num.* X. 10. *Pſal.* LXXXI. 3. In all their ſolemne Feaſts; over their Burnt-Offerings, and Peace-Offerings, *Num.* X. 10. And upon *Extraordinary Occaſions, of Faſts*,

Chapter Verſe.

Faſts, and Humiliations. Joel II. 1, 15. Or of *Joy and Gladneſſe, Num.* X. 10. as when *David* brought in the Arke to the place which he had prepared for it, 1 *Chron.* XV. 24, 28. And appointed Prieſts to miniſter before it, 1 *Chron. XVI.* 6, 42. And when *Solomon* brought the Arke into the Oracle, he mightily had multiplied the number of Trumpets, and had 120 Prieſts ſounding them at that Solemnity, 2 *Chron.* V. 12, 13. And at the Dedication of the Temple, the Prieſts ſounded Trumpets, 2 *Chron.* V. 12. and *VII.* 6. As alſo at the laying of the foundation of the ſecond Temple by *Zerubbabel, Ezra* III. 10. And the Dedication of the Walls of *Jeruſalem* by *Nehemiah, chapt.* XII. 35. And in *Hezekiah's* joyful Reformation, 2 *Chron.* XXIX. 26, 27, 28. Beſides, there were *civil Trumpets for civil uſe, ſounded by others then Prieſts*; As in Warre, *Judg.* VII. 2 *Sam.* II. 28. At the Coronations of Kings, as of *Solomon*; *Jehu*; and *Joaſh*. And upon other occaſions.

The *Levites* uſed other Inſtruments of Muſick, and not Trumpets, 1 *Chron.* XV. 19, 20, 21. and *Ch.* XVI. 5. 2 *Cron.* V. 12. and *Ch.* VII. 6. and *Ch.* XXIX. 25, 26, 27, 28. And uſed them, and ſong, at the daily Sacrifices, and all Feſtival Sacrifices, 1 *Chron. XXIII.* 30, 31. And haply in the night, 1 *Chron.* IX. 33. *Pſal.* CXXXIV. 1.

On the] The Iſraelites journeyed from Mount *Sinai*, in the ſecond year, ſecond moneth, twentieth day, (having ſtayed there in that their twelfth Station, *a year within thirteen dayes, Exod.* XIX. 1.) See *v.* 12. *Deut.* I. 6, 7. — X. 11.

Hobab] *Jethro*, or *Hobab*, a Kenite, the ſonne of *Revel* or *Raguel*, a Midianite, and father-in-Law of *Moſes*, comes to *Moſes* to *Horeb*, and brings to him his wife, and two ſonnes. And *Moſes* upon his counſel, appointing very many Rulers, and Judges over the people, *Jethro* returnes into his own Land, *Exod. XVIII. Deut.* I. 9, —— 18. He (rather then his ſuppoſed ſonne *Hobab*, the ſuppoſed brother-in-law of *Moſes*) *being come again*, as it ſeemeth, thither towards the end of that year, and intreated there by *Moſes* to ſtay and go along with them, refuſeth to do ſo; Yet being again prayed and preſſed by *Moſes* thereunto, in this Text he either yeeldeth, (no reply being mentioned); or not long after, both he, and his houſe, and kindred, return to *Moſes*; (It may be, warned by *Moſes* to come then; as *Saul* in his time warned them to depart from the Amalakites, 1 *Sam.* XV. 6.) and ſo were ſaved from that deſtruction of the Midianites, *Num. XXXI.* which *return* is plainly gathered out of *Num. XXIV.* 21. *Judg.* I. 16. and *IV.* 11. and 1 *Sam.* XV. 6. 1 *Chron. II.* 55. *Jer.* XXXV. 6. compared with 2 *King.* X. 15, 23. — X. 29, - 32.

Seventy men] *Theſe LXX. Elders*, were appointed *about a year after* thoſe many Rulers, and Judges, *Exod. XVIII.* They propheſied, and did not ceaſe for the time; like whereunto was the caſe of *Saul*, 1 *Sam.* X. 10. God by this ſigne ſealing ſo, and at firſt honouring their Vocation; though this extraordinary Gift ceaſed afterwards. Theſe LXX. *are added to aſſiſt Moſes* in the Government of — XI. 16.

this People in the Wilderneſſe. Yet it ſeemes from hence in after-ages the Jewes took their riſe of Conſtituting their *Sanedrim* or Synedrion of LXX. Elders for their Senate, and Supreme Court of Judicature in that Nation. Of LXX. ſee *Ezek.* VIII. 11. *Exod.* XXIV. 1, 9. *Luke* X. 1, 17.

31. *Quailes*] *Quailes* given the *ſecond time*, above a full year after thoſe, *Exod.* XVI. 13. thoſe being at their *eighth* Station, in the Wilderneſſe of *Sin*, and before they came to *Sinai*. Theſe at the *thirteenth* Station, and after they left Mount *Sinai*, in *Kibroth Hattaavah*: And continuing for a full moneth, *Pſal. LXXVIII.* 26, —31.

XII. 1. *Ethiopian*] *Zipporah* called an *Ethiopian* or *Cuſhite*, from that Eaſtern *Ethiopia*, or part of *Arabia*, wherein *Midian* ſtood or bordered with it; *Arabia* containing other Nations alſo lying Northward upon the Arabick Gulph, or Red-Sea. *Miriam* her ſiſter-in-law, ſeemes to envy her, and fall foul upon *Moſes*: and being firſt and deepeſt in the fault more then *Aaron*, is exemplarily puniſhed.

3,-8. *The man Moſes*] The commendation of *Moſes*, God inſpiring his pen, *Num. XII.* 3, —— 8.

XIII. 26. *Kadeſh*] *Kadeſh* is *Kadeſh-Barneah* in the Wilderneſſe of *Paran*, and South-Confines of *Canaan*, in a Mountain of the *Amorites*, *Deut. I.* 19, 20. nigh to Mount *Seir*, *ver.* 44. whence *Moſes* ſent the *Spies*, *Num. XII.* 16. and *Ch. XIII.* 26. and *XXXIV.* 4. *Joſh.* XV. 3. Being the fifteenth ſtation of the Iſraelites, *Deut.* I. 2, 19. and II. 14. and IX. 23. *Joſh.* XIV. 6, 7. and XV. 3. The Iſraelites abode at *Kadeſh-barneah*, and compaſſed Mount *Seir* about the *ſpace of thirty eight years*, compared with *Deut.* I. 2, 46 and II. 14.

Another Kadeſh was a City in the uttermoſt border of *Edom*, or *Idumea* towards *Ezion-Gaber*, and the Red Sea, *Num.* XXXIII. 36. *Deut.* II. 8. and in the Wilderneſſe *Sin*, by the waters of *Meribah*, and the 33. Station of the Iſraelites. Thither they came in the fourtieth year, firſt moneth. And there *Miriam died, four moneths before Aaron*, who died in the next Station at *Hor*. Hence *Moſes ſent Meſſengers to the King of Edom*, *Num.* XX. 1, 14, 15, 16, 22, and XXVII. 14. and XXXIII. 36, 37, 38. *Deut.* XXXII. 51. *Judg.* X. 17.

XIV. 33. *Fourty years*] *Theſe fourty years* wandring in the Wilderneſſe, are not to be reckoned from the *ſending of Spies* to ſearch the Land; but from their *coming out of Egypt*, *Num. XXXIII.* 3, 38. *Joſh. IV.* 19. *Deut. VIII.* 2. This appears alſo out of the ages of *Moſes* and *Aaron*, *Exod. VII.* 7. compared with *Num. XXXIII.* 39. and *Deut. XXXIV.* 7. After the Return of the Spies, the Iſraelites continued in the Wilderneſſe but *thirty eight years, and odde moneths*; which yet are ſaid to be *fourty years*, as the next full number. So *Gideons* ſeventy ſonnes, *Judg. VIII.* 30. are ſaid to be ſlain, *Ch. IX.* 5, 18, 56. though *Jothan* one of them eſcaped. And ſo the Diſciples are called 11. to whom Jeſus appeared on the day of his Reſurrection at Evening,

Evening, when yet *Thomas* was abſent, *Mark XVI.* 14. *Luke XXIV.* 33, — 40. *John XX.* 19, —25. compared together. And ſo the LXX. Elders are ſaid to be gathered, and ſet round about the Tabernacle, when yet *Eldad* and *Medad* came not, *Num.* XI. 24. And not unlike is that of *Davids* reign fourty years, 2 *Sam.* V. 4, 5. when yet ſix moneths were over and above. And *Solomons* Building the Temple in ſeven years, 1 *King.* VI. 30. when yet ſix moneths are to be added, by comparing *v.* 1. and laſt.

Hormah] This Hiſtory at *Hormah* is *another, and divers* from that at *Hormah*, *Num. XXI.* 1, 2, 3. See another *Hormah*, *Judg.* I. 17. XIV. 45.

And all the men] Compared with *Ch.* XXVI. 11. yet doth ſhew that *the Children of Korah* were not ſwallowed up of the earth, likely miraculouſly ſaved: Or rather, they departing from their fathers tent, according to that command of God, and *Moſes*, *ver.* 24, and 26. And of *their race came* ſuch as made ſome of our Pſalmes, or at leaſt were famous *Singers* in the Temple; and *Samuel* alſo, the great Prophet, and Judge in *Iſrael*, 1 *Chron.* VI. 33, —— 38. XVI. 32.

Broad plates] The Altar thus covered *twice* with Plates of braſſe; Here, and *Exod.* XXXVIII. 2. 38.

Altar] The *Levites* might not approach to the *Altar* to miniſter at it, *nor eate* of the Sacrifices. XVIII 2,--7.

The Firſt-fruits] *Firſt-fruits* ſeeme to be of many ſorts; Firſt, A Sheaf of the firſt ripe Corne, or an Homer of it, preſented the ſecond day of the Feaſt of Unleavened Bread, *Levit.* XXIII. 10. Secondly, Two Wave-Loaves, of two tenth deales, at the Feaſt of Pentecoſt or weeks, *Num.* XXVIII. 26. *Levit.* XXIII. 15, 16, 17, 20. Thirdly, A Cake of the firſt of their doughs, for an Heave-offering, *Num.* XV. 20, 21. Fourthly, brought in a Basket, in the ſeventh moneth, when all their fruits were gathered in, as moſt underſtand that place, *Deut.* XXVI. 1, — 11. Firſt-fruits injoyned without any ſet or certain proportion or ſtint, *Deut.* XVIII. 4. Of theſe, and other kindes of *Firſt-fruits*, ſee more in this Text, And *Exod.* XXII. 29. and XXIII. 19. and XXXIV. 22, 26. *Levit.* II. 12, 14, 15, 16. *Deut.* XVIII. 4. *Ezek.* XLIV. 30. 12.

The tenth] So, *ver.* 21. *Tythes, and their kindes and ſorts; thus*; *Tythes* of the yearly increaſe of all things in the Land paid to the *Levites*, after the *Firſt fruits* had been firſt deducted, and brought to the Prieſts, *Exod.* XXXIV. 26. *Levit.* XXIII. 10. Out of the nine parts remaining, there ſeems *another Tenth* taken, ſet apart for their Journeys, Sacrifices, and Feaſtings, thrice a year at *Jeruſalem*; and therefore brought up thither, and there eaten by the owners, their families, and the *Levites*, as moſt probably appears out of *Deut.* XII. 5, 6, 7, 11, 12. 17, 18, 26. and *Ch.* XIV. 22, —— 26. And this *ſecond Tythe* ſeems every third year to be diſtributed to the poor. Or rather *a third Tythe every third year*, not carried to *Jeruſalem*, and eaten there; But gathered for theſe charitable uſes onely, and to be eaten any where throughout the Land, *Deut.* XIV. 28, 29. and XXVI. 24.

12,

12, 13. And this *third year* is therefore called the *year of Tything*, *Deut.* XXVI. 12. *Amos* IV. 4.

Of *Tythes* ſee more, 2 *Chron.* XXXI. 4,——19. *Nehem.* X. 32,——39. and XII. 44, 47. and XIII. 5, 12, 13. *Mal.* III. 8, 10. *Luke* XI. 42. and XVIII. 12. *Heb. VII.* 2,——9.

The great maintenance of the Levites, appears in that the whole Tribe of *Levi* being three or four times leſſe in number then any other Tribe, yet had they diſtinguiſhed from all the Prieſts, the *Tythes* of all the Tribes, and ſo more then any one other Tribe; Beſides their thirty five Cities and Suburbs, whereof *five were Cities of Refuge*; *Joſh.* XXI. *one* belonging to the Kohathites Levites; *two* to the Gerſhonites, and *two* to the Merarites. In all twice at leaſt more Cities then ſome other Tribes had that were twice their number. See alſo that, *Num.* XXXI. 30, 47.

The greater maintenance of the Prieſts appears, in that being but three perſons at firſt, at leaſt of ripe and mature age, yet they had the *Tythes* yearly of all the Levites *Tythes*, which were at firſt 8580 of thirty years old, and upwards; and ſo about the hundred part of all the fruits and increaſe of all Iſrael. And as the number of the Prieſts multiplied afterwards, ſo did in all probability the numbers of the other Tribes. They had alſo all the *Firſt-fruits* of all things, from all perſons, throughout the twelve Tribes, even of their doughs and bakings, *Deut.* XVIII. 4. *Num.* XV. 20, 21. which, as ſome think, exceeded their *Tythes* aforeſaid. They had alſo all the *Firſt-borne* of Oxen, Sheep, and Goats, which were given to them in kinde; And the *Redemption money* of the Firſt-borne of Men, and of unclean Beaſts and cattell, *Num.* III. 46--52. *Exod.* XXXIV. 19. 20, and *Ch.* XXII. 29, 30. *Deut.* XV. 19. They had alſo all *Oblations*, both Voluntary, and by Vow; And the *Reſemption* of Things, and of Perſons, *Devoted* to God: And all *Sacrifices for Sinnes and for Treſpaſſes*, and the *Meat and Drink Offerings*, and Heave-offerings; And the *Breaſt and Shoulder* in Peace-offerings, *Deut.* XVIII. 3. And the *Skins* of the whole Burnt-offerings. And all their Tythes, Firſt-fruits and Oblations were to be of the *beſt and choiſeſt ſorts*, *Num.* XVIII. 12, 29. Beſides theſe they had thirteen *Cities*, and *Suburbs*, and *Priviledges* belonging to them, whereof *one* was a City of Refuge, *Joſh.* XXI. 13. See *Num. XVIII.* 8,—— 19. And that alſo *Num.* XXXI. 28, 29, 37, 38, 39, 40, 50. *Levit.* X. 12, 13, 14, 15. and *Ch.* XXVII. 21, 28. See the Annotations on *Num.* XVIII. 29.

XX. 8.--13. *Rock*] At *Rephidim* by Mount *Sinai*, *Exod.* XVII. 1,—— 7. being the *eleventh* Station of the Iſraelites, *Num.* XXXIII. 14. *Moſes* with his miraculous Rod ſtruck the *Rock in Horeb*, in a due obedience to Gods commandment, and waters came forth: And he named the place *Maſſah*, and *Meribah*, *Exod.* XVII. 5, 6, 7. But at *Kadeſh* in the Wilderneſſe of *Zin*, where *Miriam* died, being the *thirty third* Station, *Num. XXXIII.* 36. *Moſes*, with *Aarons* miraculous Rod (for he took it from before the Lord, as he commanded him), having

ving his ſpirit provoked by the rebellious people, *ſmites the Rock twice without any ſuch command*, or commiſſion to ſmite at all. And he, and *Aaron* likewiſe, *ſpeak unadviſedly* with their lips, uttering words of paſſion and incredulity, and ſo rebelling againſt Gods commandment. And thereupon they not ſanctifying the Lord in the eyes of the children of Iſrael; He was ſanctified in them, by his excluding them from entrance into the Land of *Canaan*. And this alſo is called the water of *Meribah*, or *Strife*; as here, ſo *Ch. XXVII.* 14. *Pſal. CVI.* 32,33.

Aaron] *Aaron*, whoſe name may ſeem to ſignifie an Ark or Cheſt, *dies ſeven moneths and ſeven dayes before* Moſes, at Mount *Hor*, (the Place called *Moſera*, *Deut.* X 6.) in the *thirty fourth Station*. For *Aaron* dying in the fourtieth year, fifth moneth, firſt day, *Num. XXXIII.* 38. And that compared with the moneths mourning for *Moſes*, *Deut. XXXIV.* 8. and three dayes preparation to paſſe over *Jordan*, *Joſh.* I. 1. and *Ch.* III. 2. And their coming out of *Jordan*, on the firſt moneth, tenth day, *Joſh. IV.* 19. Do ſhew that *Moſes died in the twelfth moneth, ſeventh day*: And ſo ſeven moneths, and ſeven dayes after *Aaron*. *In which ſhort interval of time, many, and mighty things were done and atchieved*; as among other things, *Sihon*, and *Og*, and their Kingdomes conquered; the Midianites almoſt deſtroyed; among whom *Balaam* was ſlaine, *Joſh. XIII.* 22. and the book of *Deuteronomie* written, *Num. XXI.* and XXXI. *Deut.* I. 1,3. XX. 28.

Fiery Serpents onely in the *later part of the fourtieth year*, after *Aarons* death. XXI. 6.

Heſhbon] *Heſhbon a chief City in Moab*; afterwards of *Sihon* King of the Amorites, *Deut.* I. 4. afterwards of *Gad*: and out of that Tribe, given to the Merarites, *Joſh.* XIII. 26. and XXI. 38,39,40. 1 *Chron.* VI. 80,81. Afterwards recovered by the Moabites; and waſted by *Shalmaneſar*, *Eſay* XV. 4. and XVI. 8, 9. and after by the Babylonians, *Jer.* XLVIII. 45. There may ſeeme to be *another* Heſhbon of the Ammonites, *Jer.* XLIX. 2,3. And *one in* the Tribe of *Reuben*, *Num.* XXXII. 37. *Joſh.* XIII. 15,17. *Heſhbon* ſignifies *Deviſes*; And an alluſion is made to the name, *Jer.* XLVIII. 2. in the judgement there denounced againſt it; like to this is Engliſh, There is miſchief deviſed againſt the Deviſes, the name of a town with us. 26.

Balak] Balak *needed not to have hired* Balaam, and feared Iſrael, *Num. XXII.* and *XXIII.* and *XXIV.* if he had known the prohibition of God to Iſrael, *Deut. II.* 9. which they obeyed, *Judg.* II. 15,17,18, 25. 2 *Chron. XX.* 10. *Yet that part*, which was great, of the Lands of Moab *which* Sihon *had lately conquered* from *Vehab*, King of *Moab*, as *Tremelius* tranſlates, *Num.* XXI. 26. the Iſraelites *conquering* Sihon, *in that right poſſeſſed it*, Num. XXXIII. 49. *Deut.* I. 5. and XXXIV. 1, 5, 6, 8. and it was given to the Reubenites, and Gadites, *Joſh.* XIII. XXII. 2.

Unicorne] So *Deut.* XXXIII. 17. *Job* XXXIX. 9, 10. *Pſal.* XXII. 21. and XXIX. 6. and XCII. 10. *Eſay XXXIV.* 7. Yet the XXIII. 22.

tranſlation of the word is doubted of; or at leaſt the *nature of the beaſt*, ſuch as the Penſil of our Painters doth portray out unto us; becauſe no ſuch beaſt was known or ſeen by any man. And the *Unicornes horne* ſo deemed, is of ſome ſtrange *Fiſh*, not of any known Beaſt. Some learned render the word *Bufale*, or *Buff*; or elſe the wild Oxe called by the Latines *Urus*; eminent for bigneſſe, ſtrength, hornes, and untamable fierceneſſe.

XXIV 14. *Advertiſe thee*] *Balaam* called a *South-ſayer*, *Joſh. XIII.* 22. and a *Prophet*, 2 Pet. II. 16. gives this advertiſement to *Balak*, which ſeems to have a relation to that which follows in the reſidue of that Chapter. *Yet beſides* he gives counſel to *Balak*, or at leaſt after to the Midianites to draw the Iſraelites *into ſinne*, *Num. XXXI.* 16. which coming ſo to paſſe, He himſelf in his return, is ſlaine by the ſword amongſt the Midianites, *Num. XXXI.* 8. in that Expedition, wherein *Joſhuah*, though not named, may ſeeme to be the General, and *Phineas* chief of the Prieſts, ſounding Trumpets in that warre, wherein 12000. Iſraelites, not having one man ſlaine, did yet ſlay five Kings of *Midian*, (or Dukes of *Sihon*, dwelling in the Countrey; as it is, *Joſh. XIII.* 21.) and all the males of that populous Nation (ſave ſuch as *eſcaped by flight*, whoſe poſterities in the dayes of *Gideon* came to prevaile againſt *Iſrael*, *Judg.* VI. 1, 2.) And they took a mighty prey and booty; whereout, after Purifications of themſelves, and the Prey, there was paid a tribute and portion to the Prieſts, and a portion tothe Levites; and a voluntary Oblation after made by the Captaines to the Lord, *Num. XXXI.*

XXV. 9. Of the 24000. that died in the Plague and ſtroak of Gods vengeance; the 23000. mentioned, 1 *Cor.* X. 8. likely were the *vulgar ſort* that died in the ſlaughter, *Num.* XXV. 5. and the other thouſand were the *heads* of the people hung up, *ver.* 4. without ſuppoſing any *Peſtilence* at that time. Or if by Plague, *Num.* XXV. 9. *Pſal* CVI. 30. we underſtand the *Peſtilence*, then moſt probably, the 23000. died of it; and the other thouſand by Hanging, and Slaughter.

XXVI. 14. 22200.] In this laſt numbering of the people in the Plains of *Moab*; in the fourtieth year of their wandering in the Wilderneſſe, *Simeon was farre the leaſt* in number, and *Judah the moſt*. And the *whole number* of fighting men of the twelve Tribes, after that generation died in the Wilderneſſe, upon that judgement, *Numb.* XIV. 29,-35. and upon ſundry other judgements beſides, was now 1820. *leſſe in number*, then in the former numbering at Mount *Sinai*, thirty nine years before.

62. 23000.] And ſo but 700 more then they were in the *former* numbering at *Sinai*, *Ch.* III. Being likely not altogether free from that ſinne and puniſhment, *Num.* XIII. and XIV.

XXXIII 11. *Sin*] This Wilderneſſe differs from *Zin*, *ver.* 36. This being the eighth Station of the Iſraelites: that of *Zin* the thirty third, which is *Kadeſh*, where *Miriam* died, as was ſaid, *Num.* XXXIII. 11, 36.

14. *Rephidim*] See the Obſervations on *Ch.* XXVIII. 8.

Abarim]

Abarim] Pluraly; Mountains; being a continuation of Mountains or Hills, *Num.* XXXIII. 47. in the Confines of the Amorites, and Moabites; whereof the *tops* had ſeveral names, as *Nebo*, *Piſgah*, *Pehor*: But Mount *Sinai* was none of them, being farre enough of. — Chapter 47.

Salt Sea] Is not that Lake of *Geneſareth*: But only that Dead Sea, and Salt Sea, where formerly *Sodom*, and *Gomorrah*, *Admah*, and *Zeboim* had ſtood, *Deut.* XXIX. 23. *Hoſ.* XI. 8. — Chapter XXXIV. Verſe 3.

Riblah] *Riblah* in the Land of *Hamath*, part of the Eaſt border of *Canaan*, near the North quarter. Here *Pharaoh-Nechoh* put *Jehoahaz* in bonds, 2 *Kings* XXIII. 33. And *Nebuchadnezzar* put King *Zedekiah* in bonds, and put out his eyes, 2 *King.* XXV. 6, 7. And ſlew the High Prieſt, and ſecond Prieſt, and the ſonnes of *Zedekiah*, and other prime men, *ver.* 18,—21. *Jer.* LII. 10, 27. This *Riblah* ſeems to be that which was afterwards called *Antiochia* in *Syria*. Of this ſee my Annotations on *Ezek.* XI. 10, 11. — Verſe 11.

Chinnereth] *Num.* XXXIV. 11. *Deut.* III. 17. *Joſh.* XI. 2. and XII. 27. and XIX. 35. is called in the New Teſtament *Genezareth*. *Luke* V. 1. which Lake is alſo called the Sea of *Galilee*, *Matth.* IV. 18. *Mark* I. 16. And the Sea of *Tiberias*, *Joſh.* XXI. 1. And abſolutely the Sea, *Matth.* XVII. 27.

Suburbs] The Suburbs of the Cities of the Prieſts, and Levites were 1000. Cubits from the Cities on every ſide: And ſo 2000. in the limits and *utmoſt Bounds and Borders* of each Quarter, *Eaſt*, *Weſt*, *North*, and *South*. — Chapter XXXV. Verſe 4.

Fourty eight Cities] See *Joſh.* XX. and XXI. and 1 *Chron.* 6. compared together; and the Great Annotations upon the ſaid ſixth Chapter. — Verſe 7.

Shall not be guilty] The *innocent man*, that by meere accident, againſt his will ſlew a man, might yet, as it ſeemes, be lawfully ſlaine by the revenger of blood, if he took him without the Citie of refuge. Which the more ſhews the wrath of God againſt *murder*. — Verſe 27.

Onely to the family] Iſraelites might *marry* wives of other *Tribes*, ſo that they were not inheritrixes of Land, *Num.* XXXVI. Yea, of *other Nations if they were Proſelytes*; and not of thoſe Nations which God expreſſely devoted to deſtruction, *Deut.* VII. 3. and XXI. 10, — 13. Of their *marriages with Heathens*, and mixing the holy ſeed, See *Ezra* IX. and X. *Ch. Neh.* IX. 2. and X. 30. and XIII. 3. 23,—30. — Chapter XXXVI. Verſe 6.

Deuteronomie.

DEUTERONOMIE was written in the yeare of the world, not 2493. But in the year 2553. or rather 2548. thirty eight years, and odde moneths, from the time of the beginning of the Book of *Numbers*. And about 1450 years before Chriſt's time.

It containes to the fifteenth Verſe of the laſt Chapter, an Hiſtory of one moneth, and ſeven dayes, *viz.*: From moneth eleven, day one, to moneth twelve, day ſeven; at which time *Moſes* died; as hath been formerly gathered upon *Aarons* death. See and compare together *Deut. I.* 3. and *XXXIV.* 8. and *Joſh. IV.* 19. In which ſhort time the Book was written by *Moſes*; And, beſides ſundry Repetitions, and Explications, other new Lawes given; A ſecond Edition, as it were, of the Covenant made with the new Generation; with ſome other Conſequences, and laſt Acts of *Moſes*.

The laſt Chapter of *Deuteronomie* was written after *Moſes* his death. As likewiſe the Concluſion of the Book of *Jeremie*, was written after his Death, *Jer. LI.* 64. and *LII.* 31, 34. And that *XXXIV.* Chapter contains one moneth more, of the Iſraelites mourning for the death of *Moſes*.

This Book of *Deuteronomie*, and that of the *Pſalmes*, are of chief note in the Old Teſtament, for the Life of *Religion*, the ſpiritual power of Worſhip and Obedience in the inner man.

Yet this Book of *Deuteronomie* ſeemes not to be that which was to be written very plainly upon great ſtones plaiſtered, in Mount *Ebal*; For that was the Decalogue only, or thoſe Bleſſings and Curſes, only, *Deut. XXVII.* 2, —— 26. *Joſh. VIII.* 30, 35. Nor ſeemes it to be this book of *Deuteronomie* only, that was to be Copied out by the King, and He to read therein all the dayes of his life, *Deut. XVII. v.* 18, 19, 20. Nor yet ſeemes it to be this book only, that was to be ſolemnly read by the Prieſts, every ſeventh or Sabbatical year in the Feaſt of Tabernacles, in the audience of all the people, *Chapt.* XXXI. 9, —— 13. As in the three foreſaid particulars ſome would have it. Nor yet is it this Book only; or that Song only, *Deut. XXXII.* that was to be put and placed by the Prieſts, in, at, or by the ſide of the Arke of the Covenant, *Deut. XXXI.* 25, 26. But the whole book of the Law,

Chapter Verſe.

Law, the five Books of *Moſes* were to be Copied out by the King, read in every Sabbath-year, and laid up and preſerved ſafe by the Arke of the Teſtimony.

The Judicial Lawes, moſt of all mentioned in this Book, and peculiarly belonging to the Countrey and People of the Jewes, are grounded upon an equity of Right Reaſon for that Countrey and People. And ſo far are uſeful to all others.

The ten firſt Chapters are moſt-what of precedent Paſſages, Repetitions of what things were formerly done; with Exhortations to Obedience intermixed. *Moſes* yet herein not binding himſelf to an exact order in obſervation of the times, and places.

Theſe] Is an Inſcription of the whole book, and an accurate deſcription of the Place, where *Moſes* delivered, and did, what in this book is contained. I. 1.

Eleven] The eleven dayes journey end either at *Kadeſh-barneah*; or, compaſſing about by the way of *Mount Seir*, and *Kadeſh-barneah*, it ends at, and in the Plaines of *Moab*. Both which ſerve to ſhew how ſoone they might have come from *Horeb* or *Sinai* to *Canaan*; had they not provoked God by their ſinne, *Num.* XIV. inſtead of that eleven dayes journey, to keep them wandring in the wilderneſſe 38. years after. 2.

Horeb] *Horeb* and Mount *Sinai* are taken for the ſame, *Exod. III.* 1. See on that Text, *Deut. I.* 2, 6, 19. and *IV.* 10, 15. and V. 2. and *IX.* 8. 1 *King. XIX.* 8. *Mal. IV.* 4. They being cloſe neighbours, or rather two tops of the ſame Mount. The Iſraelites abode almoſt a year there, *Deut. I.* 6. *Exod. XIX.* 1 *Num. X.* 11.

Og that dwelt at *Aſhteroth*, was ſlaine in *Edrei*, another of his royal Cities, *Ch.* III. 1. *Num.* XXI. 33. *Joſh.* XIII. 12, 31. and XII. 4. 4.

Angry] Gods anger at *Moſes* here mentioned, was not in the ſecond year, when and where the Spies were ſent from *Kadeſh-barnea*, *Num.* XIII. and XIV. But in the fourtieth year at that other *Kadeſh*, when and where *Miriam* died, *Num.* XX. 1, 2, 12. 37.

Many dayes] The Iſraelites abode in *Kadeſh* many dayes. And they compaſſed Mount *Seir* many dayes: The ſpace in which they came from *Kadeſh-barnea*, till they came over the brook *Zered*, or pitch'd in the Valley of *Zared*, in *Moab*, being their thirty ninth Station, was thirty eight years; which was in the beginning of the fourtieth year of their coming out of *Egypt*, *Deut.* II. 1, 2, 3, 7, 14. ſome take thirty ſeven years and a half of this time to be ſpent at *Kadeſh-barnea*: And ſure the moſt of it was ſpent there; and the leſſer and later part of it in compaſſing Mount *Seir*: And the other half year ſpent in coming from Mount *Seir* to *Zered*. See *Deut.* II. 7. 46.

Diſtreſſe not] And ſo, *v.* 19. The Iſraelites forbidden to diſtreſſe the Moabites, and Ammonites; or to poſſeſſe their Lands. Yet what *Sihon* had lately conquered from them, and poſſeſſed; which was no ſmall part of their Countreys, all that, the Iſraelites conquering *Si-* II. 9.

hon, by right of that Conqueſt, did fairly poſſeſſe, *Joſh.* XIII. 15,--25. *Judg.* XI. 12,—27.

11. *Gyants*] There are mentioned Anakims, Emims, Zanzummims, Rephaims, as ſeveral races of Giants, *Deut.* II. 11, 20. and *Ch.* III. 11, 13. *Num.* XIII. 33. See further, *Gen.* VI. 4, 1 *Sam.* XVII. 4. and 2 *Sam.* XXI. 16,—22.

IV. 48. *Mount Sion, which is Hermon*] Called by the Sidonians *Syrion*, by the Amorites *Shenir*, in the Valley of *Lebanon*, *Deut.* III. 9. and IV. 48. *Joſh.* XI. 17. and XIII. 5. and XII. 5. 1 *Chron.* V. 23. And *Mount Sion*, that ſtrong hold, in the City of *David*, being the South-part of *Jeruſalem*, and not ſeated on the North-ſide of it, 2 *Sam.* V. 7, 9. 1 *King.* VIII. 1. *Pſal.* II. 6. and IX. 11. and XLVIII. 2. (upon which Text ſee the Annotations) are two differing Mountains, and farre aſunder. They differ alſo in their Original Characters and letters; the former being written שִׂיאֹן and the later צִיּוֹן; though the New Teſtament write the later alſo *Sion*, *Rom.* IX. 33. & *XI.* 26. As likewiſe the Hebrew צִידוֹן is written *Sidon*; And צֹר is written *Tyre*, *Matth.* XI. 21, 22.

V. 1. *Called*] We may not conceive a miracle in *Moſes* voice, as ſome do on this place.

10. *My Commandments*] So it is in the Maſorets marginal reading. But in the Text it is his Commandments: And may import the words of *Moſes*, expounding the ſenſe and meaning of Gods words that went next before,

14, 15. *Seventh day*] Some words are added by *Moſes* to thoſe uttered by God on Mount *Sinai*, *Exod.* XX. 10, 11. as an Explication of them. And alſo a Reaſon is given of the fourth Commandment differing altogether from that Reaſon in *Exod.* XX. 11. which Reaſon here yet evinceth not, that therefore God brought the Iſraelites out of *Egypt* on the Sabbath-day. But the putting of *Wife before Houſe*, *ver.* 21. contrary to that order of *Houſe before Wife*, in *Exod.* XX. 17. confounds the late Papiſts ſilly ſhift in dividing the laſt Commandment into two, to make up ten, *Deut.* IV. 13. to colour thereby their taking away the ſecond Commandment; or ſhufling of it into the firſt: ſo that by them is not known which is the ninth, and which the tenth Commandment.

VII. 1. *Seven Nations*] So many are here reckoned. And ſo, *Ioſh. III.* 10. Six in *Exod. XXXIII.* 2. *Deut.* XX. 17. *Judg. III.* 5. In many places fewer. In *Gen.* XV. 19, 20, 21. ten Nations are reckoned. And among them the Philiſtines are never mentioned. Yet all the inhabitants of the whole Land go many times under the names of Canaanites, and Amorites; as *Gen.* XXIV. 3. and *Ch.* XV. 16.

2. *Utterly deſtroy them*] Such is Gods Command; And ſuch his Promiſe of aſſiſtance, *v.* 16. See *Exod.* XXXIV. 11, 12. *Deut. IX.* 3. and *XX.* 16, 17. Yet this was not a thing to be done in one year, or in *Joſhuah's* Life-time, *Joſh. XXIII.* 4, 5, 13. *Judg. I.* 9, 21, 27, 29, 30, 31, 33, 34. But by little and little, *Exod. XXIII.* 29, 30. *Deut. VII.*

22.

	Chapter	Verse.
22. Yet God juſtly threatens and blames them for their neglect in Conquering and Expelling them, *Num.* XXXIII. 55, 56. *Joſh.* XXIII. 13. *Judg.* II. 3, 21, 22, 23. And he never gave them the poſſeſſion of their full Bounds, as of *Tyre*, *Sidon*, and of all the Land of the Philiſtines, becauſe they kept not for their part the Condition of their Covenant with him, *Judg.* II. 20, 21.		
Neither ſhalt thou] Marriage forbid with the Canaanites ſtrictly. Yea alſo forbid with the Ammonites, Moabites and Egyptians, *Ezra* IX. 1, 2. *Neh.* XIII. 23. A reaſon is given, *Deut.* VII. 4. *Neh.* XIII. 26. *Exod.* XXXIV. 16. The miſchief of that marriage between *Jehoram* the ſonne of *Iehoſhaphat* King of *Iudah*, and *Athaliah* the daughter of *Ahab* King of *Iſrael*, is recorded, 2 *King. VIII.* 18. Yet in caſe they became Proſelytes, Converts to the true Religion; the marriage with all of them ſeemes lawful: as in that caſe, *Deut.* XXI. 10, 13. And in the caſe of *Rahab*, and *Ruth*; of the wife of *Joſeph* in *Egypt*, of the wife of *Moſes*; of *Maacah* the daughter of the King of *Geſhur* with *David*; and of *Pharaohs* daughter with *Solomon*. And this made *Iacobs* ſonnes propound or pretend the condition of Circumciſion to *Shechem*, and the Shechemites, *Gen. XXXIV.* 14. 15, 16. In the New Teſtament, we read the prohibition, 2 *Cor.* VI. 14. And the precept, 1 *Cor. VII.* 12--16. which rules touching Infidels ſeeme to ſerve for the caſe of groſſe Hereticks, and Apoſtates. Againſt unlawful marriages ſee more, *Judg.* III. 6, 7. and XIV. 2, 3. 1 *King.* XI. 2. *Ezra* IX. and X. *Chapters*, *Neh.* X. 30. and XIII. 3, 30.		3.
Rayment] The rayment waxing not old on the Iſraelites in the Wilderneſſe, was a Miracle ſufficient, though it grew not greater ſtill with the growing children, *Deut.* XXIX. 5. *Neh.* IX. 21.	VIII.	4.
This day] Is taken ſomtimes properly: ſomtimes as for a ſhort time; here. Somtimes for a longer time indefinitely, as *Heſter I.* 18. And the Phraſe ſince yeſterday, and the third day, is ſometimes taken properly, or for a ſhort time, *Gen.* XXXI. 2, 5. *Exod.* IV. 10. and XXI. 36. 2 *Sam.* III. 17. *Iob.* VIII. 9. Sometimes for a long time, 1 *Sam.* XIV. 21. and XIX. 7. 2 *King.* XIII. 5. 1 *Chron.* XI. 2. (As likewiſe to morrow is taken, ſometimes for a ſhort time, as 1 *Sam.* XXVIII. 19. Sometimes for a long time, as *Joſh.* IV. 6, 21.) Sometimes for never. *Ioſh.* III. 4. 1 *Sam.* IV. 7. Of to day, and to morrow, ſee *Ioſh. XXII.* 18. and IV. 6, 21. *Eſay XXII.* 13. *Matth.* 6. 30. 1 *Cor.* XV. 32.		
Arke] Beſides that famous Arke for the Tables of the Covenant, *Exod. XXXVII.* 1, *&c.* There ſeemes here one formerly made, for preſent uſe, wherein the Tables by Gods commandment were firſt put. And poſſibly this Arke with the Tables might be put into that famous Arke built afterwards, *Exod. XXXVII. Deut.* X5.	X.	1,--4.
Journey] Theſe verſes ſeeme to be as a Parentheſis inſerted by *Moſes*: And their journeys ſummarily mentioned, *v.* 6, 7. are more diſtinctly and orderly recorded, *Num. XXXIII.* 30,——39. without any		6,--9.

any coming or returning, again and again, to one and the ſame place.

XII. 3. *Altars*] Idolaters had their Prieſts, Temples Altars, Tables, Lavers, Pillars, Groves, Oaks, Statues, Images of wood, ſtone, and mettals, carved, graven, molten; in Cities, and Townes, in ſtreets, in fields, and gardens, in houſes, and on their tops, in Gods houſe, in chambers, behinde the doores, by rivers, and rocks, and caves, upon high mountains, and hills, and valleys, and under green trees: with their ſeveral ſorts of Sacrifices, and burnings, even ſlaying their children to them, *Jer.* VII. 31. XIX. 5. Ezek. XVI. 20, 21. and *XX.* 26, 31. Feaſts, Incenſe, coſtly cloathes, and other ſervices of them. See *Deut.* VII. 5. and *XII.* 31. and ſundry other places, as *Eſay I.* 29. and *LVII.* 4, 5, 6, 7, 8. and *LXV.* 3, 4, 11. and *LXVI.* 3. *Amos II.* 8. 1 *Cor. VIII.* 10. and *X.* 21. *Jer. X.* 9. *XVII.* 2. And ſee their eager rage after idolatry, *Ezek. XVI.* 15, 25, 26, 28, 29, 30, 31.

XV. 7,--11. *A poor man*] Private poor rather then publick beggars were, and ſtill will be among Gods people, *Matth. XXVI.* 11.

17. *For ever*] *Ever*, hath reference, ſometimes to a long time, indefinitely, *Exod. XXI.* 6. 1 *Sam. I.* 22. and *XXVII.* 12. 2 *King.* V. 27. 2 *Chron. XIII.* 5. *Pſal. XXXVII.* 18, 27. and *LXXIX.* 1. *Eſay* XIII. 20. and *XIV.* 20. and *XXV.* 8. and XXXIII. 20. and *XXXIV.* 10. *Jer. VII.* 7. and *XVII.* 4, 25. and *XXV.* 5. and *XXXI.* 40. and *XXXV.* 19. and L. 39. and LI. 26, 62. *Lam.* V. 20. Sometimes to the terme of a mans life. 1 *Kings* I. 31. *Dan* III. 9. *Joſh.* 8. 28. *Gen. XLIII.* 9. 1 *Sam.* I. 22. 1 *Chron. XXVIII.* 4. *Pſal. XXXVII.* 27, 29. and *CXIX.* 44, 98. *Eſay XXXII.* 17. Sometimes to the year of Jubile, As in this Text, and *Exod. XXI.* 6. compared with *Levit. XXV.* 40. Sometimes to ſo long as the conditions annexed to a thing are obſerved, 2 *Chron. XX.* 7. 1 *Sam.* II. 30. Sometimes to the continuance of a State of politie, *Num. X.* 8. See the Annotations on 1 *Kings VIII.* 13. Sometimes to the Time and Coming of the Meſſiah, 1 *Chron.* XV. 2. and XVII. 12, 14, 22, 23, 27. and in many places of the Prophets. Sometimes to eternity, *Exod.* III. 15. and XV. 18. *Deut.* XXXII. 40. *Luke* I. 33. And ſo never is taken ſometimes for a long time: ſometimes for almoſt all times of a mans life, *Luke* XV. 29. Sometimes for a mans life, 2 *Sam.* XII. 10. Sometimes for eternity.

XVI. 2. *The flock and the herd*] Oxen, Kids, Sheep, and Bulloks were uſed in the Feaſt of the Paſſeover, that is, in the Feaſt of Unleavened bread, the bread of affliction, for ſeven dayes, *Exod.* XIII. 6, 7. *Num.* XXVIII. 16,——24. 2 *Chron.* XXXV. 7, 8, 9. and *Ch.* XXX. 24. All which Feſtival time is called the Paſſeover, and ſo *Joh.* XVIII. 28. A Lamb, or a Kid, might be uſed for the Paſſeover properly ſo called, on the fourteenth day, at the going down of the Sunne, *Exod.* XII. 5. *Deut.* XVI. 6.

XVII. 8,--13. *A matter too hard*] As Judges and Officers were to be appointed in all Cities in *Canaan*, *Deut.* XVI. 18, 19, 20. So here the higheſt Court of Judicature over the whole Land, in difficult Cauſes, and for matters of Appeal, was appointed to be in that one place which the Lord

Lord ſhould chooſe; which in after-times appeared to be the City *Jeruſalem*. And here it is not ſure and evident whether this Supreme Court were to be one, mixt of the Prieſts, and the Civil Judge joyntly; Or (though this not ſo likely) two diſtinct Courts, Eccleſiaſtical, and Civil; both Supreme in their kinde. Judgement of death was awarded upon preſumptuous diſobedience to their Sentence. And more of this Supreme Court *Moſes* doth not deliver. Yet upon this, the Jewes in after-ages grounded their great *Sanhedrin* in *Jeruſalem*; and not upon the LXX. *Num.* XI. For thoſe were onely added to aſſiſt *Moſes* in his troubleſome government of that unruly Campe of the Jewes in the Wilderneſſe; as likewiſe thoſe Rulers and Judges, *Exod.* XVIII.

The Prieſts due] Of the very great maintenance of the Prieſts, ſee on *Num.* XVIII. 24. — XVIII. 3.

Three Cities more] Three other Cities of Refuge, over and above the ſix, here allowed, and conditionally enjoyned. Yet we never read more of them, that they were ſeparated and ſet out. And that becauſe the Jewes by their ſins and breach of Covenant with God on their part, never got poſſeſſion of the utmoſt Bounds of the Lands by God conditionally promiſed to them. — XIX. 9.

To Battel] The Law of warre, *Deut.* XX. 1, 10, — 18. and *Ch.* VII. 2, 3, 16, 22, 23, 24. and *Exod.* XXXIV. 11, — 16. injoyned by God to the Iſraelites, was various, according to the ſeverall Cities and Nations againſt whom, whether neere, or very farre off, *Deut.* XX. 15, 16, 17. and according to the ſeveral Cauſes and Occaſions, whereupon they were to wage it: And is beſt expounded by their Practices in Scripture recorded. — XX. 1.

Againſt the Amalakites, ſee the injunction, *Exod.* XVII. 14, 16. *Deut.* XXV. 17, 18, 19. Againſt the Midianites, ſee that, *Num.* XXXI. Where they ſlew all the males they could, even to the male-children; and every woman that had known man, and took the ſpoil, and all their cattel, flocks and goods, as a prey to themſelves.

Againſt the Amorites, *Sihon*, and *Og*, (included in the ſeven Nations, or in the ſame condition with them) See *Num.* XXI. and *Deut.* II. 34, 35. and *Ch.* III. 6, 7. where they ſlew the men, women and children. But all the Cattel, and ſpoile, they took for a prey to themſelves.

Againſt *Jericho*, ſee *Joſh.* VI. 17, — 26. where the City, the firſt that withſtood them in the Land of *Canaan*, was ſingularly accurſed, and all therein, *ver.* 17, 18, 24, 26. 1 *King.* XVI. 34. And accordingly they ſlew man and woman, young and old, and Oxe, and Sheep, and Aſſe: Onely the ſilver and the gold, and the veſſels of braſſe and iron, they put into the Treaſury of the Houſe of the Lord, as God commanded; keeping nothing to themſelves: And as *Achan*, with his, and all he had, periſhed; They being firſt ſtoned, and then burnt for the tranſgreſſion: So *Rahab*, her parents, brethren, and all that ſhe had, were ſaved, upon the ſpecial cauſe and occaſion of her Faith in hiding the Spies.

Againſt *Ai*, See *Joſh.* VIII. 2, 26, 27. where they ſlew all, as at *Jericho:* onely the ſpoile, and cattel thereof, they took as a prey to themſelves.

Againſt the five Kings of the Amorites: And againſt ſeven; See *Joſh.* X. 10, 28, 30, 32, 33, 35, 37, 39 40. where they ſlew all the ſouls that breathed; as they did at *Jericho:* But for the ſpoile, and cattel, they did as at *Ai*, and took them as a prey to themſelves.

Againſt all thoſe Kings at the waters of *Merom*, and preſently after, they did the like, *Joſh.* XI. 11, 12, 13, 14.

The Gibeonites, upon a crafty contrivance, got to be ſpared, and obtained a league to live. And though al the congregation murmured againſt the Princes for it, yet becauſe of the oath, *Joſhuah* and the Princes onely adjudged them to bondage, to be hewers of wood, and drawers of water for the Houſe of God for ever, *Joſh.* IX. 13,--27. And *Saul* afterwards in a wrong zeale, ſlaying many of them, was puniſhed for it, in his ſonnes, 2 *Sam.* XXI. 1, —— 9.

Many other of the ſeven Nations were not conquered, Or ſo conquered, as brought onely under Tribute, See *Deut.* VII. 22. *Joſh.* XII. 1, —— 6. and XIII. 3. and XV. 63. and XVI. 10. and XVII. 12, 13. *Judg.* I. 1, 19, 21, 27, —— 36. For which yet the Iſraelites were reproved, *Judg.* II. 1, 2, 3. And doomed ſo, as we read, *Judg.* II. 21, 22, 23. according to that Prediction, *Num.* XXXIII. 55. and Threatening, *Joſh. XXIII.* 13. And of the Race of the ſeven Nations, ſee that in the dayes of *Solomon*, 1 *King. IX.* 20, 21.

And if that Law of warre, *Deut.* XX. 10, — 15. ſhould be extended to the ſeven Nations alſo; yet they deprived themſelves of the benefit of it, in not yeelding to conditions of peace; or ſtaying to be beſieged; But ingaging firſt, and beginning the warre upon the Iſraelites; as appears mainly in *Joſh. Ch.* X. and XI.

XXI. 10,--14 *The Captive, a beautiful woman*] Seemes a permiſſion and Indulgence, in caſe of warre; rather then an Allowance; As appears by the diſpleaſing Rites before the marriage; and the ſlight diſmiſſion. It is not much unlike that Bill of Divorce, *Deut.* XXIV. 1. *Matth.* XIX. 8. And the caſe of Uſury; as ſome accompt that, *Deut.* XXIII. 20.

15. *Two wives*] *Moſes* ſuppoſing the practice of having two wives together, though in it ſelfe unlawful; or rather of having two one after another; taketh order for the right and double portion of the mans firſt-borne, *Deut.* XXI. 15, 16, 17.

23. *Hanged is accurſed*] That Curſe ſeemes not to be for the kinde of puniſhment; but for the Crime ſake, acted by ſuch Malefactors here mentioned. And ſo *Num.* XXV. 4. *John* XVI. 26. 2 *Sam.* XXI. 6. It is true of Chriſt, *Gal. III.* 13. *Ioſh.* XIX. 31. by reaſon of all our horrible ſins laid upon him, I meane the debt of our ſins; He becoming our Surety; and ſo ſinne for us, 2 *Cor.* V. 21. that is, a Sacrifice for ſin; as Sacrifices for ſin in the Levitical Law are termed ſometimes by the name of ſin. The imputation of Guilt would ſeeme to make him a ſinner.

Not

Not weare] That difference of Apparel, to diſtinguiſh the Sexes, muſt be obſerved, and never broken; except in caſe of neceſſity, and for ſome preſent pinch, ſome weighty and urgent occaſion, as to evade and avoid a ſudden miſchief; and the like. XXII. 5.

If a man] Is underſtood of an unmarried man, and a Virgin not betrothed: as likewiſe that is, *Exod.* XXII. 16, 17. The difference is in *inticing* her there; and in *laying hold on her* here, though not violently to raviſh her. And therefore the Offender is ordered and puniſhed ſomewhat leſſe there; and more here. 28.

An Ammonite] The Iſraelite was to reſpect more, and hate leſſe, the Edomite, and the Egyptian; then either the Moabite, or the Ammonite: The two former in their third generation, after they became Proſelytes, might be, as it were, endenized and made free among the Iſraelites; as well as if they were native Iſraelites: As thoſe that were honoured to be made Citizens of *Rome*, by birth, or purchaſe *Acts* XVI. 37, 38. and XXII. 25,--28. were thereby inveſted with the Priviledges of Romanes. The Moabite, and Ammonite were not to be ſo priviledged in their tenth generation: which yet muſt be underſtood, either of the men only, or elſe with exception of ſome ſuch ſingular Caſes, as was that of *Ruth, Ch.* IV. 10. XXIII. 3,--9.

Upon Mount] The Tribe of *Levi* was to ſtand on Mount *Gerizim*, in the Tribe of *Ephraim* by *Sichem*, with five other Tribes, whereof *Joſeph* is one: And the ſix other Tribes to ſtand on Mount *Ebal*. And ſo the Prieſts called Levites, *Deut.* XXVII. 14. may ſeeme to ſtand with the Ark in the narrow valley between both: And there turning to Mount *Ebal*, to pronounce the Curſes, whereunto all the people and Tribes on Mount *Ebal* were to ſay Amen. The other part concerning the Bleſſings is not expreſſed; but in all points, and circumſtances eaſily to be gathered and underſtood, *Deut.* XI. 26, —— 30. and XXVII. 12, ——26 This was done in the firſt year of their coming over *Jordan*; *Joſh.* VIII. 32,—35. when, and where were read likewiſe all the words of the Law of *Moſes*, before all the Congregation of *Iſrael*. XXVII 12,--26

With ſhips] Ships, beſides the Ark of *Noah*, are firſt mentioned in *Jacobs* bleſſing of *Zebulun*, *Gen.* XLIX. 13. and in *Moſes* his threatning the Iſraelites in this place. XXVIII. 68.

Not given] Gods hand in giving and working of Grace. See *Ch.* XXX. 6. *Jer.* XXIV. 7. and XXXI. 33. and XXXII. 39. *Ezek.* XI. 19, 20. and *Ch.* XXXVI. 26, 27. *Heb.* VIII. 10, 11. *John* VI. 44, 45, 65. *Phil.* I. 29. and II. 13. *Epheſ.* II. 8. 2 *Tim.* II. 25. *And he gives grace to the remnant which is according to the election of Grace*, *Matth.* XI. 25. and XIII. 11. *Mark* IV. 11, 12, *John* XII. 39. *Rom.* XI. 7. *Epheſ.* I. 5. 2 *Chron.* XXX. 12. XXIX. 4.

Mount] This Mount *Hor*, where *Aaron* died, *Num.* XX. 25, 26. was South of *Judea*. And Mount *Hor*, on the North-bounds of *Judea*, *Num.* XXXIV. 7. are far differing and diſtant mountains. XXXII, 50.

King in Jeſhurum] *Moſes* King in *Ieſhurum*, in Bleſſing the twelve Tribes XXXIII. 5,--25.

Tribes, doth omit *Simeon*, if we accompt *him* not included in *Iudah*, as his Lot in the diviſion of *Canaan* fell within the Lot and Tribe of *Iudah*; and their expeditions againſt their enemies in conquering their own ſhares were joynt, and undertaken together, *Ioſh.* XVIII. and XIX. *Iudg.* I 3.

12. *Dwell between his ſhoulders*] That is, In *Ieruſalem*. For though the Southerne, and Superior part of *Ieruſalem*, where Mount *Sion* was, and which was called the City of *David*, did belong to the Tribe of *Iudah*; yet the Northerne, and inferior part of it, where Mount *Moriah* was, whereon the Temple was built, belonged to the Tribe of *Benjamin*. The huge deep valley of *Mello* between the two Mountains, being filled up and levelled by *Solomon*; ſo that thence afterward, *Sion*, and *Moriah*, might be called two tops of one Mountain, *Sion* the higher top, and *Moriah* the lower.

XXXIV 5. *Died*] The time of *Moſes* his death was in the fourtieth year, twelfth moneth, ſeventh day of their coming out of *Egypt*; and one hundred and twentieth year of his age. See upon *Aarons* death, *Num. XXXIII.* 38.

6. *No man knoweth*] The reaſon of concealing the *place* of the Burial of *Moſes*; And *Michael* the Archangel his contending with the Devil, and diſputing about the body of *Moſes*, *Iude ver.* 9. was not revealed in the Scripture of the Old Teſtament. And this diſpute might be, leſt the Iſraelites knowing it, might carry it with them (as *Ioſephs* bones) into *Canaan*, into which God had ſaid, That he ſhould not enter; or rather, That the people might not idolize it.

Chapter Verſe.

Joſhua.

THE Book of *Joſhua* was not probably written *by him*; *though of, and concerning him*; For beſides ſome things contained in it, which are deemed by ſome, to be done after his death; As that concerning *Caleb* and his daughter *Achſah*, *Ch.* XV. 16, —19. And moſt ſurely the Conquering of *Leſhem* or *Laiſh* by the Danites, *Ch. XIX.* 47. *Iudg. XVIII.* 7. —— 29. And thoſe things recorded, *Ch. XXIV.* 29, — 33. Some other things ſeeme to plead, That it was written by ſome Prophet L*ong after his death.* Whence that phraſe *remaines unto this day*, is ſo frequently uſed, *Ch. IV.* 9. and *Ch. VI.* 25. and *VII.* 26. and *VIII.* 29, and *IX.* 27. and *X.* 27. and *XIII.* 13. and *XIV.* 14. and *XV.* 63. And the Book of *Iaſher* is named, *Ch. X.* 13. which ſeemes written at ſooneſt in *Davids* time, as recording an Act of his, 2 *Sam.* I. 18. unleſſe we ſay, This Book of *Iaſher* in *Ioſhua*'s time, to be continued on, and enlarged in after-times, by adding and inſerting memorable acts in after-ages; And ſo in *Davids* time. And further the Mountains of *Iudah*, and the Mountains of *Iſrael* are mentioned, *Ioſh. XI.* 21. Which may poſſibly ſeeme to intimate the Book to be written after the diviſion of the Nation into the two Kingdomes of *Iudah* and *Iſrael.*

Ioſhua was of the Tribe of *Ephraim*, Num. *XIII.* 8. 1 *Chron. VII.* 27. And he *lived* one hundred & ten years, *Ch. XXIV.* 29. and was *ſix* full years in conquering the Land; and in the *ſeventh* fell to the Dividing of it by Lot; as is gathered out of the age of *Caleb*, *Ioſh. XIV.* 7, 10. And divers years *Ioſhua* lived and governed after that time; but *how many*, it doth not appear out of this Book: yet is gathered out of other places to be *ten* years more: and ſo this Book to containe an Hiſtory of *ſeventeen* years, from the Beginning of his Government to his Death. The truth of this account ſtands upon this computation; from the coming out of *Egypt*, to the fourth of *Solomon*, are four hundred and eighty years, 1 *King. VI.* 1. which are made up thus; fourty years in the Wilderneſſe; ſeventeen of *Ioſhua*; two hundred ninety nine of the *Iudges*; counting in the twenty of *Sampſon*, as coincident and concurring with the firſt twenty years of *Eli*; twenty years more of *Eli*; twenty of *Samuel*; fourty of *Saul*; fourty of *David*; four of *Solomon*: In all, 480.

I. 2. *Within three dayes*] This Edict and Proclamation of *three dayes*, for preparation to paſſe over *Iordan*, ſet down here, doth begin and commence after the Hiſtory of the two Spies, and their returne to *Ioſhua*; which Hiſtory yet is recorded after in the Chapter following. And thereupon the mention of the ſaid three dayes is taken up again the ſecond time, *Ch. III.* 2. when new directions are given for their Paſſage, and the manner of it.

II. 1. *Rahab*] *Rahab*, an *Harlot*, becauſe at leaſt ſhe had been ſo, though now a beleeving Convert, *ver.* 9, 10, 11. *Heb. XI.* 31. *Iames II.* 25. She had *her houſe* on the wall of *Iericho*, *ver.* 15. which *fell not* when the reſt of the wall fell, *Ch.* VI. 20, 22.

In framing her excuſes for the Spies ſake, ſhe *bewrayes her infirmity*, in making equivocations, or untruths rather, *ver.* 4, 5. In tranſacting with the Spies, ſome ſpeeches ſeeme to paſſe between them *after they were let down the wall*, ver. 18.

In pleading for her family, ſhe makes no mention of an *Husband*, *ver.* 13. and *Ch. VI.* 23.

She was after *married to* Salmon, eldeſt ſonne of *Nahſhon*, which *Nahſhon* was great-grand-childe to *Hezron* or *Eſrom* that went down with *Iacob* into *Egppt*, *Gen. XLVI.* 12. And was *Prince of Iudah*, at the numbring of the people, *Num. I.* 7. at the marſhalling of the Camps, *Num. II.* 3. at the Dedication of the Altar, *Num. VII.* 12. and at the ſetting forward in their journeys, *Num. X.* 14. But died in the Wilderneſſe, *Num. XIV.* 29. This marriage of *Rahab* to *Salmon*, now Prince of *Iudah*, *is not recorded in the Old Teſtament*: But mentioned, *Matth. I.* 5. in the Genealogy of our Saviour; wherein, as *Rachab*; *ſo Thamar*, *Ruth*, *and Bathſhebah*, are mentioned. Now there being four hundred and eighty years from the coming of the children of *Iſrael* out of *Egypt* to the Building of the Temple, in the fourth year of Solomon, *I Kings VI.* 1. whereof fourty years were ſpent in the wilderneſſe, and ſeventy in *Davids* life time, 2 Sam. V. 4. and four in Solomons reigne; *The Remaining time betweene* Rahabs *receiving the* Spies, *and* Davids *Birth muſt be* 366. which may, and muſt be made up in ſome ſuch reckoning as this; *viz.* Suppoſing *Rahab* to be eighteen years old when ſhe received the Spies; and ſixty ſix when ſhe did bear *Boaz* to Salmon; then of neceſſity muſt *Boaz* beget *Obed*, and *Obed* beget *Ieſſe*, and *Ieſſe* beget *David*, *each about the age of* 106. Which well conſidered, evidenceth and *evinceth theſe two things*. 1. That the years of the ſix Oppreſſors in the times of the Judges, *Ch. III.* 8, 14. and *IV.* 3. and *VI.* 1. and *X.* 8. and *XIII.* 1. which amount to 111. years, *cannot be reckoned diſtinct and apart*; But are to be *included* within the years of the Judges, and of the Reſt of the Land. For otherwiſe the years between *Rahabs* receiving the two Spies, and *Davids* birth, would riſe to 477. *which cannot be true*. And ſecondly, that the *years* 480. which is that famous Link of time, 1 *King. VI.* 1. *cannot poſsibly be forced* to any more then 480. much leſſe to 580. as ſome learned men of late would have it; and contrary

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trary to that ſacred text, 1 *King.* VI. 1. which never received any various Lection; and contrary to the clear evidence and notation of particular times ſet down in Scripture, which exacty make up that ſumme of 480. as was now ſhewed: *viz.* fourty in the Wilderneſſe; ſeventeen in *Ioſhuah's* Government; 299. in the Judges times, eighty in *Eli*, *Samuel*, and *Saul's* times; fourty in *Davids*; and four in *Solomons*.

Ark] The *Ark* here leads the way before the hoaſt, into *Iordan* and *Canaan*; without any more mention of the Pillar of Cloud and Fire. — III. 3.

Two thouſand Cubits] The diſtance of two thouſand Cubits from the Ark, *Joſh.* III. 4. was on either ſide of it; and ſeemes to be the ſame diſtance that was kept from it, in their Campings or Pitchings, and in their Journeyings in the Wilderneſſe: And may well be deemed to be the Sabbath-dayes journey mentioned, *Acts* I. 12. Comparing together *Iohn* XI. 18. and *Luke* XXIV. 50. — 4.

Roſe up upon an heap] When the Iſraelites paſſed through *Iordan*, the waters were *not as a wall unto them, on the right hand, and on the left*; as likely they were when *Elias*, and *Elizeus* divided them with a mantle, 2 *King.* II. 8, 14. And as certainly the waters of the red-ſea were, *Exod.* 14. 21, 22. But God ſtopped the waters of the river that came down from above, and they ſtood and *roſe upon an heap, very farre from the City Adam:* And thereupon thoſe waters that came down from *Adam* to the Salt and Dead Sea, and Lake of *Sodom* and *Aſphaltites, did run away*, failed, were cut off. — 16.

Midſt] The often mentioning the *midſt* of the river of *Iordan* to be the place where the Prieſts feet ſtood bearing the *Ark* of the Lord; the place where twelve ſtones were erected; and the place whence twelve ſtones were taken to be ſet up in *Gilgal*, *Ioſh.* III. 17. and IV. 3, 5, 8, 9, 10, 18. doth induce me to take the word *midſt* in its proper ſignification, having no maner of inconvenience in it for ſo doing, rather then to transferre it to the Channel cloſe by the further ſide and banck. — 17.

Paſſed over] The place of their paſſage over *Iordan*, may ſeeme to be called afterwards *Beth-barah*, in the Tribe of *Reuben*, beyond *Iordan*, *Judg.* VII. 24. And *Bethabara*, *Iohn* I. 28. (not *Bethania*, as the *Trent*-Bible erroneouſly there hath it) where *Iohn* baptized *Ieſus*; as well as others. And *Betharabah* ſeemes to be a City not farre from the Paſſage on the other ſide, a City of *Benjamin*, bordering upon *Judah*, *Joſh.* XV. 6. 61. and XVIII. 22. Though ſome not ſo rightly place the foreſaid town higher upon the river more then twenty miles above *Adam*; and farre off from the border of *Judah*. At this Paſſage the Altar *Ed* ſeemes to be builded in the Tribe of *Reuben*, *Joſh.* XXII. 11. — IV. 1.

Twelve men] *Reuben*, and *Gad*, are here included in the twelve; though their Poſſeſſions were beyond *Iordan*. And of theſe two Tribes, and half *Manaſſeh*, about fourty thouſand armed men paſſed over — 2.

over *Iordan* to the warre, *ver.* 13. which were yet *but a few more then one third part of their military men*, Num. *XXVI.* 7, 18, 34. The reſt ſtayed behinde for their many neceſſary occaſions.

19. *Came up*] They *came over Iordan*, on the tenth day of the firſt moneth; were *Circumciſed* the eleventh; And did eate the *Paſſeover* on the fourteenth, *Ch.* V. 2, 10. Both which were *omitted* in the wilderneſſe; at leaſt ſince the Returne of the twelve Spies, and after that Paſſeover at Mount *Sinai*, *Num.* IX. 5. See *Ioſh.* V. 5, 7. And on the XVI. day *Manna* ceaſed, *ver.* 12.

V. 2. *The ſecond time*] Not that theſe were Circumciſed once before. See *ver.* 7. It was neglected, or omitted many years for ſome reaſons. And at this time upon many reaſons renewed, and again injoyned by God. See the Annotations upon this text.

9. *Gilgal*] Of this place, ſee the Annotations on *Hoſ.* IV. 15.

13. *A man*] This Captain of the Lords hoaſt, was not *Gabriel*, or any other created Angel; but *Michael* the Archangel, *Iude* 9. *Michael* the great Prince of Gods people, *Dan.* X. 21. and XII. 1. the Angel of the Covenant, *Mal.* III. 1. Chriſt the Sonne of God; Appearing here, and ſundry other times, in the ſhape of a man, as a foregoing preſage and prologue, to typifie his future Incarnation. And this appeareth, by *Ioſhua's* Adoration of him, as his Lord Jehovah, *Ch.* VI. 2. and by His acceptance of it, which an Angel would have refuſed, *Apoc.* XIX. 10. by his Commanding *Joſhua* to put off his ſhoes, becauſe the place was holy; like to that, *Exod.* III. 5. Not that the Place was capable of any inherent holineſſe in it ſelf, but hallowed by Gods holy preſence in it, and in that relation onely ſo eſteemed; and which ceaſed ſo to be when his Preſence was withdrawn from it. This Captain inſtructs *Joſhua* about the maner of beſieging, and conquering *Jericho*, *Ch.* VI. 2, —— 5.

VI. 4. *Seventh day*] The *Sabbath-day* muſt needs be one of the ſeven wherein the Camp of *Iſrael* did march round about the walls of *Jericho*; if not the ſeventh wherein they compaſſed the Citie ſeven times, and took it. And this by the command of him who is the Sovereigne Lord of the *Sabbath*.

Prieſts ſhall blow with the Trumpets] Prieſts, not Levites. And Prieſts, not Levites carry the Ark. See the Obſervations on *Num.* X. 8. and on *Ch.* VII. *v.* 1, — 9.

VII. 1. *Achan*] *Achan* is called alſo *Achar*, 1 *Chron.* II. 7. which ſignifieth a *Troubler*; and the Place of his execution is called the Valley of *Achor*, *v.* 26., that is *trouble*. He was Grand-childe of *Zabdi*; otherwiſe called *Zimri*, 1 *Chron.* II. 6.

2. *Ai*] *Ai* is called *Hai*, *Gen.* XII. 8. and *Aijah*, *Neh.* XI. 31. in the tribe of *Benjamin*, very near to *Bethel*, *Ezra* II. 28. *Neh.* VII. 32. and differs from that *Ai*, ſituate between *Heſhbon* and *Rabbah*, in the tribe of *Gad*; yet taken by the Ammonites; whereof ſee *Jeremie* XLIX. 3.

Bethaven] *Bethaven*, and *Bethel*, two diſtinct townes, not farre aſunder

aſunder, near the North bounds of the Tribe of *Benjamin.* Yet *Hoſea* calls *Bethel* by the name of *Bethaven*, the houſe of vanity, and vaine Idols, in ſcorne and deriſion, for *Jeroboams* golden Calf there ſet up, *Hoſ. IV.* 15 and V. 8. and X. 5. See the Obſervations on 1 *King.* *XII.* 29, 32.

14. *Taketh*] By Divine inſtinct and command Lots are here uſed; In which caſe their judgement is infallible. Of Lots, ſee my Annotations on *Ionah* I. 7.

24. *And his ſonnes*] Gods ſevere judgement upon his whole family, *ver.* 24, 25. is warranted by Him, who is ſole Diſpenſor, and Sovereigne Lord over his own Law, *Deut. XXIV.* 16. And at the moſt, his Sacriledge, was but the Occaſion, not the Cauſe of Gods judgement upon his family; They having ſinne enough in themſelves otherwiſe, for Gods juſtice to work upon, though they had no hand in this ſacrilegious act.

VIII. 2. *Ambuſh*] God appoints both the End, and the Means, 1 *Chron.* XIV. 14, 15. And Gods people having the aſſurance of Gods Particular Promiſes, do yet carefully uſe the Meanes; as *Joſh.* XI. 7. and X. 9. *Acts XXVII.* 24, 31. *Iudg.* XX. 28, 29. Stratagems in warre are lawful.

3. *Choſe out*] Not likely that the 30000. did lie in wait behinde *Ai* Weſtward, between *Ai* and *Bethel*; but onely 5000. *ver.* 12, 17.

IX. 3. *Gibeon*] *Gibeon* was a great City, a royal City of the Hivites, and all the men mighty, *Ch.* X. 2. and XI. 19. allotted afterwards to *Benjamin*; and out of that Tribe to the Prieſts, *Ch.* XXI. 13, 17. The Tabernacle, and Altar were here in *Davids* and *Solomons* time, 1 *Chron.* XXI. 20. 2 *Chron.* I. 3. *David* orders the ſervice of it here, 1 *Chron.* XVI. 30. *Solomon* ſacrificeth at this High Place: God appears to him here: And he brings the Tabernacle, and Altar thence, to the Treaſuries of the Temple, 1 *King* III. 4. Here *Ioſhua* vanquiſhed the five Kings of the Amorites, *Ch.* X. And had the Sunne ſtand ſtill upon his prayer. Here *David* ſmote the Philiſtines, 1 *Chron.* XIV. 16. By the poole of *Gibeon* was that mortal fight between twelve of *Abner*, and twelve of *Ioabs* men; whence the place was called the field of ſtrong men in *Gibeon.* Here *Abner* in his flight ſlayeth *Aſahel* the brother of *Ioab*; And *Ioab* purſueth *Abner* by the way of the Wilderneſſe of *Gibeon*, 2 *Sam. II.* 12, 16, 24. and *Ch. III.* 30. At the great ſtone in *Gibeon Ioab* ſlew *Amaſa*, his Couſen-german, 2 *Sam.* XX. 8. And by the great waters that are in *Gibeon*, *Iohanan* fighteth, and puts to flight *Iſhmael*, *Ier.* XLI. 12. The Gibeonites were Hivites, *Ioſh. IX.* 7. yet called alſo by the more general name of Amorites, 2 *Sam. XXI.* 2. They were thoſe which in after-times were called Nethinims, &c. that is, Deodands, given and devoted to that Drudgery, *ver.* 23, 27. Of whom ſee 2 *Sam. XXI.* 2. 1 *Chron. IX.* 2. *Ezra II.* 43, 58, 62, 70. and *VII.* 7, 24. and *VIII.* 17, 20. *Neh. VII.* 46, 60, 73. and *X.* 28. and *XI.* 3, 21. Something like to theſe were thoſe other of theſe Nations, on whom *Solomon* did raiſe a tribute of

Bondage, 1 *King.* IX.20,21. Of whom ſee more on that place.

The Oath and League made with the Gibeonites, and their Cities, *ver.* 17. though ſurreptitiouſly and fraudulently gotten, and alſo raſhly granted, yet ſeemes in the ſubſtance of it to be lawful; otherwiſe an unlawful Oath ſhould be broken: whereas this was kept with all faithfulneſſe; *Joſhua* fighting in their defence, and that by the Lords approbation and encouragement, *Ch.* X. 7, 8. And this ſeemes lawful, becauſe they ſued for Peace before they were beſieged; and willingly ſubmitted to all Conditions, without any reſervation of their Lands, Goods, Lawes, Liberties, much leſſe of their ſuperſtitions and idolatries, (which otherwiſe might have enſnared the Iſraelites); but of their Lives onely, and they to be employed in the Iſraelites ſervice. Cities, and People of other Nations then theſe, very farre off, might be received upon farre eaſier termes and conditions. But upon all theſe Conditions, others of theſe Nations themſelves might have been ſpared their lives. Yet God in his providence ſo ordered, That there was not a City that made peace with the Iſraelites, ſaving theſe Hittites of *Gibeon* onely, and their Cities: All other they took in battel; for it was of the Lord ſo to harden their hearts, that they might be deſtroyed, *Ch. XI.* 19, 20. And therefore, the Congregation here murmured unjuſtly (haply through ignorance) againſt *Joſhua*, and the Princes, for this League and Oath: And *Saul* was juſtly puniſhed, and that grievouſly, in his poſterity; and the Land alſo with famine, many ages after this, becauſe he ſought to ſlay and deſtroy them from remaining in any of the coaſts of *Iſrael*, contrary to this League and Oath; though *Saul* did it in a pretended or wrong zeale to the children of *Iſrael* and *Judah*, 2 *Sam.* XXI. 1, — 6.

X. 1. *Adoni-Zedek* ſeemes, in after-ages to have ſucceeded that *Melchi-Zedec*, *Gen. XIV.* 18. But *Adoni-beZeck*, Judg. *I.* 7. ſeemes not any ſucceſſor to this *AdoniZedeck*, much leſſe himſelf; He himſelf being ſlaine; *ver.* 23, 26. But *Adoni-beZeck* was Lord or King, not of *Jeruſalem*; but of *BeZeck*, in the Tribe of *Judah*; where *Saul* numbred againſt *Nahaſh* 330000. men, 1 *Sam.* XI. 8.

Jeruſalem, is called alſo *Jebus*, *Judg.* XIX. 10. 1 *Chron.* XI. 4, 5. of *Jebuſi* the ſonne of *Canaan*, *Gen.* X. 16. And *Salem*, *Gen.* XIV. 18. *Pſal. LXXVI.* 2. The name ſeemes compoſed of them. If not; then of *Jireh*, and *Salem*, the place *Salem* [*Gen. XIV.* 18. *Pſal. LXXVI.* 2.] where God appeared, [*Gen. XXII.* 14.] Or, *Jereh Shalem*, ſignifying *the Viſion of Peace*, or *Poſſeſſion of Peace*, or Peace ſhall be ſeene or provided, a place of providence, *Gen. XXII.* 14. See *Hebr. VII.* 1, 2. And it is of the Dual number, being a double City, belonging to two Tribes, *Judah*, and *Benjamin*; *Joſh. XV.* 8, 63. and *XVIII.* 28. *Judg.* I. 8, 21. *Jer. XXXIX.* 3. The Southern and higher part belonging to *Judah*; wherein the ſtrong hold of *Zion* was; taken at laſt by *David* preſently after his anointing King over all *Iſrael*; and built and called his City, 2 *Sam. V.* 6, — 9. 1 *Chron. XI* 4, — 8. And became the Burial-place of the Kings of *Judah*. And *Davids* Sepulcher

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Sepulcher continued there till the Apoſtles times, *Acts* II. 29. near 1100. years. And the *Ark* for a time, was placed there, 2 *Sam. VI.* 12, --17. whereupon *Zion* is called the City of God, Gods holy Hill. The Northerne, and lower part, belonging to *Benjamin*; wherein the Temple ſtood, on Mount *Moriah*, 2 *Chon. III.* 1. Honourable things are ſpoken of this City, *Pſal.* LXXXVII. 2, 3. This City is called the City of God, of the Lord of Hoaſts, of the great King; the holy place of the Tabernacles of the moſt High, *Pſal.* XLVI. 4. and XLVIII. 8. The Throne of the Lord, *Jer.* III. 17. *Jehovah-Shammah* (in that viſionarie Deſcription) *Ezek.* XLVIII. 35. It is called the City of Solemnities, *Eſay XXXIII.* 20. a City of Righteouſneſſe, *Eſay* V. 26. a City of Truth, *Zech.* VIII. 3. a Faithful City, *Eſay I.* 26. a City ſought out, and not forſaken, *Eſay* LXII. 12. The walls thereof are called Salvation; and her gates Praiſe; and they are ever in Gods ſight, *Eſay XLIX.* 16. and LX. 18.

Hoham] Theſe other four Kings were all South of *Jeruſalem*: And all five did after belong to the Tribe of *Judah*. — X. 3.

Lachiſh] Of this City ſee the Annotations on *Micah* I. 13.

The Lord ſaid] The Lord ſpake to *Joſhua*; ſometimes immediately by himſelf; ſometimes being conſulted with by *Urim and Thummim*. — 8

Haileſtones] Gods two Miracles in this battel. I. By wondrous Haileſtones; like thoſe in *Egypt*, *Exod.* IX. 18,——25. which killed more Amorites then were ſlaine by the ſword; braining likely the body of their hoaſt, as they fled, where they were thickeſt, and thoſe that were formoſt in the flight; and not hurting the Purſuers, who were intermingled, yet likely moſtwhat in the Reare of the enemy. II. By the miraculous ſtanding ſtill (upon *Joſhua*'s Prayer, firſt privately made, and granted; after publikely pronounced in the ſight of *Iſrael*) of the Sunne, and of the Moone; and with them of the whole frame of Heaven; about a whole day, till the people had avenged themſelves upon their enemies. — 11.

Jaſher] The Book of *Jaſher* records the Miracle. No Heathen Hiſtory being ſo ancient. This Book ſeemes to be carried on, and enlarged ſtill with the ſtory of things acted in after-ages. For there is mention of it in *Davids* time, 2 *Sam.* I. 18. And this Book being no part of Canonical inſpired Scripture; but a Civil Chronicle or Annals among the Jewes, is ſince periſhed; as divers others of like nature; Among which are thoſe books of *Chronicles*, not Canonical, but Civil, ſo often cited in our two books of the *Kings*. — 13.

No day] That day in *Hezekiah*'s time, was in ſome things like this, 2 *King.* XX. 11. But that, not till many ages after; And this book firſt written. — 14.

Returned] If *Joſhua* here reſolved to return to *Gilgal*, Yet many other victories, in the Southern parts, even from *Kadeſh-barnea*, unto *Gaza*, in a ſhort time, intervened, *ver.* 16,—42. before he actually returned thither, *ver.* 43. — 15.

36. *Ioshua*] And *c.XI.*31. *Ioshua* took *Hebron*, or *Kiriath-Arba*, and *Debir*, or *Kiriath-Sepher*, and cut off the Anakims. Yet under the conduct of *Caleb* this was perfected; *Ioshua* assigning him out of his army, the Tribe of *Iudah*, for his assistance therein, *Ch.XIV.* 6,--15. and *Ch.*XV. 13,---19. which thing seems to be repeated, *Iudg.* I. 10,------15. rather then a new Conquest made again after the death of *Ioshua*.

41. *Goshen*] And *Ch. XI.* 16. and *Ch.* XV. 51. This *Goshen* in *Canaan*; differing from that in *Egypt*.

XI. 4. *Sand*]Hyperbolees much used in Scripture. See *Gen. XXII.*17. and XLI. 49. *Iudg. VII.* 12. and *Ch.* XX. 16. 1 *Sam.* XIII. 5. 2 *Sam.* I. 23. 1 *King.* I. 40. and IV. 20, 29. 2 *King.* XIX. 24. 1 *Chron.* XII. 8. and XVI. 33. 2 *Chron.* I. 9. and XXVIII. 9. *Iob.* XX. 6. and XXII. 24. and XL. 23. *Psal.* VI. 6. *Esay* XXXIV. 3, 5, 7, 9. and XLVIII. 19. *Ier.* IV. 24. and XV. 8. *Ioel.* III. 18. *Amos* II. 9. and IX. 13. *Iohn* XXI. 25.

18. *A long time*] After the battel at the waters of *Merom*, *Ioshua* did make warre a long time with all those Northern Kings in *Canaan*: about sixe years; as is gathered out of *Ch.* XIV. 6,—15.

XII. 1. *Arnon*] *Arnon* the River, ariseth not farre from the head-spring of the River *Iabbok*; and both from rocky Mountains that lie in the East part of the Tribe of *Gad*. It runneth Southward, and falls into the North-East corner of the Dead Sea. It is the border between *Sihon*, or *Reuben* on the West, and *Ammon* on the East; and between *Sihon* or *Reuben* on the North, and *Moab* on the South.

2. *Iabbok*] *Iabbok* the River, ariseth as *Arnon*; but runneth North a little; and after turneth his streame West; and falleth into *Iordan* a little below the Sea of *Galilee*. It divided the Land of *Gilead* between *Sihon* and *Og*; and afterwards between *Gad*, on the South, and halfe *Manasseh* on the North.

XIII. 1. *Remaineth yet*] The Land both Conquered, and Unconquered, was to be divided by Lot among the nine Tribes and a half; so *Iosh.* XXIII. 4, 5. Begun at *Gilgal*, *Ch.* XIV. 6. and *Ch.* XV. and *Ch.* XVI. and *Ch.* XVII. Resumed, and Perfected at *Shiloh*, *Ch.* XVIII. and XIX. But we never read, That they did Conquer the whole Land, and all their several Shares and Lots; through their own default and breach of Covenant with God, by Disobedience, *Chapt.* XXIII. 13.

16. *Aroer*] The City *Aroer* was neere the Rise of the River *Arnon*; and in the confines between the Reubenites and Gadites; as also *Heshbon*, *Dibon*, and *Ataroth*; which being bordering Cities, are said to be long to them both, sometimes to the one, sometimes to the other; To *Reuben*, *Iosh. XIII.* 16, 17. *Num. XXXII.* 37. To *Gad*, *Iosh. XXI.* 39. *Num. XXXII.* 34. 1 *Chron.* VI. 81.

XIV. 1. *Distributed*] The whole Countrey, seemes to be divided into so many parts as there were Tribes to possesse them. Yet so, as that the Bounds of every part or Province were not so precisely limited before the Tribe had drawn the Lot, but that afterwards they might be

be enlarged or leſſened, according to the greatneſſe or ſmalneſſe of the number that belonged to it, *Num.* XXVI. 53, --- 56. and *Chap.* XXXIII. 54. which laſt point of diviſion was left to the wiſdome of the High Prieſt, *Ioſhua*, and the Elders, whom God had appointed to divide it, *ver.* 1. and *Ch.* XVII. 14, --- 18.

By lot] Lots fell out providentialy to the twelve Tribes, in the Diviſion of the Land; in relations, partly to their Birth, partly to the Prophetical Bleſſings of them by *Jacob*, *Gen.* XLIX. and *Moſes*, *Deut.* XXXIII. And ſo in the Cities of the Levites; the Lot caſt the thirteen Cities of the Prieſts in the Tribes of *Judah*, *Benjamin*, and *Simeon* which were neareſt the Temple, *Joſh.* XXI. 9, 10, 17. when it wrs builded. XIV. 2.

Old] *Calebs* age, when he was ſent among the Spies from *Kadeſh-barnea* was fourty. At this Diviſion of the Land eighty five. So that fourty five years intervened, *viz.* 38. in the wilderneſſe, and ſeven of *Joſhua's* Government untill this time. And *Caleb* here, *ver.* 9, --- 14. And *Joſhua*, *Ch.* XIX. 49, 50. did both aske, and both had certain inheritances given them two, according to the word of the Lord. The City and Suburbs of *Hebron* were given to the Prieſts, for a City of refuge: The fields and Villages thereof to *Caleb*, *Ch.* XXI. 11, 12, 13. 7.

Caleb] Not that *Caleb*, 1 *Chron.* II. 18, 42. the ſonne of *Hezron*, unleſſe by ſonne we underſtand great-grand-childe; But *Caleb* that is conſtantly called the ſonne of *Jephunne*; And *Othniel* conſtantly called the ſonne of *Kenaz*, are here yet called brethren: And *Othniel* is again called the younger brother of *Caleb*, *Judg.* I. 13. and III. 9. which could not be except by one mother: But *Othniel* marrying the daughter of *Caleb*, *ver.* 17. And coſen-germans, Nephews, and the like being often called brethren in Scripture, It is likely that either *Iephunne*, and *Kenaz* were brethren, and ſo *Caleb* and *Othniel* coſen-germans; or that *Caleb* and *Kenaz* were brethren, and ſo *Othniel Calebs* Nephew; or that the Kenezite mentioned, *Num.* XXXII. 12. might be Grandfather to them both. But no certainty appears for any further determination. XV. 16.

Separate] The bordering Cities of the children of *Ephraim*, were between or among the inheritance of the children of *Manaſſeh*. See alſo, *ch.* XVII. 8, 9. And as *Ephraim* had part in *Manaſſeh*, ſo *Manaſſeh* had Cities in *Iſſachar*, and in *Aſher*, *ch.* XVII. 11. XVI. 9.

The Portion] Ten portions to *Manaſſeh*; that is, five portions to the five ſons, mentioned, *ver.* 2. And the portion of the ſixth ſon, who was *Hopher*, was divided into five portions among his grandchildren, the daughters of *Zelophahad*; which ſo made up ten portions, though the five laſt were but as big, as one of the former five. XVII. 5.

One lot] Both *Ephraim* and *Manaſſeh* ſeek for a larger portion and Lot then what did befall them in the General Diviſion. 14.

Shiloh] *Shiloh* was on the North-ſide of *Bethel*, on the Eaſt-ſide of the high-way from *Bethel* to *Shechem*, on the South of that *Leba-* XVIII. 1.

non, Judg. XXI. 19. And ſo ſituated on the border between *Ephraim* and *Benjamin*; yet belonged to *Ephraim*, not to *Benjamin*, Judg. XXI. 1, 21. There was the Tabernacle, as was formerly ſaid. There were the Lots caſt for ſeven Tribes, Joſh. XVIII. 8. Thence were the two Tribes and a half diſmiſſed to their Poſſeſſions, after the warre, Joſh. XXII. 9. And thither were the whole Congregation of *Iſrael* gathered to go up to warre againſt them, upon a wrong ſurmiſe concerning the Altar *Ed*, *ver.* 12. Thither came all rhe other Tribes to aske counſel of the Lord in their warre againſt the Tribe of *Benjamin*, and there was their Camp, *Judg.* XX. 18. and XXI. 12. and XIX. 18. Thither came *Elkanah* and *Hannah* to worſhip; and *Samuel* miniſtred there before the Lord, 1 *Sam.* I. 3. and II. 11. and III. 21. And there the Prophet *Ahijah* dwelt in the dayes of the firſt *Jeroboam*, 1 *King.* XIV. 2.

Tabernacle] The Tabernacle, coming over *Jordan*, was firſt ſet up in *Gilgal*; Not that *Gilgal* of the Nations, *Joſh.* XII. 23. *Gen.* XIV. 1. *Eſay* IX. 1. (whence haply *Galilee* might take its name); But that *Gilgal* in the Tribe of *Benjamin*, *Joſh.* IV. 19, 20. Afterwards in *Joſhua's* time it was ſet up here in *Shiloh*, in the Tribe of *Ephraim*, near the Center of the Land; which was by *Sichem*, *Ch.* XXIV. 1, 25, 26. And *Bochim*, *Judg.* II. 1, 5. may ſeeme to be conjoyned to it. It may ſeeme to be fetched thence for a preſenr uſe, to that ſolemne Aſſembly at *Shechem*, in *Joſhua's* time, *Ch.* XXIV. 1, 26. But being returned to *Shiloh*, it continued there above three hundred years, at leaſt till the death of *Eli*, 1 *Sam.* I. 3, 9, 24. and II. 14. and III. 3, 21. and IV. 3. It may ſeeme to be again at *Gilgal* with the Ark, in *Samuel* and *Sauls* time, 1 *Sam.* X. 8. and *Ch.* XI. 15. But ſoone after we ſurely finde it to be at *Nob* in the Tribe of *Benjamin*, near *Anathoth*, *Neh.* XI. 32. when *David* came thither in his flight from *Saul*, 1 *Sam.* XXI. 1, — 9. After that ſacrilegious ſlaughter of eighty five Prieſts by *Saul* at *Nob*, 1 *Sam* XXII. 18. it was ſoon removed, in the dayes of *David*, to *Gibeon*, in the ſame Tribe of *Benjamin*, (and not farre from *Bethel*;) the City firſt of the wily Gibeonites Hivites, but after given to the Prieſts, *Joſh.* IX. and *ch.* XXI. 17. See 1 *Chron.* XVI. 39, 40. and XXI. 29. and 2 *Chron.* I. 3, 5, 6, 13. 1 *King.* *III. ver.* 4, 5. And laſtly, when *Solomon* had built the Temple, he brought the Tabernacle thence to *Jeruſalem*, 1 *King.* *VIII.* 4. 2 *Chron.* *I.* 3, 5, 6, 13. and *ch.* V. 5. And placed it likely in and among the Treaſuries of the Temple.

For the Ark ſee the Obſervations on 1 *Sam.* *IV.* 3.

XIX. 22. *Tabor*] A Mountain in the Tribe of *Iſſachar*, or bordering on it: near to Mount *Carmel*. See *Joſhua* XIX. 26, 34. Here *Barak* was with his ten thouſand men againſt *Siſera*, *Judg.* IV. 6, 12, 14. See more of this in my Annotations on *Hoſ.* V. 1.

29. *Tyre*] Called the ſtrong City, whence it hath its name *Tſor* in Hebrew, ſignifying a Rock; ſituate, like *Venice*, in the Sea. A famous Port and Mart-town in *Phœnicia*, the lower part of *Syria*, whence the

the whole Countrey is ſuppoſed to take the name of *Syria*, omitting the letter [*t*] in *Tſor*. More of this ſee in my Annotations on *Amos I. 9.*

Bethſhemeſh] A City in the Tribe of *Naphtali*, *ver.* 32. and 39. *Judg.* I. 33. Another in the Tribe of *Judah*, given to the Prieſts, *Joſh.* XXI. 16. 1 *Chron.* VI. 59. 1 *Sam.* VI. 12. 2 *King.* XIV. 13. Another alſo in *Egypt*, *Jer.* XLIII. 13. the ſame as is ſuppoſed with *On*, *Gen.* XLI. 45. by the Greeks called *Heliopolis*, and now *Damiata*. The word ſignifies a City or Houſe of the Sunne. As alſo *Kirhareſheth* a City in *Moab*, *Eſay* XVI. 7. hath the ſame denomination. And all becauſe of Temples and Idol-ſervice uſed there by the ancient inhabitants to the Sunne. From which the Jewes ſometimes were not altogether free, 2 *King.* XXIII. 5, 11. 38.

Cities of refuge] The ſixe Cities of refuge belonged to the Levites; that is, *Hebron*, and *Shechem*, to the Koathites; *Golan*, and *Kedeſh* to the Gerſhonites; *Bezer* and *Ramoth*, to the Merarites, *Joſh.* XX. and XXI *Chapters.* XX. 2.

In Galilee] *Galilee* is often mentioned in the Old Teſtament. See *ch. XXI.* 32. 1 *King. IX.* 11. 2 *King. XV.* 29. 1 *Chron.* VI. 76. *Eſay IX.* 1. *Galilee* divided into the Upper, in the Tribe of *Naphtali*; and the Lower, in the Tribe of *Zabulon*; both coaſting about the beginning of *Jordan*. The Upper is called *Galilee of the Gentiles* becauſe both Populous, and repleniſhed with many Gentiles, as lying neareſt to them, 1 *King. IX.* 11. *Matth. XV.* 21. *Mar. VII.* 31. And ſo is *Haroſheth*, called *Haroſheth of the Gentiles*, Judg. *IV.* 2. as lying in that Tribe of *Naphtali*. 7. 11.

Thirteen] Thirteen Cities with their Suburbs in title and dominion given to the Prieſts, *Joſh. XXI.* 4. See the Annotations on 1 *Chron. VI.* 59. Though one of them at that time, was too much for their preſent uſe and habitation; we reading but of three of them in number about fifty years before this time. XXI. 19.

Called] The two Tribes and a half diſmiſt, likely at the end of ſixe or ſeven years; before the Diviſion of the Land; and ſtayed not fourteen yeers, till after the Diviſion; which Diviſion might yet poſſibly be made ſooner then ſo, *Joſh. XX.* 11. XXII. 1.

Divide] This Dividing the ſpoile with their brethren thoſe that ſtayed at home beyond *Jordan*, ſeemes to relate to that, *Num. XXXI.* 27. And *David* ſeemes hereupon to revive and enact that Law of like Diviſion, 1 *Sam. XXX.* 24, 25. 8.

Mention of the name] The not naming of Idols is mentioned, as here, ſo, *Exod XXIII.* 13. *Deut. XII.* 3. *Pſal. XVI.* 4. And a like, *Epheſ. V.* 3. Yet the thing in it ſelf is not ſimply and abſolutely unlawful. XXIII. 7.

Shechem] *Shechem* was a City in Mount *Ephraim*, *Joſh. XX.* 7. North-North-Eaſt from *Shiloh*, and *Bethel*; and cloſe by Mount *Gerizim* and *Ebal Judg. IX.* 7. Here *Abraham* and *Jacob* had ſojourned; And *Jacob*, two ſonnes, *Simeon* and *Levi*, young men, upon XXIV. 1.

upon *Dinah*'s raviſhment, murthered the Citizens, *Gen. XXXIV.* Here after *Gideons* death, the Citizens worſhipped *Baal-Berith*; and rebelled with *Abimelech*; and were after puniſhed and ſpoyled by him, *Judg. IX.* This City in *Ioſhua's* time was made a City of Refuge, and given to the Kohathite-Levites, *Ioſh. XXI.* 21. And here *Ioſhua* made a Covenant with all the people to ſerve the Lord, *Chap. XXIV. ver.* 25. The Mount *Ephraim* whereon the City ſtood, was famous for Burials: Here they buried *Ioſephs* bones in *Shechem*, in a parcel of ground which *Iacob* bought of the children of *Hamor* or *Emor*, Joſh. *XXIV.* 32. *Acts VII.* 16. *Gen. XXXIII.* 19. Here was great *Ioſhua* himſelf an Ephraimite, buried in his inheritance in *Timnath-Serah*, or *Heres*, which is in Mount *Ephraim*, on the North-ſide of the hill *Goaſh*, Joſh. *XXIV.* 30. *Judg.* II. 9. And here was the High-Prieſt *Eleazar* buried in an Hill that pertained to *Phineas* his ſon, which was given him in Mount *Ephraim*, Joſh. *XXIV.* 33. Here *Deborah* dwelt, *Judg.* IV. 5. And *Tola* the Judge, *ch. X.* 1. Hither came *Rehoboam* to be made King: But *Jeroboam* was there made King in his ſtead; who built or fortified the City, and dwelt there, 1 *King.* XII. 1, 20, 25.

JUDGES.

Judges.

THE Book of *JUDGES* contains an Hiſtory, not of four hundred and ten years; but of two hundred ninty and nine years. So, Counting the years of the VI. Oppreſſors within the years and times of the *Judges*; as I have ſhewed they neceſſarily muſt, upon *Rahabs* marriage with Prince *Salmon*, *Joſh* II. And ſo Expounding the Texts following, according to the truth of the times, thus; That the Land had Reſt by *Othniel*, in the fourtieth year after it was firſt ſettled in Reſt by *Ioſhua* at his Death, *Judg.* III. 11. not after the Death of *Moſes*. And again had Reſt by *Ehud* in the eightieth year, after the former Reſt by *Othniel*, *Ch.* III. 30. And again had Reſt by *Deborah* in the fourtieth year, after the former Reſt by *Ehud*, *Ch.* V. 31. And again had Reſt by *Gideon*, in the fourtieth year, after the former Reſt by *Deborah*, *Ch.* VIII. 28. Theſe make up two hundred years. And then follow three of *Abimelech*; twenty three of *Tolah*; twenty two of *Jair*; ſixe of *Jephthah*; ſeven of *Ibzan*; ten of *Elon*; eight of *Abdon*; twenty of *Sampſon*, which make np the other ninty nine years; in all two hunded. ninty nine. The text, *Judg.* IV. 3, 4. ſeemes to accord with rhis reckoning: and to accompt *Jabins* Oppreſſion within the years of *Deborah*. But yet counting, beſide theſe, the times of the VI. Oppreſſors diſtinctly over and above, which amount to one hnndred and eleven years; and is according to the ſeeming letter of the texts; And then fourty years of *Eli* being added thereunto, the ſumme ariſeth to thoſe 450. years mentioned by *Paul*, *Acts* XIII. 20. But reading the words of Saint *Paul*, as in order they ſtand there in the Original; *and after theſe things about four hundred and fifty years; he gave them Judges untill* Samuel *the Prophet*; we may rather conceive the four hundred and fifty years to comprehend all the time, from the chooſing of the Fathers, till the Diviſion of the Land by *Joſhua*; it being four hundred fifty two from the Birth of *Iſaac*, and four hundred fourty ſeven from the Rejection of *Iſhmael*; both wayes about four hundred and fifty, wherein thoſe things mentioned, *ver.* 18, 19, 20. were done and accompliſhed. And after that time he gave them Judges until *Samuel* the Prophet: And after that time, He gave them Kings. And thus the moſt learned *Primate* of all *Ireland* hath it in his learned *Annals*.

This Book ſeemes written of, and concerning the Judges, (as the Book of *Ruth* concerning *Ruth*); And long after their times; As may ſeeme to be gathered by thoſe phraſes, *remaine unto this day*, and the like, *Ch.* I. 21, 26. and VI. 24. and X. 4. and XV. 19. And *Ch.* XVIII. 30. muſt needs have relation at ſooneſt to the captivity of the Arke in the daves of *Samuel*, 1 *Sam.* IV. 17. *Pſal.* LXXVIII. 60, 61.

I. 1. *Asked*] They asked the Lord; by *Phineas* the High Prieſt; who by *Urim* and *Thummim* makes anſwer, *Num.* XXVII. 21. Both which were on or in the Breaſtplate; and the Breaſtplate was annexed to the Ephod, *Exod.* XXVIII. 28, 30. and XXXIX. 21. which made *David* call for the Ephod, and High Prieſt, thereby to enquire of the Lord, 1 *Sam.* XXIII. 9, 10, 11, 12. and *Ch.* XXVIII. 6. So *Ezra* II. 63. See more on 1 *Sam.* XXIII. 9.

4. *Bezek*] *Bezek* a City in the tribe of *Iudah*; not farre from *Ieruſalem*, lying from it South-Weſt; and midway between *Bethſur* and *Bethlehem*.

5. *Adoni-Bezek*] Of him ſee on *Ioſh.* X. 1.

7. *Said, ſeventy Kings*] His ſeventy Kings ſubdued, and mangled by him, muſt needs be very pettie Kings of Provinces, or Cities; if not ſuch Princes as are now in *Germany*, where all the brethren of a Prince are called Princes likewiſe. And theſe ſeventy were ſuch, as in the time of all his reigne and tyranny *Adoni-bezek* had ſubdued. He was brought from *Bezek* to *Ieruſalem* to be made a publike example there.

8. *Ieruſalem*] *Iudah* had taken *Ieruſalem*, ſlaine the inhabitants, and burnt the City, *i. e.* that part of it which belonged to *Iudah*, *Ioſh.* XV. 8. yet ſo as the Jebuſite ſtill dwelt therein with the children of *Iudah*, *ver.* 63. even till *David's* time, 2 *Sam.* V. 6, 7, 8. And *Benjamin* did the like, and no more, with their part of *Ieruſalem*, *Judg.* I. 21. yet both had little hold in it in that Levites time, *Iudg.* XIX. 10, 11, 12. or haply at that time had never got any hold in it at all.

10. *Hebron*] Of this City ſee the *Obſervations* on 2 *Sam.* II. 1.

12. *Caleb*] Of *Caleb* ſee the *Obſervations* on *Ioſh.* XV. 16.

15. *A South-Land*] Or dry Land.

16. *Kenite*] and *Ch.* IV. 11. and *Ch.* V. 24. See 1 *Chron.* II. 55. As alſo *Gen.* XV. 19. *Num.* XXIV. 21. 1 *Sam.* XV. 6. And ſee my *Obſervations* on *Num.* X. 29.

Palme Trees] *Jericho.* Of this ſee the *Obſervations* on *Ch.* III. 13.

18. *Gaza*] *Iudah* took *Gaza*, and *Askelon*, and *Ekron*: And loſt them ſoone afterwards, *Ch.* III. 3.

22. *Bethel*] Of this ſee the *Obſervations* on 1 *King.* XII. 29. and *XXXII.*

27. *Bethſhan*] And the reſt in this verſe, were Cities in that half Tribe of *Manaſſeh* that lay Weſt of *Jordan*.

II. 1. *Angel*] The Angel here ſeemes to be no created Angel: But that Angel of the Covenant, *Mal.* III. 1. that appeared to *Moſes* in the Buſh, *Exod.* III. 2. called Jehovah, *ver.* 4. and to *Ioſhua*, *Ioſh.* V. 14. And

to

Chapter	Verse.
to *Gideon*, *Iudg.* VI. 16. And to *Manoah*, and his wife, *Ch.* XIII. Of whom *Iacob* ſpake, *Gen.* XLVIII. 24. And of whom God ſpake unto *Moſes*, *Exod.* XXIII. 21, 22, 23. termed both Jehovah, *Exod.* XIII. 21. XIV. 10, 24. and his face, or preſence, *Exod.* XXXIII. 14, 15. and an Angel, *Exod.* XXXIII. 2. the Meſſias, *Acts* VII. 38. the Sonne of God, *Heb.* I. 3. See on *Judg.* XIII. 3. But whether this Hiſtory fell out in the life-time of *Ioſhua*, or after his death, is ſomewhat more uncertain.		
all the dayes of Joſhua] Therefore the Angel's coming to *Bochim*, though premiſed, was after the death of *Joſhua*, and thoſe Elders.		7.
Mount of Ephraim] Of this ſee the *Obſervations* on *Joſhua XXIV.* 1.		9.
Baal and Aſhtaroth] Of theſe ſee the *Obſervations* on *Ch.* VIII. 33.		13.
Iudges] This Chapter ſeemes to be a ſummarie of the bulk of this Book.		16.
Left thoſe Nations] *Ver.* 22. *and Ch.* III. 1, 2, 4. See the *Obſervations* on *Deut.* VII 1. and 2.		23.
King of Meſopotamia] Heb. *Aram-Naharaim*, i.e. of *Syria* between the two rivers, *Tigris* and *Euphrates*: *Naharaim* being of the Dual number.	III.	8.
Fourty years] See the *Obſervations* on the beginning of this Book.		11.
Palme-trees] *Jericho*, the City of Palme-trees, *Deut. XXXIV.* 3. 2 *Chron. XXVIII.* 15. This was nigh *Jordan* on the Weſt-ſide of it; and *Gilgal* in the Eaſt border of *Jericho*, where *Rahab* entertained and hid the two *Spies*: And from the Plaines of *Moab*, *Piſga* and *Shittim*, which were over againſt *Jericho*, on the Eaſt-ſide of *Jordan* the Iſraelites paſſed over. Here the Iſraelites kept the Paſſeover: and the Captain of the Lords Hoaſt appeared to *Joſhua* This was burnt, *Joſh. VI.* 24. And the Re-builder of it curſed, *ver.* 26. And the ſame verified in *Hiel*, in the dayes of *Ahab*, 1 *King. XVI.* 34. So that the Kenites being in it; and *Eglons* poſſeſſing of it mentioned here; And that of *Davids* ill-intreated meſſengers reſiding here, 2 *Sam.* X. 5. muſt be meant of ſome mean buildings, or Forts onely in it, or rather by it. It fell by Lot to the Tribe of *Benjamin*, *Joſh. XVIII.* 21. Here was a Colledge of the ſonnes of the Prophets in the times of *Elias*, and *Eliſeus*: and the waters healed by *Eliſeus*. Hither were ſent back courteouſly the many Jewes captived by *Pekah* in the dayes of *Ahaz*, 2 *Chron. XXVIII.* And in the Plaines here was *Zedekiah* taken by *Nebuchadnezzars* forces. And in the dayes of our Saviour, he did herein, or hard by, give ſight to blinde men; and converted *Zacheus*.		13. 16.
And he aroſe] Reverence to God and his Word, *Num. XXIII.* 18. 2 *King. XXIII.* 2. 2 *Chron. XXXIV.* 31. *Neh. VIII.* 6.		20.
Oxe-goad] Miraculous are the victories of *Shamgar*, ſlaying ſixe hundred Philiſtines with an Oxe-goad; and of *Sampſon* ſlaying one thouſand of them with the jaw-bone of an Aſſe, *Ch.* XV. 15, 16.		31.
Jabin] This *Jabin* ſucceſſor to that *Jabin* ſlaine by *Joſhua*, and his	IV.	2.

his City *Hazor* burnt, *Joſh.* XI 1, 10, 11, 13. Yet this ſucceſſor or ſonne reinforceth himſelf, and twenty years oppreſſed *Iſrael*; and was deſtroyed at laſt by *Deborah* and *Barak*, ver. 24.

Hazor] A City in *Naphtali*, and upper *Galilee*, East from *Rehob in Aſher*: and in former times head of the neighbouring Kingdomes, *Iſh.* XI. 10. There was another *Hazor*, or two, in the Tribe of *Judah*, *Ioſh.* XV. 23, 25.

Haroſheth of the Gentiles] *Ver.* 16. In *Naphtali*, about thirty miles East from *Hazor*; near the South-bottome of the waters of *Merom*. Here he dwels, becauſe *Joſhua* had burnt *Hazor*, *Ioſh.* XI. 11, 13.

3. *Charets of iron*] Much uſe of theſe in warre; not by the Jewes, but by their enemies. See the *Obſervations* on *Ch.* XX. 2. and on 2 *Sam.* *VIII.* 5.

4. *A Propheteſſe*] See the *Obſervations* on *Zeph.* III. 4. and on 1 *Sam.* *XVIII.* 10.

at that time] Even when, and while Iabin oppreſſed them. So that thoſe twenty years, *v.* 3. are within thoſe fourty years of *Deborah*, V. 31.

5. *Ramah*] See the *Annotations* on *Hoſ.* V. 8. There were divers Cities of this name in divers Tribes; See *Joſh.* XVIII. 25. and XIX. 29, 36. 1 *Sam.* I. 1. Thoſe in *Benjamin*, *Ephraim*, and *Judah*, were the chief. Places, famous by *Deborah*, *Samuel*, *Saul*, and *David*; as the ſacred Hiſtories do record.

6. *Barak*] This *Barak*, as alſo *Rahab*, *Gideon*, *Jephthah*, *Sampſon*, commended for their Faith, *Heb.* XI. 31, 32. though weak in Faith, and not without their many failings.

Tabor] In the South-part of *Zebulon*; not farre from the river *Kiſhon*, as it runnes into the South-bottome of the Sea of *Galilee*. Of *Tabor* ſee more in the *Annotations* on *Hoſ.* V. 1.

9. *Of a Woman*] *Deborah*, and *Jael*.

11. *Zaanaim*] *Zaanaim* by *Kedeſh* in *Naphtali*, where *Barak* dwelled.

16. *Not a man left*] *Not a man left* in the field to make any reſiſtance, *Pſal.* *XIV.* 3. and LIII. 3. *Rom.* III. 12.

V. 4. *Shamgar*] Of him, *Ch.* III. 31. And of *Jael*, *Ch.* *IV.* 18.

8. *Was there a ſpeare*] 1 *Sam.* XIII. 19.

11. *From the noiſe*] They could not fetch water without danger from the enemy.

14. *Out of*] Hence to the end of the Song, and Chapter, *Deborah* relates how the ſeveral Tribes behaved themſelves in this Expedition; with their praiſe, or diſpraiſe. And here *Reuben*, *Gilead*, and *Dan*, and *Aſher* are blamed; and *Meroz* curſed: and *Jael* the wife of *Heber* is bleſſed.

Roote] Moſt likely, underſtood of *Deborah* of Mount *Ephraim*, the firſtriſe and mover of this Expedition; though ſome extend it to *Joſhua*; and others underſtand it of the Tribes of *Judah* and *Simeon*.

Amalek] *Amalek* joyned here with the Canaanites, in this battell againſt the Iſraelites.

After thee Benjamin] After *Ephraim* came *Benjamin*, to assist in this warre.

Out of Machir] That half Tribe of *Manasseh* that dwelt within *Canaan*. For though the one half of the children of *Machir* had their inheritance in *Gilead*, *Josh.* XIII. 31. which is here blamed, *ver.* 17. yet the other half of *Machirs* children had their inheritance within *Canaan*; West of *Jordan*, Josh. XVII. 1, 2. who are here commended.

Barak] Not of *Issachar*: but of *Naphtali*, dwelling in *Kedesh* of *Naphtali*. *Ch.* IV. 6. 15.

Divisions of Reuben] Divided among themselves touching this warre; or divided from the other Tribes, and deserting them in it.

Megiddo] *Megiddo* an eminent City which *Manasseh* had in *Issachar*, *Josh.* XVII. 11. not farre from *Jezreel*, and the river *Kishon*. *Joshua* slew the King of it, *Josh.* XII. 21. And *Josiah* was slaine, or had his deaths wound, in the valley of it, 2 *King.* XXIII. 29, 30. 2 *Chron.* XXXV. 34. 19;

Taanach] *Taanach* a royal City, near *Megiddo*, *Josh.* XII. 21.

Took no gaine] Took none of *Jabin*; nor got any gaine by this fight with *Israel*.

The Stars] *The Stars* in their stations; by extraordinary influences, at Gods appointment, raising stormy Meteors, did help to ruine them. As it was in *Ioshua's* time, *Iosh.* X. and in *Samuels* time, 1 *Sam.* VII. Or frighting them with dreadful noises, as in *Iehorams* time, 2 *King.* VII. 6. 20.

Rest fourty years] from that eighteth year mentioned, *Ch.* III. 30. See the *Annotations* on *Ch.* III. 11. and the *Observations* on the beginning of this Book. 31.

Midian] See the *Annotations* on *Hab.* III. 7. VI. 1.

Angel] Christ the Angel of the Covenant. *ver.* 14, 15, 16, 22, 23. 11.

Thy might] Which I now give thee; with my promise to assist thee; as *ver.* 16. 14.

My Present] Not Sacrifice, or meat-offering; but for thy food and repast. As *Abraham* entertained the Angels, *Gen.* XVIII. and *Manoah*, *Iudg.* XIII. 15. 18.

Fire] Here fire comes out of a rock: as water did, *Exod.* XVII. 7. 2.

Of seven years old] The same age that the tyranny and oppression of the Midianites had arrived to. 25.

And build an Altar] *Gideon* had Gods warrant and command for all, for his building the Altar; and for his sacrificing upon it. And this is that Altar mentioned, *ver.* 24. 26.

That he may die] Their idolatrous zeale. 30.

Ierubbaal] *Gideon* so called by his father; not in way of reproach, but of honour rather. In 2 *Sam.* XI. 21. he is called *Ierubbosheth*. And so *Eshbaal*, and *Meribbaal*, the sonne, and grandchilde of *Saul*, 1 *Chron.* VIII. 33, 34. are called *Ishbosheth*, and *Mephibosheth*, 2 *Sam.* II. 8. and IV. 4. 32.

33. *Ieʒreel*] As here in *Ieʒreel* the Midianites pitched; ſo did both the Philiſtines, and Iſraelites in *Sauls* time, 1 *Sam.* XXIX. 1, 11. And hence came the newes of *Sauls* death, 2 *Sam.* IV. 4. who was ſlaine in Mount *Gilboa* on the North-ſide of *Ieʒreel*. This *Ieʒreel* was not that in the Tribe of *Iudah*, Ioſh. XV. 56. But in *Manaſſeh*; towards *Iſſachar*; about twelve miles Northward from *Samaria*. *Ahab* from *Carmel* rode hither, and *Elijah* did run before his Chariot, 1 *King.* XVIII. 45, 46. Here *Ahab* gets *Naboths* Vineyard, and came from *Samaria* in the Tribe of *Ephraim* hither to take poſſeſſion, 1 *King.* XXI. 18. having his habitations and Palaces in both Cities. And beſides Gods judgement upon *Ahab* himſelf, *ver.* 19. both *Ioram*, and *Ieʒebel*, the ſonne, and wife of *Ahab*, were ſlaine here by *Iehu*; and alſo all that belonged to *Ahab* in *Ieʒreel*: And the heads of *Ahabs* ſeventy ſons were brought from *Samaria* to *Ieʒreel*, 2 *King.* IX. and X *Chapters*.

35. *Meſſengers*] The Tribes here named were the next to *Gideon*, and to *Iabin*.

37. *Fleece of wooll*] Herein is Gods great condeſcenſion to *Gideon*, working a miracle forward and backward, as it were; yea, many miracles for the ſtrengthening of his faith, in his vocation, and in Gods promiſe.

VII. 3. *From Mount Gilead*] Or towards Mount *Gilead*. Haply to be there in a readineſſe againſt the enemies flight that way.

8. *The people*] The three hundred lappers, took the trumpets of them that were diſmiſſed.

22. *Fled*] The places named here were in that half *Manaſſeh* where the overthrow was given. And *Abelmeholah* was the habitation of the Prophet *Eliʒæus* in after-ages, 1 *King.* XIX. 19.

VIII. 5. *Succoth*] And ſo of *Penuel*, *ver.* 8. See *Gen.* XXXIII. 17. and XXXII. 30. They, and *Karker* were in the tribe of *Gad*.

24. *Iſhmaelites*] Midianites and Iſhmaelites ſeeme confounded together; as being intermingled one with another. So *Gen.* XXXVII. 25, 27, 28.

26. *Golden ear-rings*] The weight and multitude of them. And chaines about their Camels necks. Of ear-rings, ſee *Exod.* XXXII. 2. and XXXV. 22.

27. *Ephod*] See the *Obſervations* on 1 *Sam.* XXIII. 9. and on *Hoſ.* III. 4.

Ophrah] In the Eaſt border of this Weſterne half *Manaſſeh*, near *Iordan*.

33. *Baalim*] *Baalim* in the Plural number, ſignifying Lords, ſeemes to be a very common name to their He-gods, and Idols, among the Moabites, Ammonites, Canaanites, Philiſtines, Sidonians, Phenicians, and other neighbouring Nations, and the idolatrous Iſraelites themſelves: as *Aſhtaroth* of the plural number, and feminine gender, ſeemes to be ſo to their She-goddeſſes, *Iudg.* II. 13. and X. 6. And there are ſundry ſpecifications of *Baal*; As *Berith*, and *Baal-Berith* here, and *Ch.* IX. 4, 46. the God of the Shechemites. *Peor* and *Baal-Peor*, the idol-god of the Moabites and Midianites, *Num.* XXV. 3, 17, 18. *Baal-*

Chapter	Verse.
IX.	1. 2.

-Zebub, called also *BeelZebub*, or *BeelZebul*, the god of *Ekron*, 2 *King*. 1. 2. And from *Baal*, were names imposed, both upon persons, and places: as we read of *Ethbaal*, the King of *Sidon*, *IeZebels* father, 1 *King*. XVI. 31. of *Esh-baal*, 1 *Chron*. VIII. 32. of *Baal-hanan*, Gen. XXXVI. 38. of *Jerubbaal*, Judg. VI. 32. of *Merib-baal*, the other name of *Mephibosheth*, 1 Chron. VIII. 34. As also of *Baal-Zephon*, Exod. XIV. 2. and *Baal-Meon*, Josh. XVII. 17. And from other particular Idols, specially among the Babylonians, were like denominations takeu. Whether *Bel* be a contraction, or in a diverse dialect, the same with *Baal*, is not so certaine. God himself also was called *Baal*; But refused after to be so stiled, because the name had been so commonly given to Idols, *Hos*. II. 16. Of *Bel*, see the *Annotations* on *Esay* XLVI. 1. *Ashteroth* or *Ashtoreth* or *Ashtaroth* is more specificaly the goddesse of the Sidonians, 1 *King* XI. 5, 33. 2 *King*. XXIII. 13. and of the Philistines, 1 *Sam*. XXXI. 10. Take also these other names of Idol-gods in Scripture;

Chemosh, of the Moabites, and Ammonites, *Iudg*. XI. 24. 1 *King*. XI. 5, 7, 33. 2 *King*. XXIII. 13.

Dagon, of the Philistines, *Iudg*. XVI. 23. 1 *Sam*. V. 2, — 7. 1 *Chron*. X. 10.

Moloch, or *Molech*, or *Milchom*, of the Ammonites 1 *King*. XI. 5, 7, 33. 2 *King*. XXIII. 13.

Bel, and *Nebo*, and *Beltesha*Z*zar*, and *Merodach*, and *Succoth-Benoth*, of the Babylonians, *Esay* XLVI. 1. *Dan*. IV. 8. 2 *King*. XVII. 30. *Ier*. L. 2.

Nisroch, of the Assyrians, and *Sennacherib*, 2 *King*. XIX. 37.

Rimmon of the Syrians, 2 *King*. V. 18.

Nergal, of the men of *Cuth*.
Ashimah, of the men of *Hamath*;
Nibhaz and *Tartak*, of the Avites;
Adrammelech, and *Anammelech*, of *Sephervaim*;
} 2 *King*. XVII. 30, 31.

Siccuth, *Chiun*, and *Remphan*; named, *Amos* V. 26. *Acts* VII. 43.

The seven Planets under several names, by several Nations.

And from the Egyptian *Apis* the Bull, and *Mevis* the Cow, the Jewes took their Idol of the golden Calf or Oxe, *Psal*. CVI. 20. And *Ieroboam*'s Calves.

These Idols are called אלילי *quasi* אל אלי not gods, 1 *Cor*. VIII. 4. *Ier*. 2. 11. and V. 7. and *Ch*. XVI. 20. or nothing worth, *Ier*. XI. 13. Vanities; They are called Shames, Abominations, 1 *King*. XI. 5. Dungie, or Dunghil-gods, *Deut*. XXIX. 17. Devils, *Deut*. XXXII. 17. 2 *Chron*. XI. 15. 1 *Cor*. X. 20, 21. *Apoc*. IX. 20. *Psal*. CVI. 37. 2 *King*. XX. 1.

Shechem] See the *Observations* on *Josh*. XXIV. 1.

Threescore and ten persons] So *ver*. 18, 24, 56. and *Ch*. VIII. 30. The whole number designed to slaughter, though the youngest of them

them *Iotham* escaped; and *Abimelech* himself was the murderer. And this is a thing usual in the Scripture. As *Gen.* XLII. 13. *Num.* XIV. 32, 33. 1 *Cor.* XV. 5.

7. *Gerizim*] Near *Shechem*.

20. *Millo*] See the *Observations* on 1 *Sam.* V. 9.

X. 3. *Iair*] Not that *Iair*, *Num.* XXXII. 41. *Deut.* III. 14. But of his posterity, and name.

4. *Thirty Cities*] That former *Jair* in the dayes of *Moses*, had but twenty three Cities, 1 *Chron.* II. 22. though the sonnes of *Machir*, the son of *Manasseh*, and the father of *Gilead*, and grandfather of this *Iair*, had among them sixty Cities, in the dayes of *Moses*, *Iosh.* XIII. 30, 31, 32. But here this *Iair*, the Judge, had thirty sonnes, and they had thirty Cities, seven more then the former *Iair* had, all which they called by the same name of *Havoth-Iair*, as their progenitor had called his twenty three.

7. *Philistines*] In this time of their oppressing *Israel*, which was the sixth oppression; *Sampson* lived, and was a Judge, and began to deliver them, *Ch.* XIII. 5.

Ammon] This was the fifth oppression; And *Iephthah* was the Judge and deliverer.

8. *And that year*] The last of the eighteen of their oppressing the Israelites.

Eighteen years] Which years of oppression fell upon the two Tribes and a half beyond *Iordan* in *Iairs* time.

9. *Passed over Iordan*] In this eighteenth year the Ammonites proceeded further to invade the Tribes on this side *Iordan*. And then *Iephthah* doth vanquish them; and begin his sixe years of judging *Israel*. And all this stands well with the Chronologie of the times, *viz.*: of two hundred ninty nine years in the Book of the *Judges*; and of the four hundred and eighty mentioned, 1 *King.* VI. 1.

12. *The Sidonians*] Divers of these Deliverances are not expressed in the holy History.

16. *Grieved*] Gods compassion to his people.

17. *Mizpeh*] There is mention of the *Land* of *Mizpeh*, under *Hermon*, Josh. XI. 3. But most commonly there were *Cities* of that name; And those builded on hills, or high places, as the word signifies, fit to set wath-towers upon, as our Beacons. We read of divers such in Scripture. One *Mizpeh* in *Moab*, 1 *Sam.* XXII. 3. Another in Mount *Gilead*, in *Manasseh*, beyond *Iordan*, not farre from the Tribe of *Gad*, Josh. XIII. 26. Here *Laban* overtook *Iacob*, *Gen.* XXXI. 49. And here the Israelites encamped against the Midianites, in this text, *Iudg.* X. 17. And *Iephthah* their Judge and General had his house here, *Iudg.* XI. 11, 29, 34. Another *Mizpeh* was in *Iudah*, Josh. XV. 38. Likely that re-built by *Asa*, 1 *King.* XV. 22. 2 *Chron.* XVI. 6. But the most famous *Mizpeh* was that in *Benjamin* upon the border of it, *Iosh.* XVIII. 26. which was near the middle of the Land; and not farre from *Shiloh*, which stood East from it. This was a Place and City

ty fit for general meetings and Aſſemblies of the Land. Thither all *Iſrael* aſſembled againſt the Benjamites, *Judg.* XX. 1, 3. and XXI. 1. There *Samuel* brought all *Iſrael* to publike Repentance, 1 *Sam.* VII. 5, 6. And thither likewiſe, as to *Bethel* and *Gilgal*, he came in circuit from year to year; to judge *Iſrael*, *ver.* 16. There *Saul* was found out, and made King, 1 *Sam.* X. 17, 21. And there *Gedaliah* was Governour; ſo made by *Nebuchanezzar*; and there ſlaine by *Iſhmael*, 2 *King.* XXV. 23, 25.

Tob] Some thirty miles Eaſt from the waters of *Merom.* | XI. | 3.

My Land] No. It was the Land of the Moabites; after of *Sihon*; and from him conquered by the Iſraelites, by Gods command and donation, *ver* 21, 22. | | 13.

Three hundred years] And four or five over, which are omitted for the roundneſſe of the number. As *Ch.* XX. 46. 2 *Sam.* V. 5. See the *Obſervations* on *Ch* XX. 46.

A Vow] Of Vowes ſee the *Annotations* on *Jonah* I. 16. | | 30.

And I will offer it] Theſe words of *Jephthah*'s Vow do fairly admit a Diſjunctive acceptation of the letter *Vau* to be interpreted and rendered *Or* and not *and*. As it is likewiſe uſed in *Gen.* XXVI. 11. *Exod.* I. 10, and XXI. 15, 17. *Deut.* XVII. 9, 12. and XIX. 17. *Judg.* XV. 18. 1 *Sam.* VI. 3. *Jer.* VI. 20. and IX. 12. and XIII. 23. and XVI. 2, 7. and XXI. 9. and in very many other places. | | 31.

Bewaile my Virginity] Much more her death, if ſhe had been vowed to be a burnt-offering; but that ſhe doth not mention. | | 37.

And ſhe knew no man] But lived a Virgin, as her father had vowed, and ſhe conſented, | | 39.

To lament] Or talk with her, and comfort her, being cut off from all hope of having poſterity to uphold her fathers houſe, *ver.* 34. | | 40.

Smote Ephraim] In a Wood, whence that place ſeemes to be called the Wood of *Ephraim*, from that ſlaughter of the Ephraimites. Where afterwards *Abſolom* was ſlaine, and his armie, 2 *Sam.* XVII. 6. *Ephraim* having in truth no Wood, or Land, or portion of inheritance on that ſide of *Jordan* Eaſt-ward. | XII. | 4.

Becauſe they ſaid] The Ephraimites ſaid, the Gileadites are fugitives, mungrels, the refuſe of both Tribes. Or, the Gileadites being got between the Ephraimites and Manaſſites, ſaid to the Ephraimites, ye are but the fugitives of *Ephraim*.

Took the Paſſages] As the Ephraimites were to return back from *Gilead*, Weſt-ward. | | 5.

Shibboleth] Which ſignifies the ſtreame of a river, or foard; a proper word for the preſent place and purpoſe. | | 6.

Fourty years] Theſe fourty years of Oppreſſion by the Philiſtines fall in with the times of *Sampſon* and *Eli*, and are a part thereof. | XIII. | 1.

Angel] The Angel of the Lord, is called by *Manoah*, *Elohim*, God, *ver.* 22. And by his wife, Jehovah, *ver.* 23. He whoſe Name is Wonderful, *ver.* 18, 19. *Eſay* IX. 6. | | 3.

Nazarite] Of Nazarites, ſee the *Obſervations* on *Num.* VI. 2. | | 5.

Begin] *Sampſon* did but *begin* only. For the Philiſtines prevailed, and Lorded it over *Iſrael*, all the dayes of *Sampſon*, *Ch.* XIV. 4. of *Eli* of *Samuel* partly, 1 *Sam.* VII. 8. 13. and of *Saul*, ſlaine by them. This deliverance was not perfected till *Davids* dayes.

7. *Drink no Wine*] The mother is thus forbidden, *ver.* 14. Likely becauſe the infant was to receive nutriment and ſuck from her.

23. *If the Lord*] A good plea, and comfort. And a good example for our imitation to comfort us in ſundry caſes and conditions.

24. *Sampſon*] *Sampſon*'s Birth hath relation to that, *Ch.* X. 7. where the Philiſtines are mentioned before the Ammonites. And he began to deliver *Iſrael* being young; and died about fourty.

25. *To move him*] Inſpire him with magnanimous, heroical thoughts, and indow him with miraculous ſtrength.

XIV. 1. *Timnath*] In the Tribe of *Dan*: Eaſt from *Ekron* of the Philiſtines. Here *Sampſon* intended to have his firſt wife. And *Judah* had his ſheep-ſhearing, *Gen.* XXXVIII. 12. This Citie was given to the Tribe of *Judah*, *Joſh.* XV. 57. And after, out of that Tribe to *Dan*, *Joſh.* XIX. 43. But the Philiſtines moſtwhat poſſeſſed it. And in the dayes of wicked *Ahaz*, we read that they took it from him, 2 *Chron.* XXVIII. 18. Some make this in *Dan*, and that in *Judah* to be divers Cities.

Sampſon] *Sampſon* by extraordinary motion of the Lord, the lawfull Diſpenſer with his own Law, ſeeks a marriage, though a Nazarite, with a Philiſtine: had thirty of the Philiſtines brought as companions to be with him at the nuptial feaſt, to honour him in ſhew; but more in jealouſie and fear of him, ſeeing and noting ſome things extraordinary in his perſon. His wife weeping before him the ſeven dayes while the Feaſt laſted, but more after the third day, and moſt upon the ſeventh and laſt day, he expounds his Riddle to her; and ſhe to the companions. He performes what he had promiſed thereupon: And in anger, for their fraud, and her treachery, he went away; leaving them, and her too behinde him.

XV. 4. *Foxes*] The Land was full of them. And beſides his own art and induſtry by ſundry meanes to take them, he was not debarred the help of others; and above all Gods providence concurring therein.

8. *Hip*] *Sampſon* hip and thigh, pell-mell, haply with his leg, and foot onely, ſlew the Philiſtines with a great ſlaughter. And afterwards ſlaying one thouſand of them with *Lehi*, that is. the jaw-bone of an Aſſe, upon that occaſion he called the place jaw-bone, or *Lehi*: And at his prayer, had a Well of water, which he therefore calls *Enhakkore*, ſpringing in that place of *Lehi*, to revive his ſpirit, being near dead with thirſt.

Rock Etam] We read of a Citie of that name, 1 *Chron.* IV. 32. called alſo *Ether*. *Joſh.* XIX. 7. in the Tribe of *Simeon*; as it joynes to the Tribe of *Dan* and *Judah*; in the North-Eaſt corner of *Simeon*; and not very far from *Zorah* in the South-Eaſt corner of *Dan*, where *Sampſon* was borne, *ver.* 2. not meaning that *Dan*, or that ſo farre diſtinct

Chapter	Verse.

stinct portion of *Dan*, that lay in the North-bounds of the Land of *Canaan*.

Of Judah] *Iudah* joyning to *Dan*, on the East-side of it. 11.

Twenty years] These twenty years, in the just computation of the times, do fall in with the former half of *Eli* his fourty, 1 *Sam.* IV. 18. 20.

Gaza] See the *Annotations* on *Amos* I. 6. XVI. 1.

Harlot] *Sampsons* sinne; yet upon repentance pardoned; and he registred among those Worthies, *Heb.* XI. 32.

Took the doores] His strength came up to a miracle. 3.

Before Hebron] Not so farre as *Hebron*. Of *Hebron*, see the *Observations* on *Gen.* XXIII. 2.

Sorek] The river or torrent of this name divides *Dan*, and *Simeon*. 4.

Delilah] The chief Passages of this part of the History are these; That *Delilah* had a very great summe payed in hand for betraying of *Sampson*, *ver.* 5, 18. whose strength yet lay not in his haire, in the having of it; or in the growing of it again; the haire being but a ceremonial signe of it; But in Gods presence with him: And so his weakness, not in the losing of his haire; which here he lost unwittingly, and unwillingly; But in the Lords departing from him, for his sinnes, *ver.* 20. The shaver might easily have cut his throat, being asleep: But Gods Providence was in and over all. And blinde *Sampson* coming at last to see his sinnes, and repent; And being brought into the magnificent house and Idol-temple, containing about three thousand persons spectators upon the roof of it, verily a *wondrous building* is moved by an extraordinary instinct of Gods Spirit, in his last act, *not to murder himself*, but to undervalue his own life, so as he might therewithal, as a Judge, and publike person execute Gods mighty vengeance upon his own, and Gods peoples enemies and oppressors, *ver.* 30. wherein many make him a Type of Christs victorious conquest over our spiritual enemies, at and by his death: Or at least do take an occasion, to use an Allusion from the one to the other.

Dagon] *Dagon* seemes to have his name from *Dag*, signifying a Fish in Hebrew: And was portraied in the likenesse of a Fish from the middle downward, and of a man from the middle upward, 1 *Sam.* V. 4. A sea-Idol, worshipped by them of *Gaza*, and the Philistines that dwelt on the sea-coast; as the Heathens did their *Neptune* or *Triton*. And the Idolaters do here ascribe it to this Idol their god, that he delivered *Sampson* into their hand; and therefore offer a great sacrifice to him. In his most stately Temple they fastened the head of King *Saul*, 1 *Chron.* X. 10. And at *Ashdod*, by *Dagon* in the house of *Dagon* (for he had many Temples) they placed the Arke of God, 1 *Sam.* V. 2. Of this again you may see more in the *Observations* upon that text, 1 *Sam.* V. 2. 23.

These five last Chapters of *Iudges* containe Histories of things done, soone after the death of *Iosh*ua, and those Elders that out-lived him, *Iudg.* II. 7. soone after the Idolatry and Apostasie of the XVII. XVIII. XIX. XX. XXI.

People mentioned, *Ch.* II. 11, 12. in the times, if not before the times, of all the Judges, whoſe times and Hiſtories are recorded, *Ch.* III. and along to the XVII. Chapter, without any interruption. And this appears by very many Paſſages in theſe five laſt Chapters.

XVII. 2. *Curſedſt*] So *Prov.* XXIX. 24. That is, didſt adjure, with an execration; if an anſwer were not made in truth and fidelity. Thus, 1 *King.* VIII. 31. *Levit.* V. 1. *Num.* V. 21. And ſo it is expounded, 1 *Theſ.* V. 27. And ſo put to our Saviour, *Matth.* XXVI. 63. And ſo uſed, 1 *Sam.* XIV. 24. 2 *Chron.* XVIII. 15. *Neh.* XIII. 25.

3. *The Lord*] *Micha*'s mother dedicated this ſilver to the Lord *Jehovah*; to make both a graven, and a moulten Image, *Ch.* XVIII. 18. to worſhip *Jehovah* in and by them; and not any falſe god. For in this point of the *Object* or Thing worſhipped, the Idolatries of the Jewes, and of the Heathens moſtwhat differed. See *Exod.* XXXII. 4, 5. 2 *Chron.* XXXIII. 17. *Hoſ.* II. 16. The other nine hundred Shekels, it is like, ſhe beſtowed on houſe, veſtments, and other neceſſaries for that Idolatrous ſervice.

An houſe of gods] So great was the Idolatry of the Jewes at this time. And their zeale great in their Idolatry, *Ch.* XVIII. 24.

5. *Ephod*] This *Ephod*, mentioned againe, *Ch.* XVIII. 14. As likewiſe that of *Gideon*, *Ch.* VIII. 27. were not like thoſe Linnen Ephods, *Exod.* XXVIII. 40. 1 *Sam.* II. 18. and *Ch.* XXII. 18. But like *Aarons* rich and glorious Ephod, *Exod.* XXVIII. 6,—34. See the *Annotations* on *Hoſ.* III. 4. and the *Obſervations* on 1 *Sam.* XXIII. 9.

Teraphim] Or *Theraphim*, a word of the plural number; and ſtill ſo uſed in Scripture; ſignifies Images, or Idols; *Hoſ.* III. 4. 1 *Sam.* XV. 23. But of what kinde or faſhion, it is uncertaine; ſome conceive them to be made like men; becauſe *Michal* put one of them in *Davids* bed, thereby to deceive her father *Sauls* meſſengers, 1 *Sam.* XIX. 13. Some take them to be houſhold-gods; and as ſuch in *Labans* houſe and family, *Gen.* XXXI. 19, 34. Some to be ſuch as they uſed to conſult with as Oracles; as in the caſe of the Danites here, and *Ch.* XVIII. 14, 17, 18, 20. and of *Nebuchadnezzar*, *Ezek.* XXI. 21. and in *Zecharies* time, *Zech.* X. 2. Anſwers likely being given by the ſubtilty of the Devil, or forgery of their Prieſts. And to workers with familiar ſpirits, and Wizards, They are joyned in *Joſiah*'s Reformation, 2 *King.* XXIII. 24. See the *Annotations* on *Hoſ.* III. 4.

Conſecrated] And *ver.* 12. The groſſe abuſe of Conſecration. As in *Jeroboams* time, 1 *King.* XIII. 33.

6. *No King*] King here is taken, not properly for a King, but for a Judge; ſuch as the thirteen Judges in this Book: for King properly there was none till *Sauls* reigne.

7. *A Levite*] *A Levite* borne or bred in *Bethlehem-Judah*, or ſojourning there as a ſtranger.

9. *Where I may finde a place*] The neceſſitous ſtate of the Levites, in thoſe Idolatrous times, *ver.* 10, 11.

Danites

Danites ſought] Their inheritance by lot is ſet down, *Joſh.* XIX. 40. But they got it not all; through their own ſinne and default, *Iudg.* I. 34. And their tribe being numerous, they ſought out larger bounds, and more commodious habitations, *Ioſh.* XIX. 47. And this, though mentioned in that text of *Ioſhua*, yet fell out after his death, and the death of thoſe Elders that out-lived him; likely ſoone after, but ſurely before the dayes of *Sampſon.* XVIII. 1.

Mount Ephraim] See the *Obſervations* on *Joſh.* XXIV. 1. 2.

Ask counſel] Theſe Danites, being ſuperſtitious Idolaters, aſcribe thus much to this Levite, and to his Idolatrous Ephod, and Teraphim, and graven and molten Images, *ver.* 14, 17. 5.

Laiſh] *Laiſh* very farre off from the body of the Tribe of *Dan*; that lying next to *Simeon*, and *Judah*, in the South-parts of the Land of *Canaan*, and this under Mount *Libanon*, by *Aſher*, and *Naphtali* in the North-bounds. This Citie firſt burnt, and after rebuilt by theſe Danites, they then called *Dan*; which is taken as the North-bound of the Land of *Canaan*, as *Ch.* XX. 1. 1 *Sam.* III. 20. 2 *Sam.* III. 10. and elſewhere. And here *Jeroboam* did ſet up one of his golden Calves, 1 *King.* XII. 29. 7.

Jonathan] A Levite the great grandchilde of *Moſes*, though borne in *Bethlehem-Judah*; and ſo, as of the family of *Judah*, *Ch.* XVII. 7. And though a Levite, yet taken and uſed as a Prieſt; and conſecrated thereunto by *Micah* an Ephraimite, *ver.* 1, 12. Who likewiſe had conſecrated one of his owne ſons to become his Prieſt, *ver.* 5. And this *Jonathan* forced to ſeeke and ſhift for his maintenance and livelihood; and to accept of one ſo poore and baſe, *ver.* 10. All this beſpeaks the ſad and lamentable condition and couſuſion of thoſe times wherein they lived. 30.

Captivity of the Land] This Idolatry of the Danites, in this Citie *Dan*, continued untill the day of the Captivity of the Land; that is, as it is explained, *ver.* 31. all the time that the houſe of God was in *Shiloh*, till the Philiſtines took the Arke, 1 *Sam.* IV. *Pſalme* LXXVIII. 60, 61. which was at the death of *Eli.*

A Concubine] Or a wife a Concubine. The word for Concubine in Hebrew is etymologized wittily by ſome from two other words of that language, which put together, ſignifie that which the Greeks call ἡμίγαμος, ſome old Latine Inſcriptions, *Viro-conjux*, an half-wife, or ſecondarie wife. We read in Scripture of Concubines, and Wives, variouſly: Of many wives to one man, in the Old Teſtament. And this, not onely in prophane and evill men, as in *Lamech*, *Gen.* IV. and *Eſau*, and others; but alſo in good and godly men, as in *Iacob*, *David*, and others. And among theſe many wives, we ſometimes finde a kinde of diſtinction of them into two ſorts; One ſort, the Firſt, and principal, and abſolutely lawful wife, and Miſtris; The other ſort, but in a ſecondary and inferiour degree. And ſuch as had no Dowries; nor XIX. 1.

ſolemne Rites of reception; nor Rule in the family; nor their children had any Inheritance, but Gifts and Portions, For that of *Iacobs* ſons by *Bilhah*, and *Zilpah*, was a caſe extraordinary. And thus we finde with *Abraham*, *Sarah* of the firſt ſort; and *Hagar*, and *Keturah* of the ſecond: with *Iacob*, *Rachel*, and *Leah*, of the firſt; *Bilhah*, and *Zilpah* of the ſecond. And thoſe of the ſecond ſort, are ſometimes called wives, and ſometimes Concubines; as we ſee in *Keturah*, *Gen.* XXV. 1, 6. 1 *Chron.* I. 32. And in *Bilhah*, *Gen.* XXX. 4. and XXXV. 22. and *Ch.* XXXVII. 2. And *Davids* ten Concubines, 2 *Sam.* XV. 16. and *Ch.* XVI. 22. and *Ch.* XX. 3. are called his wives, 2 *Sam.* XII. 11. And thus Concubines are of two ſorts, ſome are wives, or halfwives; others plaine Whores and Harlots. But this Concubine of the Levite was his wife, and he her Lord, as appears, *ver.* 3, 4, 5, 7, 9, 26, 27. and *Ch.* XX. 4.

XIX. 12. *Gibeah*] Diſtinct from *Gibeah* in the tribe of *Iudah*, *Ioſh.* XV. 57. And from *Gibeon* in the Tribe of *Benjamin*, *Ioſh.* XVIII. 25. This was either that which afterwards was called *Gibeah* of *Saul* in the Tribe of *Benjamin*, 1 *Sam.* XI. 4. or elſe very near it, in the ſame Tribe, and not farre from *Ieruſalem*, and *Ramah*, *ver.* 13, 14, 16.

18. *Houſe of the Lord*] In *Shilo*. And ſo *Ch.* XX. 18. This was near Mount *Ephraim*, where he ſojourned. And thither the whole Campe came, *Ch.* XXI. 12.

22. *Know him*] So *Gen.* XIX. 5. monſtrous impudent wickedneſſe: a modeſt intimation of a moſt immodeſt meaning.

23. *My brethren*] Men in nature, though worſe then beaſts in their luſts.

24. *Behold my daughter*] Sinful this; to uſe unlawful means, though to a good end. We may not do evill that good may come thereof, *Rom.* III. 8.

25. *Not hearken*] Yet did in the next words. And ſhe ſinning by luſt. *ver.* 2. was plagued by luſt.

29. *Divided her*] An act barbarous in it ſelf and inhumane: though he did it to a good end; to bring theſe ſons of *Belial* to deſerved puniſhment; that ſuch peſts might not be ſuffered to live, and poiſon the aire with their breath, and ſo pollute the Land, and go unpuniſhed. The unbowelling, and enbalming of dead bodies, and anatomizing of them by Phyſitians and Chirurgeons, to good uſes, is a caſe different in divers points,

XX. 1. *Mizpeh*] See the *Obſervations* on *Ch.* X. 17.

2. *Footmen*] Footmen four hundred thouſand. We read not of Horſemen among the Iſraelites, in all, or any of their battels. Onely we finde them prepared iu *Solomons* time, 1 *King.* IV. 26. and IX. 19. and *Ch.* X. 26. 2 *Chron.* I. 14. and *Ch.* VIII. 9. and *Ch.* IX. 25. where the four thouſand ſtalls of horſes for his Chariots, 2 *Chron.* IX. 25. agree well with the fourty thouſand in 1 *King.* IV. 26. counting ten ſingle ſtalls or diviſions in every ſtable: yet we finde no expreſſe mention of the uſe of any horſemen in any battel afterwards. And to this

the

the command and care for the houghing of the enemi es horſes, and the burning of their Chariots, may have relation, *Ioſh*, XI. 6, 9. 2 *Sam.* VIII. 4. 1 *Chron.* XVIII. 4. yet we read of many horſes and Chariots in warre, with the Canaanites, *Ioſh.* XI. 4. *Iudg.* IV. 3 13. And many among the Iſraelites, *Eſay* II. 7. Truſt in them is forbidden, *Deut.* XVII. 16, 17. *Pſal.* XX. 7. & XXXIII. 16, 17. *Prov.* XXI. 31.

Asked Counſel] The eleven Tribes preſume here more upon their own ſtrength, and the juſtneſſe of their Cauſe, then upon God; and conſult him at firſt onely about the precedencie in the warre, and who ſhall have the honour of the day. And upon their firſt overthrow, they weep; but more for their ſhame, and ſmart, then for their ſin; And they aske counſel of God, whether they ſhall fight again; but neither crave his aſſiſtance, nor inquire of the ſucceſſe, being ſtill ſo confident in themſelves of their own ſtrength, and ſtill putting their truſt in the arme of fleſh and blood. But upon the *ſecond* overthrow, they ſeek God in a right manner; they more ſeriouſly mourn, and Faſt, and repent of their ſins; Offering Burnt-offerings for the expiation of them; and Peace-offerings, to make their peace with God, and teſtifie their Faith in him: And gaining a Promiſe of ſucceſſe, yet they carefully uſe the means, and ſtratagems, which formerly they ſleighted, and preſumptuouſly neglected. And by this ſtratagem they ſeeme to divide their army into three parts; ſome to lie in wait; ſome to fight, and ſeemingly flee: And the body of their Army, as a ſtrong reſerve to fall on and gaine the victory, upon an appointed ſigne, when the Benjamites were brought to an amazed ſtand, and come within the reach of it. 18.

Phineas] *Phineas* here living, yet died long before *Sampſon* was borne; which ſheweth this Hiſtory preceded *Sampſon* a long time. As the like might have been obſerved, to a like end, of many other Paſſages in theſe five laſt Chapters, as hath been formerly ſaid. 28.

All which fell] The odde hundred men mentioned, *ver.* 35. are here omitted; as well known out of the foreſaid former verſe; The ſacred Author here contenting himſelf with the round number of 25000. As the like is in the number of the time of *Davids* reigne, 2 *Sam.* V. 5. and *Ch.* II. 11. And of the time of *Solomons* building the Temple, 1 *King.* VI. 1, 38. And the like is in *Jephthahs* accompt of the 300. years, *Judg.* XI. 26. And likely here in the number of the remaine of the Benjamites that were ſlaine after the three battels. 46.

Turned again] This done in heat of warre, and rage of blood; though after a ſort it may be ſaid to be done in cold blood, and after the fierce brunt of warre was over. And of this, they repented afterwards, as of a barbarous and bloody act, as well they might. This ſlaughter leſſened the number of the Benjamites in very many generations after. See that in *Jehoſhaphat*'s time, comparing the number of *Benjamin* with *Judah*, 2 *Chron.* XVII. 14, —18. 48.

Had ſworne] This Oath, and Curſe, *ver.* 18. was made in raſhneſſe, XXI. 1.

neſſe, and rage, out of a blinde zeale, and ſuperſtitious ignorance; And by Gods Law might and ought to have been broken; And was unlawful to be kept; and much leſſe to have fraud, and violent rape, without conſent, either of parties, or parents, uſed, for the keeping of it. Which yet they did, thinking to ſilence thereby the cry of a ſuperſtitious conſcience in themſelves; and to provide alſo for the like in thoſe parents of the 200 Virgins, *ver.* 22.

10. *Women*] The women, and children, here are unjuſtly and outragiouſly ſlaughtered. Here again raſh zeal out-runs right reaſon.

RUTH.

Chapter	Verſe.

Ruth.

THE Book and Hiſtory of *Ruth* falls in with the time of *Deborah*, or *Gideon*; as may be gathered by comparing *Matth.* 1. 5. with the end of this Hiſtory: and what formerly hath been ſaid upon *Rahabs* marriage. And the Hiſtory ſerves mainly to continue and declare the *Genealogie* of our Saviour Jeſus Chriſt, *Chap.* IV. 18, —— 22.

Famine] In the time of the Oppreſſion of *Jabin*, or the Midianites. — I. 1.

Ephrathites] *Ch.* IV. 11. *Bethlehem* was called *Ephrath*, Gen. XXXV. 19. *Micah* V. 2. *Matth.* II. 6. — 2.

Of Bethlehem Judah] To diſtinguiſh it from *Bethlehem* in the Tribe of *Zebulun*, Joſh. XIX. 15. And theſe perſons from thoſe of the Tribe of *Ephraim*, who were likewiſe called Ephrathites, 1 *King.* XI 26.

Ruth] The ſubject matter; not the Author of this Book. — 4.

Mothers houſe] I am but your Mother-in-Law. — 8.

Moe ſons in my womb] See *Deut.* XXV. 5, 6. — 11.

And unto her gods] *Orpha's* idolatrous inclination. — 15.

Returne thou] As, *Joſh.* XXIV. 19.

Teſtified againſt me] As a witneſſe of his juſt diſpleaſure, and my ſinne. — 21.

Barley-harveſt] Part of our *March* and *April*, *Lev.* XXIII. 10, 15, 16. — 22.

Let me gleane] Her modeſty; notwithſtanding the Law, *Lev.* XIX. 9, 10. and XXIII. 22. — II. 7.

An Ephah] See the *Obſervations* on *Exod.* XVI. 36. — 17.

One of our next kinſmen] Who hath right to redeem, &c. And ought alſo to marry the Widow of his Kinſman, being dead without iſſue, *Levit.* XXV. 25, 26. *Deut.* XXV. 5, 6, 7. *Mar.* XII. 19. — 20.

Uncover his feet] *Naomi* well knew the piety and chaſtity of *Boaz*, and of *Ruth*; and confidently truſted therein. — III. 4.

Spread therefore thy skirt] Receive me into thy protection, by taking me to be thy wife, according to the Law. — 9.

Lie down untill the morning] *Boaz* not offended with this maner of her approach, and motion. — 13.

Not be known] *Boaz* then did lie alone, in a roome by himſelf; and is careful to avoid ſcandal. — 14.

15. *Six*] See the *Obſervations* on *Gen.* XVIII. 6.

IV. 1. *Gate*] Gates of Cities were the ordinary places of audience, and judicature, *Deut.* XVII. 2, 8. 2 *Sam.* XIX. 8. *Prov.* XXXI. 23. *Jer.* XXXVIII. 7. *Lam.* V. 13. And the uſual maner of Prophets was to publiſh their Prophecies in the Gates, either of the Temple, or of the Citie of *Jeruſalem*, Jer. VII. 2. and XIX. 2. and XXVI. 10. and ſometimes of the Kings houſe; as places of greateſt concourſe of people, *Jer.* XVII. 19. and XXII. 1, 2.

6. *Leſt I marre mine own inheritance*] Want an heire, if I ſhall have but one childe by her: or having many, ſhe being young, and poor, weaken mine owne inheritance, in dividing it among ſo many, ſpecially if he were now a widower, and had children by his former wife.

7. *A man plucked off his ſhoe*] Theſe Ceremonies then uſed in buying, and bargaining of land, in reedeeming, and changing, had ſome reſemblance to that Law, *Deut.* XXV. 8, 9. But with diverſe differences. See, *Pſal.* LX. 8. The Ceremonies that reſpected the perſon of *Ruth*, are here not mentioned, but may ſeeme either omitted, or elſe tranſacted with much alteration from the firſt inſtitution, as thoſe times now were.

I. SAM.

THe two Books of *Samuel* are thought to be written by *Samuel*, *Nathan* and *Gad*, one after another, 1 *Chron.* XXIX. 29. Yet ſome paſſages in them may ſeeme to intimate the writing of them to have been of a later time. As, 1 *Sam.* V. 5. and XXVII. 6. and XXX. 25. 2 *Sam.* VI. 8. and XVIII. 8.

They may better be called, The I. and II. Book of *Kings*: The I. containing all the Hiſtory of King *Saul*; *Samuel* dying, 1 *Sam. XXV.* And the II. the Hiſtory of King *Iſhboſheth* ſhortly; and of King *David* at large. And ſo do the LXX. and many other ſtile them.

I. Samuel.

THis firſt Book contains an Hiſtory of eighty years: *viz.*: fourty in the time of *Heli*, *Ch.* IV. 18. in the four firſt Chapters. And fourty in the times of *Samuel*, and King *Saul*, in the reſt. If *Samuels* time be reckoned in with that of *Saul*. Or rather thus; fourty to *Eli*, whereof the former half runs up in the times of the Judges, in the twenty years of *Sampſon*: And the later halfe, or twenty begins with this Book; after the death of *Sampſon*, and the end of the Book of the *Judges*. And then follow twenty years of *Samuels* Government alone. And after that, fourty years of King *Saul*, *Acts* XIII. 21. In the former part whereof *Samuel* alſo lived, and partly judged with him, as appears in the XIII. XV. & XVI. & XIX. *Chaters* of this Book: though he withdrew from *Saul* in his laſt dayes, 1 *Sam.* XV. 35. And died, *ch.* XXV. And in regard whereof they are named as joynt partners in the adminiſtration of the Government. 1 *Sam.* XI. 7. Still in the whole eighty years.

An Ephrathite] As the Jewes are called Cretes, and Arabians, Parthians, Medes, Elamites, &c. becauſe borne and bred up in thoſe Countreys, *Acts* II. 9, 10, 11. For though borne, or at leaſt dwelling in Mount *Ephraim* in *Ramah*; yet was *Elkanah*, and ſo *Samuel* his ſon, of the poſterity of *Izhar*, the ſon of *Kohath*, the ſon of *Levi*, 1 *Chron.* VI. 33, -- 38. | I. | 1.

Eli] *Eli* or *Heli*, was by unknown deſcents of the poſterity, not of *Eleazer*, the elder; but of *Ithamar*, the youuger ſon of *Aaron*, the | | 3.

son of *Amram*, the son of *Kohath*, the son of *Levi*. *Eli* was extraordinarily both High Priest; and Judge; And a good and famous man; though faulty, and infamous in his children. And therfore more grievously punished for their flagitious wickednesse, then *Samuel* for his sons lesser faults. See the sins of the sons of the High Priest *Joshua*, *Ezra X.* 18. From *Eli* descended *Phinehas*, his son; *Ahitub*, his son, 1 *Sam.* IV. 19, 21. compared with *chap. XIV.* 3. *Ahimelech*, his son, slaine by *Saul*, [his brother was *Ahijah*] 1 *Sam.* XIV. 3. and XXII. 9, 11. *Abiathar*, his son, in *Davids* time, 1 *Sam.* XXII. 20. 1 *King.* I. 7. This *Abiathar* is named High Priest by our Saviour, *Marke* II. 26. when *David* did eate the Shew-bread; because *Abiathar* then was with his Father *Ahimelech* joyned in that action of giving the bread to *David*; instantly succeeded in his Fathers roome and Priesthood; was therein more eminent then his Father; and continued therein, with *David* in his persecution by *Saul*, and in all the time of his reigne afterward. And thus have we no need in that whole History of *Ahimelech* and *Abiathar*, Father, and son, to make them *Binomii*, to be both known by both those names, and both indifferently called by either; yet see the great *Annotations* on 1 *Chron.* XVIII. 16. This *Abiather* was thrust out of the High Priesthood by *Solomon*, 1 *King.* II 26, 27. And the sons of *Abiathar* were *Ahimelech*, and *Jonathan*, 2 *Sam.* VIII. 17. and XV. 27. This *Ahimelech*, and not his Grandfather, of the same name, is he that is usualy joyned with *Zadok* in *Davids* reigne. And both then are named Priests, 2 *Sam.* VIII. 17. 1 *Chron.* XXIV. 31. *i. e.* Priests of the second ranck, or next the High Priest, who then was *Abiathar*. Such a second Priest we read of, 2 *King.* XXV. 18. *Jer.* LII. 24. who upon any extraordinary occurrent, restraining or disabling the High Priest; was to supply his place. This *Jonathan* the son of *Abiathar* was imployed with *Ahimaaz* the son of *Zadok*, as newes-bearer to *David* in his flight from *Absolom*, 2 *Sam.* XV. 27, 28. and XVII. 17.

Of *Zadok*, See 2 *Sam.* VIII. 17.

9. *Temple*] So is the Tabernacle here called. And so, *chap.* III. 3. 2 *Sam.* XXII. 7. *Psal.* XXVII. 6. And so again, The Temple is called a Tabernacle, *Lam.* II. 6.

20. *Samuel*] We read not that he was High Priest, or ever so called; But an extraordinary Prophet and Judge, a Nazarite, *ver.* 11. a Sacrificer; though a Levite onely, and most likely of the posterity of that *Korah*, *Num.* XVI. 32. and of the race of *Izhar* the son of *Kohath*, the son of *Levi*, as was formerly said, 1 *Chron.* VI. A rare and worthy person.

III. 15. *The doores of the house of the Lord*] The Hangings of the Gate of the Court, *Exod* XXVII. 16.

IV. 3. *Ark*] The Ark so precious in the eyes of God, and of the Israelites, and that worthily, *Psal.* LXXVIII. 61. and CXXXII. 8. 1 *Sam.* IV. 20. Was carried about the walls of *Jericho*, and then returned into the Tabernacle. Being in the Tabernacle in *Shiloh* it was taken

ken thence (and never came into the Tabernacle again), and was carried to *Eben-Ezer* (a place ominous then, but a monument of Gods help ſoone after) into the Camp, 1 *Sam.* IV. 1, 3, 4, 5. and V. 1. that it might ſave them out of the hand of their enemies, the Philiſtines. (As we read, the Philiſtines themſelves, in the dayes of *David*, brought their Images into their Camp, 2 *Sam.* V. 21. 1 *Chron.* XIV. 12.) The Ark being taken there by the Philiſtines, they carried it about to *Aſhdod*, into the houſe of *Dagon*: Thence to *Gath*: Thence to *Ekron*. And after they had kept it ſeven moneths, they carried it to *Beth-Shemeſh*, a Citie in the Tribe of *Judah*, given to the Prieſts, 1 *Chron.* VI. 57, 59. *Joſh.* XXI. 16. And it was fetched thence to *Kiriath-jearim*, a Citie of *Judah* likewiſe, 1 *Chron.* XIII. 6. and *Judg.* XVIII. 12. So called, it may be, from *Kiriath-jearim*, the ſon of *Shebal*, grandchilde of *Caleb*, the ſon of *Hur*, 1 *Chron.* II. 50, 52, 53. If *Kiriath-jearim* be there to be underſtood of the name of a man, and not of the Citie. Or thus called from its ſeate in a Wood, or woody Countrey, as the name ſignifieth; See ou *Pſal.* CXXXII. 6. It was called alſo *Kiriath-Baal*, *Joſh.* XVIII. 14, 15. And *Baalah*, Joſh. XV. 9, 10. 1 *Chron.* XIII. 6. And *Baale* of *Judah*, 2 *Sam.* VI. 2. It was brought thither into the houſe of *Abinadab*, a Levite; builded in the hill, or *Gibeah* there, 1 *Sam.* VII. 1. 2 *Sam.* VI. 3, 4. It abode there twenty years, till the time of the Repentance and Reformation wrought by *Samuel*, 1 *Sam.* VII. 2, — 6. And after in the times of *Saul*, it ſeems to be fetched thence to *Giglal*, 1 *Sam.* X. 8. and *Ch.* XI. 15. and *Ch.* XII. 3. and *chap.* XIII. 8, 9. And after to *Gibeah* of *Benjamin*; compare together 1 *Sam.* XIII. 6. and *chap.* XIV. 2, 18. It may ſeeme to be thus fetched into extraordinary Aſſemblies, upon extraordinary occaſions both in Warre, and Peace. But being returned to *Kiriath-jearim*, and the honſe of *Abinadab*, it was fetched thence by *David*, 1 *Chron.* XIII. 5. ſixty ſeven years after it was firſt brought thither; And was brought by him to the houſe of *Obed-Edom*, 2 *Sam.* VI. 10. a Levite, and Porter on the South-ſide of the Temple, 1 *Chron.* XV. 18, 24. and *chap.* XVI. 38. and *chap.* XXVI. 4, — 8, 15. if not a Singer alſo, 1 *Chron.* XV. 21. and *chap* XVI. 5. And one of his race and name was treaſurer in the Temple, in the dayes of King *Amaziah*, 2 *Chron.* XXV. 24. He is called a Gittite, likely becauſe borne at *Gath-Rimmon*, a Citie of the Kohathites Levites, *Joſh.* XXI. 24, 25. ſituated near *Gath* of the Philiſtines. The Arke was there three moneths, 2 *Sam.* VI. 11. 1 *Chron.* XIII. 13, 14. And then, and thence, fetched by *David*, with great ſolemnity, into the Tent which he prepared for it, in the Citie of *David*, in *Jeruſalem*, 1 *Chron.* XV. 1, — — 29. and XVI. 1. 2 *Chron.* I. 4. And thence ſeemes to be carried into *Joabs* Camp before *Rabbah*, 2 *Sam.* XI. 11. And begun to be carried with *David* in his flight from *Abſalom*, 2 *Sam.* XV. 24, 25. And being returned to *Davids* Tent for it in *Jeruſalem*, *Solomon*, as ſoone as he had builded the Temple, brings it thence with great ſolemnity, and placeth it in the Holy Oracle, 2 *Chron.* V. 2, —

14. and *chap.* XXXV. 3. about one hundred and twelve years after it first left *Shiloh*. And last of all was burned with the Temple by *Nebuchadnezzar*. And no more to be minded, or remembred in the dayes of the Messiah, *Jer. III.* 16.

V. VI. *The hand of God*] The hand of God in Punishments upon the Philistines, for detaining the Arke, were Mice marring the Land, *chap.* VI. 5. And in their bodies Emerods; and some other disease or plague, whereof most died, *chap.* V. 12.

V. 2. *The house of* Dagon] This *Dagon* was the Idol or God of the Philistines, *Judg. XVI.* 22. They lived on the coast of the midland-Sea, on the East-end of it from us. This *Dagon* seemes to be a kinde of Sea-god, having his name from *Dag*, which signifies a Fish; and is thought to be portraied like a Fish from the middle downward; and his upper part like a man, if not a maid, 1 *Sam.* V. 4. Such Idols other Heathens worshipped, as the gods of the Sea; as *Neptune*, *Triton*. This House or Temple of *Dagon* was a marvellous House, *Judg.* XVI. 27. Hither the Philistines brought *Sampson* to make them sport; and he brought down the House upon them, *Judg.* XVI. 30. Hither they brought the Ark of God, as a captive in triumph, to the honour of their Idol; And *Dagon* fell down before the Ark, broken in pieces, 1 *Sam.* V. 3, 4. And here they fastened the head of *Saul*, whom they slew in *Gilboa*, 1 *Chron.* X. 10.

VI. 9. *Bethshemesh*] *Bethshemesh* a Citie of the Priests, in the Tribe of *Judah*, on the North-border of it, *Iosh.* II. 16. and XV. 10. 1 *Chron.* VI. 59. Here *Amaziah* of *Iudah* fighting against *Iehoash* of *Israel* was vanquished and taken, 2 *King.* XIV. 2 *Chron.* XXV. There was another *Bethshemesh* a fenced Citie of *Naphtali*, *Iosh* XIX. 38. *Iudg.* I. 33. Another *Bethshemesh*, a prime Citie in *Egypt*, *Ier.* XLIII. 13. called anciently *On*, in later times *Damieta*. *Bethshemesh* signifies the house of the Sun; and the Cities so called, from the Temples of the Sun built therein, and the idol-worship of the Sun by the ancient inhabitants practised there.

19. *Fifty thousand and seventy men*] These were not all of the Citie *Bethshemesh*, but of the people also of neighbouring townes and places, that came rejoycing to see the Arke returned; but over-boldly gazing on it bare and uncovered, by the Philistines, or by themselves, contrary to the Law, *Num.* IV. 5, 20. If not prying presumptuously into it, out of an impious curiosity, or a pretence to see whether the Philistines had taken ought out of it, or put any thing into it.

VII. 1. *Kiriath-jearim*] A Citie, not of the Levites or Priests, and seated in the Tribe of *Iudah*, *Iosh.* XV. 9, formerly called *Kiriath-Baal*, *ver.* 60. and XVIII. 14. Of this Citie see more in the *Observations* on *Ch.* IV. 3. and on *Psal.* CXXXII. 6. These Citizens fetched the Arke, but borne and carried by the Priests of *Bethshemesh*.

2. *Twenty yeeres*] Till this time of lamentation and repentance, and a long time after, see the *Observations* on *Iosh.* VI. 6.

10. *Thundered*] By thunder here: by hailstones, *Iosh.* X. 10, 11.

Now,

	Chapter	Verse.
Now make us a King] The danger by *Nahash*, as well as the wickedneſſe of *Samuels* ſons, made the Iſraelites ask a King, 1 *Sam.* XII. 12. which they might have done warrantably, if they had waited patiently and faithfully, as well for the time when, as the perſon whom God ſhould chooſe: But not tumultuouſly, and diſtruſtfully, as they did now, 1 *Sam.* VIII. 5, *&c.* and *Ch.* XII. 19. *Hoſ.* VIII. 4.	VIII.	5.
This will be the maner] This maner of a King ſpeaks in many things more then what is the lawful power, and duty of a good King; more what he will do, then what he ought to do.		11.
The fourth part of a Shekel] *Samuel*, and God in him, condeſcends to anſwer touching *Saul*'s Aſſes: As *Ahijah* did touching the ſickneſſe of *Jeroboams* childe, 1 *King.* XIV. And *Elias* did alſo, of *Ahaziah*, 2 *King.* 1. And *Samuel*, in humility, ſeems to accept of a trifle, they having then no better; not for a reward of Divining; but as a free teſtimony of their due reſpect and thankfulneſſe: As *Ahijah* did the like from *Jeroboams* wife, 1 *King.* XIV. 3. And *Elizeus* alſo the like, 2 *King.* IV. 42. And as God accepts from the poor widow two mites.	IX.	8.
a Seer] And ſo *ver.* 19. 2 *Sam.* XXIV. 11. and *Eſay* XXX. 10. Prophets called Seers by reaſon of the Viſions and Prophecies which they ſaw from God; He, and they, being ſeen of them in Viſions and Dreams, *Num.* XII. 6. And that as clearly, and as certainly as if they had ſeene them with their eyes, 1 *Pet.* I. 12. 1 *Cor.* II. 10. 2 *Cor.* IV. 18. and V. 1. *Heb.* XI. 27.		9.
to Gilgal] Not aſſoone as he parted from *Samuel*: nor yet ſeemes this to be underſtood of that being at *Gilgal* after his vanquiſhing of the Ammonites before *Jabeſh Gilead*, *Ch.* XI. 4, 5, 11, 14, 15. when, and where, they made, or confirmed him King; though choſen before by Lot at *Mizpeh*, *Ch.* X. 17, 24. But this ſeemes to relate to a ſecond time of being at *Gilgal*, after that former, and above a year after this parting from *Samuel*, *Ch.* XIII. 1. when he was to be there upon that weighty preparation of the warre againſt the Philiſtines, *Ch.* XIII. 7, 8.	X.	8.
one year. and he reigned two years] *i.e.* one year from his Election at *Mizpah*, to his Coronation at *Gilgal*. And another year after that, which make two years, Then he began to take upon him the Royal ſtate of a King, and choſe his Guard and Army. Or thus, He reigned two years lawfully before he was rejected by God, upon his ſparing of *Agag*, King of the Amalakites, *Ch.* XV. Or rather, two years quietly, before he was oppreſſed, and in a maner outed from his Kingdom by the Philiſtines, 1 *Sam.* XIII. 6, 19, 22. Upon whoſe overthrow *Saul* is ſaid to take the Kingdom again, 1 *Sam.* XIV. 47.	XIII.	1.
If they ſay to us] The like is, *Gen.* XXIV. 14. and *Judg.* VI. 36, —40. Theſe done by ſome ſpecial divine inſtinct; and ſo not Patterns for our imitation without like warrant.	XIV.	9.
a very great trembling] The Hebrew phraſe is, a trembling of God.		15.

God. And ſo, a ſleep of God, 1 *Sam.* XXVI. 12. Mountains of God, *Pſal.* XXXVI. 6. Cedars of God, *Iſal.* LXXX. 10. and CIV. 16. an Hoaſt of God, 1 *Chron.* XII. 22. Garden of God, *Ezek.* XXVIII. 13. The wraſtlings of God, *Gen.* XXX. 8. A Citie of God, *Jon.* III. 3. Viſions of God, *Ezek.* XL. 2. And ſo may we underſtand, Sinners of God, or unto God, *Gen.* XIII. 13. that is, exceeding ſinners againſt God, *Jer.* L. 29. And ſo faire to God, *Acts* VII. 20. that is, exceeding faire. And ſo the flame of God, *Cant.* VIII. 6. A moſt vehement flame. A Seed of God, *Mal.* II. 15. A moſt holy ſeed. See my *Obſervations* on *Jonah* III. 3.

XV. 8. *Utterly deſtroyed all the people*] Not all the Amalekites ſlaine notwithſtanding this, and *ver.* 3. and *Exod.* XVII. 14, 16. For *David* fights them, 1 *Sam.* XXVII. 8. and they ſpoile *Ziglag*, 1 *Sam.* XXX.

VI. 11. *The youngeſt*] *David* young, when anointed by *Samuel*, likely about two and twenty years old, young when he killed the Lion and the Bear; when he ſlew *Goliah*; when, after theſe, he ſlew his ten thouſands (in *Sauls* ſundry ſervices); when afterwards he endured ſo long perſecution by *Saul*; was with the King of *Moab*; and twice with *Achiſh* King of *Gath*, abiding at one time an year there, and four moneths: And yet was but thirty years old, when, after *Sauls* death, he was made King at *Hebron*, 2 *Sam.* V. 4. neither ſeemes he to have any childe till he was a King; And then had ſix in *Hebron* of ſix wives; four in *Hieruſalem* of *Bathſhua* or *Bathſhebah*, the daughter of *Ammiel*, or *Eliam*; and nine more; in all nineteen, beſides the ſonnes of his Concubines 1 *Chron.* III. 1, —— 9.

13. *Anointed*] *David* thrice anointed.

XVII. Doubtful whether *David* ſlew *Goliah* before his firſt coming to *Saul*, mentioned *Ch.* XVI. 18, —— 23. Or after, that time: There are fair probabilities on either ſide; no undoubted certainty.

10. *And he propheſied*] Beſides the ſignification of the word for foretelling things to come, and ſome other miraculous operations. It is alſo taken for Interpreting of Scripture, or Preaching, 1 *Cor.* XIV. 1, 3, 4, 5, 6, 22 24, 29, 31, 32. And for ſinging and praiſing God, 1 *Sam* X. 5. 1 *Chron.* XXV. 1. 1 *Cor.* XI. 5. And more generaly for declaring the will of God to any by Revelation, or Miſſion from him. And ſo Chriſt is the great Prophet, *Luke* XXIV. 19. And ſo *Enoch*, *Abraham*, *Moſes*, are called Prophets: and after *Moſes* in this ranck none was greater then he, *Deut.* XXXIV. 10. And after his time *Samuel*, *David*, *Gad*, *Nathan*, *Elias*, *Elizeus*, the four great Prophets, the twelve ſmall Prophets inſpired Pen-men of Holy Scripture, and others many, were ſuch, and ſo called. And as theſe Extraordinary Prophets; ſo there were multitudes of Ordinary Prophets among the people: And Colledges of Prophets, and the ſons of Prophets at *Bethel*, *Jericho*, *Gilgal*, *Ramah*, *Naioth*, in the times of the Old Teſtament. And in the New Teſtament, *Zacharias* the father, and *John Baptiſt* the ſon, *Barnabas* and *Paul*, *Judas* and *Silas*, *Agabus*, and many others, are called Prophets; ſome Extraordinary, others Ordinary

Chapter	Verse.

dinary Prophets, *Matth.* XXIII. 34. *Acts* XI. 27. and XIII. 1. and XV. 32. *Rom.* XII. 6. 1 *Cor.* XII. 10. and *chap.* XIV. 6, 9, 22, 24, 29, 31. *Epheſ.* IV. 11. *Apoc.* XI. 10. And in both Teſtaments there were as men-Prophets; ſo women-Propheteſſes: And in both Sexes, both True ones, and Falſe. In the female ſexe we read of good and True, *Miriam*, *Deborah*, *Huldah*, *Anna*, *Philips* four daughters virgins: of bad and Falſe, *Noadiah*, *Jezebel*, and others, *Ezek.* XIII. 17, —23. Yea, among the Heathen ſome Poets pretending to, or reputed to be Declarers of Gods will, or Divine truths, are in a like ſenſe termed Prophets, *Tit.* I. 12. Prophets in their eſteeme. And the mode and maner of the expreſſions of their mindes, Oracles, and Prophecies among theſe Heathen Enthuſiaſticks was moſt-what in a wilde, raving and raging ſort, with ſtrange motions aud agitations of the body, thereby the more to pretend their divine raptures; as in the Sybils, and others. And not unlike thereunto is this of *Sauls* propheſying here: In this his rage he caſting a javlin at *David*, *ver.* 11. yet in what ſenſe properly he is ſaid here to Propheſie, is well gueſſed in the great *Annotations* upon this text, though it be not altogether ſure and certaine. As neither that of *Eldad* and *Medad*, and the reſt of the LXX. *Num.* XIII. 26, 27. Only this is unqueſtioned in the LXX. That it was ſome extraordinary Act and Teſtimony, That the Spirit of God reſted upon them in ſome extraordinary maner, and as ſuch was diſcernible to all, and ſo fit to authorize them in the eyes of others, as by a miracle, and to declare to all That they were gifted and aſſumed to that their preſent Office and imployment.

Naked] *i. e.* Stript of his upper garment or military habit. So *Peter*, *John* XXI. 7. and *Micah*, *chap.* I. 8. *Eſay*, *chap.* XX. 2, 4. And thoſe *Acts* XIX. 16. — XIX. 24.

Slew] *Sauls* moſt horrid and bloody Act. — XXII. 18.

Ephod] The Ephod here is that of the High Prieſts; wherin were the *Urim* and *Thummim*, Exod. XXVIII. 30. which *Urim* and *Thummim* were not the twelve precious ſtones of the Breaſt-plate; mentioned, *v.* 17-21. Or the words of *Urim* and *Thummim*, engraven in the middeſt of thoſe twelve precious ſtones on the Breaſt-plate; Or things committed into the hands of the workmen to make them: But rather given by God to *Moſes*, to put them not on, but into the Breaſt-plate; which haply to this end and purpoſe was doubled, *ver.* 16. ſo to have them hid there. And accordingly, *Levit.* VIII. 8. *Moſes* is ſaid to put *in* the Breaſt-plate the *Urim* and the *Thummim*. Yet what things, or what kinde of things they were, appears not. Only we know the names ſignifie Lights, and Perfections; haply intimating Knowledge of Doctrine, and Integrity of Life and Converſation: And that by theſe the High Prieſts extraordinarily did ask Counſels of the Lord, and did receive Anſwers, as Oracles from him. So we ſee the Precept for it, *Num.* XXVII. 21. *Joſhuah* ſhall ſtand before *Eleazar* the Prieſt, who ſhall ask Counſel for him, after the judgement of *Urim* before the Lord: at his word ſhall they go out, and at his word they — XXII. 18. — XXIII. 9.

ſhall come in, both he (*i. e. Joſhuah*) and all the children of Iſrael with him. And the Practice of it we finde, expected earneſtly by *Saul*, 1 *Sam.* XXVIII. 6. though the ſame, it may ſeeme, lighty ſleighted by him, 1 *Sam.* XIV. 18, 19. And here acted by *Abiathar* the High Prieſt, for *David*; *David* hereunto adjoyning his Requeſt unto the Lord, for the Anſwer, *ver.* 10, 11, 12. And again, 1 *Sam.* XXX. 7. And not unlike but *Davids* enquiring of the Lord, 2 *Sam.* II. 1. and *chap.* V. 19, 23. and XXI. 1. And poſſibly that, *Judg.* XX. 18, 23, 27, 28. was by the ſame meanes, upon the ſame ground. And if it were burnt, or loſt at the ruine of the Temple, and all, by *Nebuchadnezzar*, yet the Tirſhatha entertains an expectation of the reſtoring of it, *Ezra* II. 63. *Neh.* VII. 65.

27. *a Meſſinger*] Gods providence for the preſervation of his.

XXVII 2. *unto Achiſh*] This ſecond time, upon better ſecurity, beforehand given, then formerly was had.

XXVIII. 4. *in Shunem*] *In Shunem* and *Aphek*, 1 *Sam.* XXIX. 1. the Philiſtines pitched: And the Iſraelites in *Gilboa*, by a Fountain which is in *Jezreel*. All in the Tribe of *Iſſachar*, Joſh XIX. 18.

XXX. 20. *This is Davids Spoile*] *i. e.* all that the Amalakites had taken from others, ſave from them of *Ziglag*. This, by his right, and free conſent and gift of his ſouldiers, he made uſe of to gratifie his friends, and engage them to him, *ver.* 26, — 31.

24. *they ſhall part alike*] They both alike ſhall have their ſhares, according to Gods appointment, *Num.* XXXI. 27, — 30. *Joſh.* XXII. 8. Though not both equal ſhares.

XXXI. 4. *fell upon it*] *Saul* his own bloody butcher and ſelf-murderer. The Amalakite belies himſelf in moſt of his relation to *David*, 2 *Sam.* I. 5, 10. in hope of grace and reward from *David*; but in iſſue, to the loſing of his life. God in his ſecret juſtice juſtly takes it upon himſelf, that he ſlew him, 1 *Chron.* X. 14.

9. *his head*] This they faſtened in the Temple of *Dagon*, 1 *Chron.* X. 10. His body to the wall of *Bethſhan*, or *Bethſhean*. And his Armour in the houſe of *Aſhteroth*, a name of their female goddeſſes.

II. Samuel.

THis Book contains an Hiſtory of fourty years; from the death of King *Saul* to the death of King *David*, or the time immediately preceding it, 2 *Sam.* V. 4, 5. The time, and ſtory of *Davids* reign.

Crown that was upon his head] Likely not ſo worne by him in the day of battel, 1 *King.* XXII. 30. But carried with him, or before him, by his armour-bearer, or ſome others, as an Enſigne of his Kingly honour. I. 10.

bowe] That they might be skilful in the right uſe of their armes and weapons againſt their enemies in this time of need. Of the Bowe in warre, ſee *ver.* 22. And the *Annotations* on *Hoſ.* I. 5. and on *Zech.* X. 4. 18.

How are the mighty fallen?] Repeated, *ver.* 25. and 27. as the foot of this ſad ſong and Elegie. 19.

Tell it not in Gath] This impoſſible not to be told there: But this ſhews *Davids* deſire, if it had been poſſible. A Pathetical expreſſion: not much unlike, is that, *ver.* 21. 20.

Unto Hebron] Of this place, thus, once for all: *Hebron* was a City in the Tribe, and Mountain of *Judah*, *Joſh.* XV. 54. Called alſo *Mamre*, and *Kiriath-arba*, the City of *Arba*, the father of *Anak*, where *Anak* lived, his ſonnes, and the Anakims, a race of Giants. Here formerly dwelt the children of *Heth*; and Hittites. And *Abraham*, *Iſaac*, and *Jacob*, ſojourned here: And they; and *Sarah*, and *Rebekah*, and *Leah* were buried here in the Cave of *Machpelah*, before *Mamre*, the ſame is *Hebron*, *Gen.* XIII. 18. and XXIII. 19. and XLIX. 31. Hence *Joſeph* was ſent to ſee the welfare of his brethren. Hither the Spies came that were ſent from *Kadeſh-barnea* in the Wilderneſſe of *Paran* to ſearch the Land. *Hoham* the King of *Hebron*, was one of the five Kings mured up by *Joſhuah* in a Cave; and after ſlaine and hanged up. And ſoone after the City taken; and another King thereof ſeems then to be ſlaine by him. And he and *Caleb* ſlew the Anakims that dwelled here. This City and Suburbs were given to the Prieſts, and to be a Citie of Refuge: The Fields, and the Villages of it to *Caleb* the ſonne of *Jephunne* the Kenezite, that good Spie, *Joſh.* XX. 7. and XXI. 11. To the top of an hill before *Hebron Sampſon* carried II. 1.

the Gate of *Gaza*. To them in *Hebron David* ſent a Preſent of the Spoile taken from the Amalakite, 1 *Sam.* XXX. 31. Hither God directed him to go, in this Text. And here he was anointed King; and reigned ſeven years and ſix moneths: And here he had ſix ſonnes born to him of ſix ſeveral women, his wives Here *Abner* was ſlain by *Joab*; and mournfully buried by *David*. Hither King *Iſhboſheths* head was brought by his murderers; buried in *Abners* Sepulchre; and they hanged up here. Hither came all the Tribes of *Iſrael* to make *David* King over all *Iſrael*, and anointed him here. And *Abſalom* being borne here; pretended a vow to be performed here; and rebelling againſt his father made himſelf King here. This Citie of *Hebron* was built ſeven years before *Zoan* in *Egypt*, Num. XIII. 23. And in *Rehoboams* reigne was fortified by him, after the revolt of the ten Tribes, 2 *Chron.* XI. 10.

10. *Reigned two years*] That is, peaceably, before the warre betweene *Abner* and *Joab*, *ver*, 12, *&c.* As *Saul* reigned two years, 1 *Sam.* XIII. 1. that is, Peaceably, as well as Lawfully, before his Kingdom was in a maner taken from him by the Philiſtines. 1 *Sam.* XIII. 19.

18. *Zerviah* the ſiſter of *David* had theſe three valiant ſonnes, *Joab*. *Abiſhai*, *Aſahel*. And *Abigael* the other ſiſter of *David* had *Amaſa*, 2 *Sam.* XVII. 25. 1 *Chron.* II. 15 16 17.

III. 13--16. *Michal*] *Michal* loved by both her husbands, *David* and *Phaltiel*, ſee 1 *Sam.* XXV. 44.

28. *Abner*] He, and *Saul* were brothers children, 1 *Sam.* XIV. 50, 51.

V. 9. *Millo*] This in or adjoyning to the ſtrong hold of *Zion*, the Citie of *David*, taken by him, and *Joab*, of the Jebuſites, notwithſtanding their ſcornful brag and confidence; And *David* built the Citie round about from *Millo* and inward. And *Joab* repaired the reſt of the Citie, 1 *Chron.* XI. 8. 2 *Chron.* XXXII. 5. This *Millo Solomon* built, 1 *King.* IX. 15, 24. and XI. 27. There was another *Millo* in or adjoyning to the Citie *Shechem*, where *Abimelech* was made King, *Judg.* IX. 6, 20.

VI. 23. *unto the day of her death*] *i. e. Michal* never had any childe. Thoſe five ſons, 2 *Sam.* XXI. 8. were the ſonnes of *Merab*, *Michals* ſiſter, whom *Michal* brought up for *Adriel*, *Merabs* husband, 1 *Sam.* XVIII. 19. 2 *Sam.* XXI. 8. And are called *Michals* ſonnes, becauſe ſhe did educate, if not adopt them. And in a ſort not much unlike, is *Obed* called *Naomies* ſon *Ruth* IV. 16, 17. ſee *Matth.* 1. 25. and XXVIII. 20.

I will] The Promiſes are, ſome Peculiar to *Solomon*, ſome to Chriſt, ſome to both as the Type and Antitype.

VII. 12. *Davids* Conqueſts.

VIII. 1-14. *Hadadezer*] or *Hadarezer*, 1 *Chron.* XVIII. 3. The like is in *Diphath*, and *Riphath*; in *Dodanim*, and *Rodanim*, 1 *Chron.* I. 6, 7. compared with *Gen.* X. 3, 4. The Hebrew letters *Daleth* and *Reſh* are like one another, and often put and uſed one for another; See *Eſay* XLVI. 15. *Jer.* II. 20, & *ch.* XXXI. 40. which ſhews that the Hebrew letters had the ſame forme and figure in thoſe dayes, which they have at this day.

3. And

And the ſame *Obſervation* may be made upon the like change of other letters, wittingly made in Scripture, and much uſed in proper names; and much more uſed in the many miſtakes of Interpreters and Tranſlators of Scriptures in many other places; and all by reaſon of the ſimilitude of their Hebrew Characters; as namely of ב, and כ; of י, and ו, and ז; of ה, and ח; of ז, and נ; of ר, and ד; of ם & ס; All which argue ſtill not the Samaritan Characters, which have none of theſe mutual Similitudes amongſt themſelves; but the Hebrew Characters we have now to be the ſame which were from the Beginning, or in *Ezra* his time. And farther, The Hebrew *Jod* is the ſmalleſt letter, as it is intimated, *Matth.* V. 18. whereas the Samaritan *Jod* is one of the largeſt.

a thouſand] Theſe one thouſand here are expreſſed to be Charets, 1 *Chron.* XVIII. 4. And the ſeven hundred horſemen are expounded to be ſeven hundted rancks of horſemen, or *decurioues*, ten in a ranck; and ſo make ſeven thouſand horſemen, in the foreſaid place. 4

Syrians] Hebrew, are *Aram*, and Aramites, for *Syria*, and Syrians: So ſtill in the Old Teſtament. Theſe came of *Aram* the ſonne of *Shem*, *Gen.* X. 22. We read of *Padan-Aram*, wherein *Haran* was, the place where *Terah*, *Bethuel*, and *Laban* dwelt, *Gen.* XI. 32. and XXVIII and XXIX. *chapters*. Of *Aram Naharaim*, *Judg.* III. 8. of *Aram-Zobah*, *Pſ.* LX. title. Of *Aram* of *Damaſcus*, in this Text. The word is of a great latitude, and comprehends great Countreys in it. As *Meſopotamia*, ſo called, becauſe in the middle of two armes of *Euphrates*; or of the two famous rivers of *Euphrates* and *Tygris*. And to this Situation the names of *Padan-Aram*, and *Aram-Naharaim* do relate. But in later ages *Aram* moſt relates to *Aram* of *Damaſcus*, that *Syria* whereof *Damaſcus* was the chief Citie. And of this *Syria* ſee more in my *Annotations* on *Amos* I. 4, 5. 5.

For the Catalogue of the Kings of *Syria*, ſee the great *Annotations* on *Amos I.* 4.

We read of four battels of *David* with the Syrians.

The firſt, here, when they came to ſuccour *Hadadezer* againſt *David*. And in this, two and twenty thouſand of them ſlaine, 1 *Chron.* XVIII. 5.

The ſecond. *ver.* 13. in the Valley of Salt. And Edomites are named there, 1 *Chron*, XVIII. 11, 12. and *Pſal.* LX. in the Title of it; Becauſe both Syrians, and Edomites joyned in the battell againſt *Davids* Generals, *Joab*, and *Abiſhai*: and therefore the victory is aſcribed to each of the three: and the number ſlaine is twelve thouſand, *Pſ.* LX. 1. and ſix thouſand more, either by *Joab* alone, before the main battel; or by both the brethren, after it in the purſuit of the victory; in all eighteen thouſand, 2 *Sam. VIII.* 13. 1 *Chron. XVIII.* 12.

The third battel, 2 *Sam* X. 6, —— 14. when the Syrians joyned to help the Ammonites; and fled before *Joab*, 1 *Chron.* XIX. 6. 7, 10, 14.

The fourth battel with the Syrians, 2 *Sam.* X. 15, —— 19. wherein *David* ſlew (the men) of ſeven hundred Chariots, *i. e.* of ſeven

hundred rancks, or troops, having ten in a ranck or troop; not ten men in a Charet; in all ſeven thouſand, 1 *Chron. XIX.* 18. And fourty thouſand horſemen, 2 *Sam. X.* 18. And fourty thouſand footmen, 1 *Chron. XIX.* 18. And *Shobach*, the Captaine of their Hoaſt.

17. *Zadok*] He was in *Davids*, and *Solomons* times, 2 *Sam.* VIII. 17. and *XX.* 25. 1 *King.* I. 8. He anointed *Solomon* King, and by him was put in the roome of *Abiathar*, 1 *King. I.* 32, 34. and *chap. II.* 35. He was the ſon of another *Ahitub* then he that was father of *Ahimelech:* And he came from *Eleazar*, the eldeſt ſon of *Aaron*, and from *Phineas*, his ſon, after ſix deſcents, 1 *Chron. VI.* 4, 5, 6. And the High Prieſts of his poſterity in a continued ſeries and ſucceſſion, to the Babyloniſh Captivity, are recorded in eleven generations, 1 *Chron. VI.* 9, — 15. And after the Captivity, in ſix generations to *Jaddua*, who lived in the dayes of *Alexander* the Great: which is the laſt Hiſtorical Record of the Old Teſtament, *Neh. XII*, 10, 11. This *Zadoks* ſon was that *Ahimaaz*, afterwards High Prieſt, mentioned by *David*, 2 Sam. XV. 27. This *Zadok*, of the line of *Eleazar*, and *Ahimelech* of the line of *Ithamar* were the Prieſts, chief of thoſe two families, with command over the reſt of the Prieſts of thoſe two families ſeverally: But *Abiathar* the father of *Abimelech* was then the ſupreme and only High Prieſt.

18. *The Cherethites, and the Pelethites*] Of theſe ſee the great *Annotations* on this Text,

XI. 27. *Mourning was paſt*] *David* marries her when ſhe was with childe, in ſome hope thereby alſo to cover his ſinne.

XII. 24. *Solomon*] The elder brother of *Nathan*, by *Bathſheba*, or *Bathſhua*, the daughter of *Eliam* or *Ammiel:* though *Nathan* be rancked before *Solomon*, 2 Sam. V. 14. 1 *Chron. III.* 5. and XIV. 4.

30. *Crowne*] The weight and worth of the King of *Ammons* Crowne, a Crowne of State, too weighty to wear. *Shobi* the brother of *Hanun*, and ſonne of *Nahaſh* ſeemes by *David* to be made King in *Hanuns* place, which makes him to ſhew ſuch kindneſſe to *David* in his flight from *Abſalom*, *ch. XVII.* 27 28.

XV. 7. *After fourty years*] *Abſalom*, whoſe hair weighed [not was worth] above three pounds, at ſixteen ounces to the pound, when yearly poll'd, 2 *Sam. XIV.* 25, 26. Begins his Rebellion againſt *David*, after fourty years, 2 *Sam.* XV. 7. not after fourty ſince *David* was anointed in *Hebron*; but ſince he was anointed by *Samuel*, 1 Sam. XVI. 13. And he ends his Rebellion, with hanging by his hair, as his halter or by his head rather; where he is ſlaine firſt by *Joab*; after by *Joabs* armour-bearers; 2 *Sam. XVIII.* 14, 15 That the fourty years aforeſaid, did take their Beginning and commencement as aforeſaid; and ſo fell in with the twenty ſecond, or twenty third year of *Davids* age; with the ſeventh or eighth year before he actualy began his reigne at *Hebron*; and ended at the thirty ſecond, or thirty third year of his real reigne, and about ſeven years before his death; appears in this. That at this time of *Abſaloms* rebellion, *David* was a ſtrong man,

2 *Sam.*

2 Sam. XV. 36. and *ch XVII.* 8 10. and *XVIII.* 2. And afterwards alſo, *ch. XXI.* 15. whereas in the fourtieth and laſt year of his reigne and life he was bed-rid, 1 *King. I.* 1, 2. And after the buſineſſe of this Rebellion was carried on, and ended; we read of three yeares of famine, 2 Sam. *ch. XXI. I.* And of the hanging up of ten of *Sauls* ſons, and grand-ſons, *ver.* 8, 9, 10. and of the gathering of the bones of them that were hanged, and the burying of them afterwards in another place, *ver.* 13, 14. As alſo, of warres yet againe raiſed by the Philiſtines, and battels fought with them, at four ſeveral times; In the firſt of which *David* himſelf was in perſon, and in preſent danger, *ver.* 15,— 22. And beſides, neere ten moneths were taken up in numbering the people, *Ch.* XXIV. 8. And upon the occaſion of the Peſtilence following thereupon, The Threſhing-Floore of *Araunah* being found to be the place where the Temple was to be builded, 1 *Chron.* XXII. 1. with 2 *Chron.* III. 1. *David* doth inſtruct *Solomon* about his dutie in the building of it; and doth encourage him to do it; and chargeth the Princes to aſſiſt him therein, 1 *Chron.* XXII. And cauſing him to be ſuddenly anointed King, to ſuppreſſe the ſeditious and ambitious attempt of *Adoniah*; And having afore ordered the Courſes, and Offices of the Levites, Prieſts, Singers, Porters, for the Service of the Temple, 1 *Chron.* XXIII. XXIV. XXV. XXVI. *Ch.* He gives *Solomon* Patterns, and Materials for the Building; tells him of the Courſes of the Prieſts, and Levites which he had Ordered, *Ch.* XXVIII. And himſelf offers of his own goods magnificently; and procures the Princes, and People to Offer willingly towards the ſaid Building; And concludes with Thankſgiving and Prayer to God; And the People bleſſe God, and offer Sacrifices; and make *Solomon* King the ſecond time, *Ch.* XXIX. And laſtly, on his death-bed *David* gives *Solomon* charge to ſerve God; as alſo concerning *Joab*, and *Barzillai*; and *Shimei*; and dieth, 1 *King* II. All which may well take up the ſeven laſt years of *Davids* reigne and life.

In the wood of Ephraim] Not that *Ephraim* had any wood or land on the Eaſt-ſide of *Jordan*: But the name might ſeeme to riſe from the great defeat given there to *Ephraim* by *Jephthah*, *Judg.* XII. 5, 6. | XVIII. | 6.

Ama'a] *Davids* gentleneſſe and courteſie to ſpare and honour *Amaſa*; notwithſtanding his chief hand in rebellion againſt him, 2 *Sam.* XVII. 25. | XIX. | 13.

ſlew Goliath] His brother *Lahmi*; as it is explained, 1 *Chron.* XX. 5. And ſo *Michal* for *Michals* ſiſter, *ver.* 8. of this *Chapter.* The words brother and ſiſter being left out by an *Eclipſis* not unuſual, ſpecially in the ſhort idiome of the Hebrewes, and in caſes ſo well known. | XXI | 19.

This Pſalme of Praiſe and Thankſgiving is the ſame with *Pſalme* XVIII. The difference is very little. | XXII.

Here are *Davids* Worthies towards the end of his reigne. Theſe in all thirty ſeven 2 *Sam.* XXIII. 39. whereof *Joab* one, the General and Captaine of the hoaſt, 1 *Chron.* XI. 6. Six chief Worthies or Colonels: | XXIII.

lonels: And of them the firſt three above the other three. And the firſt three, *Adino*, or *Jacobeam*, *Eleazar*, and *Shammah*; exceeding the other three. *Abiſhai* the chief of the ſecond three; and *Benaiah*, the ſon of *Jehoiadah*; and *Aſahel*, who was one not of the thirty, but above the thirty, for there are thirty named after him. The three firſt, or three chief over the thirty, *ver.* 13. are deſcribed, as otherwiſe, ſo by their valiant Acts, both diſtinctly, and joyntly, 2 *Sam.* XXIII. 8. —— 17. And ſo the two firſt of the next three. And theſe ſix likely were each of them over five of the thirty following, and their Regiments. The Catalogue of *Davids* Worthies, 1 *Chron.* XI. was taken when *David* began his reign at *Hieruſalem*, or before; The number there is fourty ſeven, beſides the firſt three, and the ſecond three. And well might the number be more at that beginning of his reigne, then at the end of it; ſome of them dying in the meane time. And of others ſome might have two different names. The chief of all the Worthies ſlayes three hundred himſelf, aud likely in the purſuit, at the ſame time 500. more, by himſelf, or with his company; in all eight hundred. Of him ſee more, 1 *Chron.* XXVII. 2, 3. The ſecond defies the Philiſtines, when the men of *Iſrael* were fled away, and in a parcel of ground full of Barley, ſlew the Philiſtines till his hand clave unto the ſword, and wrought a great victory and deliverance. Of his father, ſee 1 *Chron.* XXVII. 4 The third did the like in a piece of ground full of Lentiles. Of the other three, 1. *Abiſhai*, the brother of *Joab*. 2. *Aſahel*, another brother, and Captain for the fourth moneth, 1 *Chron.* XXVII. 7. ſlaine by *Abner*, whiles *David* reigned in *Hebron*. 3. *Benajah*, the Captaine of *Davids* guard, the Cherethites and Pelethites, 2 *Sam.* VIII. 18. And Captaine for the third moneth, 1 *Chron.* XXVII. 5, 6. And afterwards by *Solomon* made General of the Hoaſt in the roome of *Joab*, 1 *King.* II. 34, 35. Of him ſee more, 2 *Sam.* XXIII. 20, 21, 22. This *Benajah*, the ſon of *Jehoiada* of *Kabzeel*, is called alſo a chief Prieſt or Principal Officer, 1 *Chron.* XXVII. 5. Another *Benajah* a Pirathonite, was one of *Davids* thirty Worthies, 2 *Sam.* XXIII. 30. And other *Benajahs* there were beſides, that were Prieſts and Levites. And divers of the Captaines for the twelve moneths were of the number of *Davids* Worthies. And among the thirty were a ſon of *Achitophel*, *Uriah* the Hittite, and the armour-bearer of *Joab* likewiſe.

5. *Although my houſe*] Rather thus interrogatively; And is not my houſe ſo with God?

XXIV. 13. *Seven years*] Seven years of famine here propounded to *David*. And three years, 1 *Chron.* XXI. 12. that is three more, to the three years of famine for the Gibeonites, 2 *Sam.* XXI. 1. To which three ſo lately paſt; And *Davids* ſinne of numbering the people being in the fourth year, which was a Sabbatical year; A new addition of other three makes up ſeven years of famine. Yet the LXX. read three in 2 *Sam.* XXIV. 13. Of Famine, ſee more on *Lam.* I. 11. and II. 11, 12, 19, 20. and IV. 4, 5, 8, 9, 10. and V. 10. *Ezek.* IV. 9, 16. and V. 16.

I. Kings.

THE Books of *Kings* do moſt purſue the Hiſtory of the Kings of *Iſrael*, during the continuance of that Kingdome.

They ſeeme to be written after their dayes, 1 *King.* IX. 13, 21, and X. 12. and XII. 19. 2 *King.* II. 22. and VIII. 22. and X. 27. and XIV. 7. and XVI. 6. and XVII. 23, 34, 41. 1 *Chron.* IV. 41 and V. 26. 2 *Chron.* XXXVI. 22, 23.

The firſt Book of *Kings* [or III.] contains an Hiſtory of one hundred and eighteen years: *viz.* of *Solomon*: And after him,

Of { *Rehoboam, Abia, Aſa, Jehoſhaphat*, Kings of *Judah*. / *Jeroboam, Nadab, Baaſha, Elah, Zimri, Tibni, Omri, and Ahab*, Kings of *Iſrael*.

Acts of *Solomon, Rehoboam* and *Abijah*, are written in Books of *Nathan* the Prophet, of *Shemaiah* the Prophet, of the Prophecie of *Ahijah* the Shilomite, of the Viſions and ſtory of *Iddo* the Seer, and Prophet, 2 *Chron.* IX. 29. and XII. 15. and XIII. 22. which are loſt, and never were Canonical Scripture. Yet thoſe of *Solomon* ſeeme to ſome to be written by *Nathan, Ahijah*, and *Iddo*, in the beginning of the firſt Book of *Kings*, 2 *Chron.* I. 29.

Adonijah] The eldeſt ſonne then living, 2 *Sam.* III. 3,4 *Chileab* or *Daniel*, 1 *Chron.* III. 1. being dead (as *Abſolon* was eldeſt when he formerly ſought the Crowne) begins with a Courtly traine and Life-guard; as *Abſolon* did. But gets *Joab*, and *Abiathar* to joyne with him, in ſeeking to be King; And that by a fairer way then *Abſolon* did, 2 *Sam.* XV. 1 *King.* I. — I. 5.

En-Rogel] Or the Well of *Rogel*. This was nigh *Jeruſalem*, Eaſt and by South. See *Joſh.* XV. 7. 2 *Sam.* XVII. 17. — 9.

Gihon] *Gihon* is a Mount, and a Rivolet, cloſe on the Weſt-ſide of *Jeruſalem*. See 2 *Chron.* XXXII. 30. and XXXIII. 14. — 33.

Hornes of the Altar] And ſo, *chap.* II. 28. The Altar whereunto *Adonijah*, and *Joab* fled, ſeemes to be not any at *Jeruſalem*, but that with the Tabernacle at *Gibeon*, 2 *Chron.* I. 3, —— 6. — 50.

Fourty years] And ſo the years of his life, ſeventy, when he dies of age. For he was thirty when he began to reigne, 2 *Sam.* V. 4. And — II. 11.

yet *Feſſe* was above one hundred, when he begat him: See on *Rahab*, *Joſh.* II. And we read not of any King of *Judah*, or *Iſrael* after *David* that attained to his age: Onely *Vzziah*, and *Manaſſeh* came very near it.

20. *I will not ſay thee nay*] Many Promiſes of God and Man, have their Proviſoes, and are to be underſtood conditionally, as 1 *Sam.* II. 30. *Ezek.* XXXIII. 13. 1 *Chron.* XVII. 9. and *chap.* XXVIII. 9. 2 *Chron.* VI. 16. *Pſal.* CXXXII. 12. 2 *Chron.* VII. 17, — 22. As Gods manifold promiſes of Long Life, and Temporal Bleſſings, and Deliverances. And many the like. And ſo for Threatnings, and Dooms, *Judg.* X. 13. *Jonah* III. 4. See my *Obſervations* on that Text of *Jonah*.

35. *Abiathar*] *Abiathar* the fourth from *Eli*, of the race of *Ithamar*, the younger brother, was High Prieſt, till *Solomon* put *Zadok* in his roome, being indeed the right heir of the right line, of *Eleazar*, and *Phineas*, 1 *Chron.* VI. 3, *&c. Num.* XXV. 13.

III. 2. *High places*] *High places* called ſo, becauſe moſtwhat on Mountains, *Eſay* LVII. 7. whence named *Bamah*, *Ezek.* XX. 28, 29. There they built houſes of the High Places, Temples, Chappels, Altars, &c. and put their Idols and Images there, and decked all with Tapiſtry, and garments of divers colours. They made Prieſts of the High places; and there they ſacrificed, yea, ſometimes their children; and burnt Incenſe, 1 *King.* XII. 31, 32. 2 *King.* XVII. 29, 32. *Ezek.* XVI. 16, 17, 18, 24, 25, 31. *Ier.* XIX. 5. The High places of Heathen Idolaters were alwayes abominable. Theſe High places God commands the Iſraelites to deſtroy, and quite pluck down, *Num.* XXXIII. 52. While the Ark, and Tabernacle were parted one from the other; and both from *Shiloh*; and removed from place to place, till the building of the Temple, and there fixed and ſetled; We read of High places lawfully reſorted to, and uſed, by *Samuel*, 1 *Sam.* IX. 12, 13, 14, 19, 25. and by others, *chap.* X. 5, 12, 13. And not much unlawfully by theſe here, 1 *King.* III. 2, 3. And *Gibeon* it ſelf, when the Tabernacle and Altar, were there, is called the Great High place, 1 *King* III. 4. But when the Temple was ſince built, then all other High places for Gods ſolemne worſhip, and Ceremonial Services were counted abominable. And in this ſin, the ten Tribes, after the diviſion of the Kingdomes by *Ieroboam*, continualy abounded. They made houſes and Prieſts of High places, in Mountains, and in all the Cities of *Samaria*, and their Altars were as heaps in the furrows of the fields, 1 *King.* XIII. 32. *Hoſ.* XII. 11. Yea, and *Solomon* himſelf, afore that, in his later dayes, fearfully offended in this kinde, 1 *King.* XI. 7, 8. And *Iudah* it ſelf fell into this ſin, even in *Rehoboams* reigne, 1 *King.* XIV. 23. And in after-times, They built High places to *Baal*, and to the Idols of neighbouring Nations, 2 *Chr.* XXV. 14. in *Tophet*, in the Valley of the ſonne of *Hinnom*, on Mount *Olivet*, in *Hieruſalem*, in all the Cities of *Iudah*, and in every ſtreet of the Cities, *Micah* I. 5. 1 *King.* XIV. 23. *Ier.* VII. 31. and XIX. 5. and XXXII. 35. *Ezek.* XVI. 16, 31. And this ſpecialy in the reignes

of

of *Ahaz*, *Ioram*, and *Manaſſeh*. And in the reignes of divers good Kings of *Iudah*, as *Ioaſh*, *Amatziah*, *Vzziah*, *Iotham*, it is recorded as a blemiſh in them, That they did not take away the High places, but the people ſacrificed, and burnt Incenſe in them. Of good *Aſa* it is ſaid, that he did, and he did not take them away, 1 *King*. XV. 14 2 *Chron*. XV. 17. And ſo of *Iehoſhaphat*, 2 *Chron*. XVII. 6. and XX. 33 1 *King*. XXII. 43 The meaning is, They took away thoſe High places which were for Idols and ſtrange gods, not thoſe which were for Gods worſhip: or they laboured in the Reformation of theſe later alſo; but through the peoples waywardneſſe, could not therein fully prevaile. In the Reformation of *Manaſſeh* upon his Repentance, it is ſaid That nevertheleſſe the people did ſacrifice ſtill in the High places, yet unto the Lord their God only, 2 *Chron* XXXIII. 17. But zealous *Hezekiah* and *Ioſiah*, went through-ſtitch with all.

Gibeon] The Tabernacle was never at any one of the Cities of the Levites, except here at *Gibeon* only. — 4.

Aske] Gods proffer to *Solomon*, in that night after he had offered up thoſe numerous Sacrifices at *Gibeon*, 2 *Chron*. I. 7. And his large Petition thereupon for Wiſdome, 1 *King*. III. 6, 7, 8, 9. And Gods ample Grant thereunto; and further Largeſſe, partly added, partly upon Condition promiſed, *ver*. 11, 12, 13, 14. were tranſacted all whiles *Solomon* was aſleep, as appears by *ver*. 5. and 15. Though in this ſame Hiſtory, 2 *Chron*. I. 7, —— 12. of Sleep, or Dreame there is no mention made at all. — 5.

a little childe] In that ſleep *Solomon* calls himſelf a little childe; And a little before that *David* teſtifies the like of him, 1 *Chron*. XXII. 5. and *chap*. XXIX. 1. with an eye had to his grear charge at that age; not unlike to that, *Jer*. I. 6. Yet then *David* calls him a Wiſeman, 1 *King*. II. 9. even before that wonderful increaſe of wiſdome added to him after *Davids* death; And then *Solomon*, being indeed about ſeventeen years old, had *Rehoboam*, his ſon; as appears by the age of *Rehoboam* at the beginning of his reigne, 1 *King*. XIV. 21. 2 *Chron*. XII. 13. — 7.

Harlots] The King knew not likely, that the women were Harlots; haply open Inne-keepers, and cloſe Harlots. — 16.

ſonne of Nathan] The Prophet *Nathans* two ſons highly honoured and advanced by *Solomon*. — IV. 5.

Spake] *Solomon* choſen by God to be King, 1 *Chron*. XXVIII. 5. and XXIX. 1. and *chap*. XXII. 9, 10. *ſpake* three thouſand Proverbs. And he *ſpake* of all Trees, 1 *King*. IV. 32, 33. Not that the Text ſaith, he writ them, or of them. And his Songs were one thouſand and five. — 32.

Hiram] *Hiram*, or *Huram* King of *Tyre*, and *Sidon* too, *ver*. 6. having *Lebanon* in his poſſeſſion. Both father and ſon of that name, 2 *Chron*. II. 3, 13. And again, *Hiram* the workman, father and ſonne at the ſame time of the ſaid Kings, both it ſeemes of the ſame name likewiſe, 1 *King*. VII. 13, 14. 2 *Chron*. II. 14. and IV. 11. and both — V. 1.

wrought to *Solomon*, 2 *Chron.* IV. 16. The ſonnes mother was of *Dan*, 2 *Chron.* II. 14. His father, of *Naphtali*, though inhabiting in *Tyre*, 1 *King.* VII. 14.

IV. 1. *The Houſe of the Lord*] This Houſe, called the Temple, *ver.* 3. the Throne of Gods glory, *Jer.* XIV. 21. a Glorious high throne, *Jer.* XVII. 12. our Holy and Beautiful Houſe, where our fathers praiſed thee, *Eſay* XLVI. 11. the Beauty of Holineſſe, 1 *Chron* XVI. 29. was built in *Jeruſalem*, on Mount *Moriah*, or *Sion*, on the Threſhing-floore of *Araunah* or *Ornan* the Jebuſite, 2 *Chron. III.* 1. 1 *Chron. XXII.* 1.

Very wonderful riches acquired, and laid up, and other preparations made by *David*, and others, towards the building of the Temple, 2 *Sam. VIII.* 11, 12. 1 *Chron. XXII.* 14. and *ch. XXIX.*

And the Patterne or Platforme of it given to *David* by the Spirit. 1 *Chron. XXVIII.* 21. he ſet down in writing particularly, and gave it to his ſonne, 1 *Chron. XXVIII.* 11, ——18. This was ſuch like an help as *Moſes* had, *Exod. XXV.* 40. The Preparations for the ſecond Temple were very ſmall.

Huge ſtones, and coſtly, and precious ſtones uſed in *Solomons* Buildings, 1 *King. VII.* 9, —12. and *chap. X.* 2, 10, 11. 1 *Chron. XXIX.* 2, 8. 2 *Chron. III.* 6.

The Brazen Altar for Sacrifice was in the Court next the Temple, in the open aire.

The Lavers likewiſe in that Court, between the Brazen Altar, and the Temple; fixt and placed before the Temple, in the inmoſt Court; *viz.* five Baſes, and Lavers upon them, on the right hand; and five on the left, as one was to go from the Eaſt into the Temple: To waſh in them ſuch things as they Offered for the Burnt-offerings and Sacrifices.

The great molten Sea, ſtanding on twelve Oxen, or Brazen Buls, which were by, and beſide, not under the Baſes and Lavers, as the word is rendered, *Jer. LII* 20. This *Sea* was placed on the right hand, or North-ſide, over againſt the South, For the Prieſts to waſh in, 2 *Chron. IV.* 6, 10. *In* moſt other places in Scripture, the Right hand is taken for the South; and the Left hand for the North; as ſuppoſing a mans poſture with his face towards the Eaſt.

Going on from the Eaſt towards the Weſt; and paſſing by the Altar, Lavers, and Sea; Entrance was ſo made into the Porch of the Temple. This Porch being the entrance, and Eaſt-end of the Temple, was in length twenty Cubits; from North to *South*; In breadth ten Cubits, from Eaſt to Weſt; and in height as high as the Temple, and thrice as high above it, one hundred and twenty Cubits in all, 1 *King.* VI. 3. 2 *Chron.* III 4. In the middle betweene the walls, not joyning to the walls, ſtood on each ſide of the entrance or Porch, the two Pillars, of Jachin, on the right hand; and *Boaz*, on the left; eighteen ſacred Cubits apiece high, 1 *King.* VII. 15. or thirty five common Cubits beſides the Baſis or Pedeſtal of one Cubit,

2 *Chron.* III. 15. Although ſome would have this thirty five to be the number ariſing from the height of both Pillars or the ſhafts of them. And a Chapiter on the top of each, five ſacred Cubits high, 1 *King. VII.* 16. 2 *Chron. III.* 15. to a part whereof are aſſigned three Cubits, 2 *King.* XXV. 17. And they being four fingers thick of braſſe, and hollow within, *Jer* LII. 21. a line of twelve ſacred Cubits did compaſſe either of the Pillars about, 1 *King.* VII. 15. Some divide the Pillars into five parts; or rather into ſix thus; a ſquare Table on the bottome; a Rundle or round Baſis upon that; the ſhaft and maine body of the Pillars round; and above that a ſquare Border upon which the Pomegranates were; a Head, or Chapiter, or Belly; and a Crowne or Powel, both round. All the three parts above the Shaft are called by the name of Chapiter, and are ſaid to be five Cubits high, 1 *King.* VII. 16. *Jer.* LII. 22. And the four Cubits, 1 *King.* VII. 19. is to be underſtood of ſome parts of them: And the three Cubits, 2 *King.* XXV. 17. of the other: or the four Cubits relate to the Lilie-work, and the three Cubits to the Net-work. The whole Chapiters had Nets of Checker-work, and wreaths of Chain-work, ſeven on either 1 *King.* VII. 17. And Pomegranates upon the Net-works, in two rowes, one above another, that is, twenty four on a ſquare or ſide, and ſo ninety ſix in all upon the four ſides of each rowe; which with the four corner ones make up one hundred in each rowe, 2 *Chron.* III. 16. *Jer.* LII. 23. And ſo two hundred on either Pillar, 1 *King.* VII. 20. and four hundred Pomegranates on both joyntly.

Paſſing through the Porch, They entered into the *Sanctuary* or Body of the Temple, conjoyned to the Porch; which Sanctuary or Body was fourty ſacred Cubits long, and twenty broad, and thirty high, 1 *King.* VI. 17. 2 *Chron.* III. 3. Overlaid within with gold, upon Palme trees, and Chaines, and Cherubims; and garniſhed with precious ſtones, 2 *Chron.* III. 5, 6, 7.

In this body of the Temple, were the things following; ten Candleſticks of gold, with their Lamps [Beſides other of ſilver mentioned, 1 *Chron.* XXVIII. 16. for other uſes, in other places, in the Courts and Chambers of the Prieſts and Levites.] Of which ten, there were placed five on the right hand, and five on the left 2 *Chron.* IV. 7. And each of them far greater then that one in the Tabernacle. Oile was uſed to the Lamps.

Ten Tables for Shew-bread, likely of gold; [beſides other of ſilver in other places, for other uſes, in the Prieſts Courts, Chambers, and Treaſuries, mentioned, 1 *Chron.* XXVIII. 16.] Of which ten, there were five placed on the right ſide, and five on the left, 2 *Chron.* IV. 8, 19. Though one Table and one Candleſtick, be named for the reſt, 2 *Chron.* XIII. 11. 1 *King.* VII. 48.

Altar of Incenſe, of gold, placed by the Oracle, at the Weſt-end of the Sanctuary, 1 *King.* VI. 20, 22. and VII. 48. On which was daily burnt the Perfume, *Exod.* XXX. 34. —38. and *ver.* 1, ——10.

And that not by the High Prieſt only; as it is in the *Annotations* on 2*Chron.* XXVI. 16. But by other Prieſts; as it is in the *Annotations* on *Exod.* XXX. 7.

Thence ſtraight forward, Through the Vaile, and Doore. the High Prieſt once in the year entered into the Oracle or Moſt-Holy-Place; twenty ſacred Cubits long; twenty broad; and twenty high; a perfect ſquare, 1 *King.* VI. 20. Being the Weſt-end of the Temple. By the Height here it ſeemes plainly to be ten Cubits lower then the Body of the Temple; as our Chancels commonly are lower then the Bodies of our Churches. Neither ſeemes there to be any thing in the Text to induce us to be otherwiſe minded: Though the Great *Annotations* on 1 *King.* VI. 20. ſeek out wayes to heighten the upmoſt outmoſt top of it to be level and even with the top of the Temple.

In the Oracle were, the Ark, called Gods ſtrength, and glory, *Pſal* LXXVIII. 61, and CXXXII. 8. 1*Sam.* IV. 20. And in it only two Tables of the Law, and Covenant, or Teſtimony: The Propitiatory or Cover upon it; which made up the Mercy-ſeat: And the two Cherubims, not of maſſie gold, as thoſe two leſſer ones in the Tabernacle, *Exod.* XXXVII. 7. But of Olive-tree, covered with plates of Gold, and meeting with one of their wings upon the Mercy-ſeat; and the other wings ſtretching to the walls of the Oracle; whereupon it is called the Chariot of the Cherubims, 1 *Chron.* XXVIII. 19. See 1 *Sam.* IV. 4. *Pſal. LXXX.* 1. and *XCIX.* 1. *Eſay XXXVII.* 16. And their faces were inward or toward the Houſe, 2 *Chron. III.* 13. Theſe Cherubims have one paire of wings apiece. In *Ezekiels* Viſion two paire apiece, *Ezek.* I. 6. and *chap.* X. 21. In *Eſayes* Viſion the Seraphim have three paire a piece, *Eſay* VI. 2. As alſo thoſe four living wights, *Apoc.* IV. 8. Probably on their Shoulders, Breaſts, and Hips. Theſe Cherubims were ſo made as the parts of them might be taken aſunder, 2 *Chron.* III. 10. And by the ſide of the Arke, or before the Teſtimony, are conceived to be the Pot of *Mannah*; *Aarons* Rod; The Cenſer; and the Book of the Law, as they had formerly been in the moſt Holy Place of the Sanctuary. And the ſmaller Cherubims which *Moſes* made out of the matter of the Mercy-ſeat, or Propitiatory, or Cover, if inſeparably faſtened to the ends of it, then they were alſo covered with the great Cherubims, *Exod.* XXV. 18, 19. & *ch. XXXVII.* 8. Of all which ſee what more hath been ſaid upon *Exod.* See alſo 1 *King.* VI. and *VIII. chapters.* 2 *Chron. III.* and *IV. chapters*, where more is ſet down of the gold, and precious ornaments of this place, and the things in it. [Our Weſterne Churches have the Chancels at the Eaſt-end; and the ſteeples commouly at the Weſt-end; (otherwiſe then it was in *Solomons* Temple) in relation likely to *Judea*, and *Jeruſalem*, and that Temple, Eaſt from us. Of the ſecond Temple in *Ezra*; we have little for the things in it. Of *Herods* Temple, little or nothing in Scripture.

The windows narrow without, and broad within, were above the chambers.

Chambers, round about both the Temple, and Oracle.

Of the Walls, and Doores, ſee 2 *Chron.* III. 5,6,7. and *chap.* IV. 22. 1 *King.* VI. 15, 16, 22, 29, 30, 31, --- 35. and VII. 50.

The Floore of the Temple, was of Firre-Plancks, 1 *King.* VI. 15. Of the Oracle, was of Cedar, *ver.* 16. Both overlaid with gold, *i. e.* plates of gold, *ver.* 30.

The covering of the Houſe was with beames, and boards of Cedar, *ver.* 9. fieled or covered within with gold, 2 *Chron.* III. 5, 8. And in likelyhood Lead upon the outſide of them, to defend all againſt the injuries of the weather.

Gates of the Temple, and Courts of it, 2 *Chron.* VIII. 14. and XXIII. 4, 5, 19, 20. and XXIV. 8. and XXVII. 3. and XXXI. 14. and XXXV. 15. See the *Annotations* on *Ezek.* VIII. 3, 5, 14. and on *chap.* IX. 2. and on *chap.* XL. 3.

The Courts; of the Tabernacle was one; of *Solomons* Temple at leaſt two, 2 *Chron.* IV. 9. Beſides the Court of the Gentiles, or intermural; the Eaſt-gate whereof was called *Solomons* Porch; of *Ezekiels* Viſionarie Temple, at leaſt three; beſides that for the Gentiles.

The Courts were compriſed under the name of the Temple, *Acts* XXI. 28. *Joh.* II. 14, 16. In the Court of the People, or Greater Court *Solomon* erected his Scaffold, 2 *Chron.* VI. 13. And *Joaſh* was anointed King, 2 *Chron.* XXIII. 13. And here, and in the Porch of it, were the People taught, by the Prieſts, and Levites; by the Prophets, and Apoſtles; by our Saviour, who never entered further then this Court into the Temple.

The time of Building, ſeven years. Though there were ſix moneths more by comparing, 1 *King.* VI. 1, 38. 2 *Chron.* III. 2. Like to that of the time of *Davids* reigne, 2 *Sam.* V. 4, 5.

The time of Dedication of the Houſe and Altar in the ſeventh moneth, 1 *King.* VIII. 2. 2 *Chron.* V. 3. and *chap.* VII. 9, 10. either the moneth before all the appurtenances, and ordinances of the Houſe were fully finiſhed; or elſe in the ſeventh moneth of the next year, when the Jubilee began; that ſo the celebrity of Bringing in the Ark, and Dedication of the Temple, and *Solomons* ſacrifices, and his ſolemne Prayer upon his brazen ſcaffold, might then and thereby, become the greater and more illuſtrious, 1 *King.* VIII. 1, --- 66. 2 *Chron.* V. and VI. and VII. *chapters.* It began the ſeventh or eighth day of that moneth: for on the fifteenth day began the Feaſt of Tabernacles. And in relation to theſe two Feaſts, are thoſe fourteen dayes mentioned, 1 *King. VIII.* 65. 2 *Chron. VII. ver.* 8, 9. And on the twenty third day of that moneth the people were diſmiſſed, 2 *Chron. VII.* 10. the eighth day of the later Feaſt, 1 *King. VIII.* 66.

Houſe of the Forreſt of Lebanon] This was built in *Jeruſalem.* See *ver.* 6, 7, 8. His dwelling Houſe and Throne not farre from it; and golden ſhields in it, 1 *King.* X. 16, 17. And there ſeazed on by the King of *Egypt*, 2 *Chron. XII.* 9, 10. It ſeemes ſo called, as being a kinde of VII. 2.

of abridgement of that famous Forreſt, afarre off from *Jeruſalem*, and containing in it, and in the Groves and Gardens about it, all the delights and pleaſures of that Foreſt, in ſolitary walks, ſweet ſmels, muſick of birds, and ſight of wilde-beaſts, &c. *See* my *Annotations* on *Zech.* XI. 1. where conceiving this Houſe to be built in that Foreſt, not in *Jeruſalem*, upon further conſideration, I think good to retract that opinion here.

26. *Two thouſand Baths*] Bath the meaſure of Liquid things, as Epha of Dry: Both of the ſame capacity. This Sea had ordinarily put into it two thouſand Baths, or five hundred Barrels, reckoning eight gallons to the Bath and four Baths to the Barrel. But this Sea being filled up to the brim, it might containe three thouſand Baths, 2 *Chron.* IV. 5. or ſeven hundred and fifty Barrels; with water drawn out of it by Cocks or otherwayes, the Prieſts waſhed, &c.

38. *Ten Lavers*] But one in the Tabernacle, *Exod.* XXX. 18. Here are ten Lavers, beſides the Sea. And ſo of the Candleſticks, and Tables, there were ten in the Temple to one in the Tabernacle, 1 *King.* VII. 49. 2 *Chron.* IV. 8. Each Laver contained fourty Baths.

50. *Bowles of pure Gold*] Of Gold, belonging to the Altar of Incenſe, 1 *Chron.* XXVIII. 17. Some of Silver, 1 *Chron.* XXVIII. 16. And as thoſe given by the twelve Princes, *Num.* VII. 13, 85. Some of Braſſe, for the Brazen Altar, *Exod.* XXXVIII. 3. *Num.* IV. 14. 1 *King.* VII. 45. And for the Veſſels of the Temple, See on *Jer.* LII. 17, — 23.

IX. 12. *Pleaſed him not*] King *Hiram*, though diſpleaſed with the twenty Cities, given him by *Solomon*, in the Land of *Galilee*, yet pleaſeth to reſtore them to him in love, 2 *Chron.* VIII. 2.

21. *A tribute of bond-ſervice*] Theſe here mentioned, and their poſterity, ſeeme to be called *Solomons* ſervants, *Ezra* II. 55, 58. *Neh.* VII. 57, 60. and XI. 3.

X. 11. *Gold from Ophir*] So gold from *Uphaz*, *Jer.* X. 9. and Gold of *Ophir*, *Pſal.* XLV. 9. and Gold of *Uphaz*, *Dan.* X. 5. and Gold of *Sheba*, *Pſ.* LXXII. 15. and Gold of *Parvaim*, 2 *Chron.* III. 6. And theſe are taken for the fineſt Gold, 1 *King.* X. 18. compared with 2 *Chron.* IX. 17. *Job XXII.* 24. But whether theſe places be *Peru* in *America*; or *Fez* in *Africa*; or *Sumatra*; or *Taprobane*; or in *Arabia*; or elſewhere, according to our moderne names, is in theſe dayes altogether doubtful.

22. *Tarſhiſh*] The name of one of the ſonnes of *Javan*, *Gen.* X. 4. whoſe poſterity, as ſome imagine, planted in that part of *Spaine*, where a Citie, and Region adjacent, thence took the denomination of *Tarteſus*, and *Tarteſia* afterwards: Or rather, as others conceive, they ſeated themſelves in *Cilicia*, and gave this name of *Tarſhiſh*, as to the whole *Region*, ſo ſpecially to the chief City, and Port-towne there, afterwards called *Tarſus*, the place of *Pauls* birth, *Acts* XXI. 39. and *XXII.* 3. And that thence the Midland Sea which bordered upon that

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that port and territorie, was called *Tarſhiſh*; and the ſhips, either belonging to that Port, or trading to and fro in that Sea, were thence called ſhips of *Tarſhiſh*, *Eſay II.* 16. yea, ſometimes *Tarſhiſh* ſeemes to denote the Arabian, and Perſian Gulphs; the Ocean, either Weſterne, or Eaſterne, *Ezek.* XXVII. 12. or any great Sea; as likewiſe *Pontus* doth in Latine: And ſhips of *Tarſhiſh*, to be veſſels of great bulk and burden, fit to traverſe and traffick in any ſuch Sea, 1 *King.* X. 22.

Silver to be in Jeruſalem as ſtones] The Iſraelites ripe for Rebellion, complain ſo much of their Oppreſſions in *Solomons* peaceable, rich, & glorious reigne, 1 *King.* X. 27. and XII. 4. 2 *Chron.* I. 15. and VIII. 8, 9. — 27.

Loved many ſtrange women] Wiſe *Solomons*, or *Jedidiah's* Fall is wonderful: yet his Repentance not to be doubted of: as appears in the Book of *Eccleſiaſtes*, in 2 *Sam.* VII. 14, 15. 1 *Chron.* XXII. 10. and XXVIII. 6. and XVII. 13, 14. 2 *Chron.* XI. 17. 2 *Pet.* I. 21. — XI. — 1.

One Tribe] Not one whole Tribe; but that of *Judah* only, did ſtick to *Rehoboam*, and the Houſe of *David*, after *Solomons* reigne, 1 *King.* XI. 32, 36. and XII. 20. 2 *King* XVII. *v.* 18. Yet ſee 2 *Chr.* XI, 13, —— 17. And hence begin thoſe three hundred and ninty dayes in *Ezek.* IV. 5. See the *Annotations* there. — 32.

Rehoboam] *Rehoboam* is the only ſonne we read of that *Solomon* had, for all his ſhameful number of Wives, and Concubines. And there is mention made only of two of his daughters, 1 *King.* IV. 11, 15. ſet down in that *chapter* by Anticipation. This *Rehoboam* is ſaid to be young, and tender-hearted, 2 *Chron.* XIII. 7. young in experienced wiſdome, when yet at that time he was fourty one years of age, 2 *Chron.* XII. 13. being borne in the firſt year of his young wiſe father *Solomons* reigne. He fooliſhly forſook the counſel of the old men, 1 *King.* XII. 8, 13, 14. to the loſſe of the ten parts of his Kingdome. Yet afterwards he is ſaid to deal wiſely, 2 *Chron.* XI. 23. — 43.

In Bethel, and the other put he in Dan] In the South and North borders of his kingdome. And yet *Bethel* being in the Tribe of *Benjamin*] *Bethel* was taken from him in his own dayes, by *Abijah*, 2 *Chron.* XIII. 19. And *Dan* was ſmitten by *Benhadad* in the dayes of *Aſa*, and *Baaſha*, ſoone after, 1 *King.* XV. 20. — XII. — 29.

Bethel] Though *Bethel* be ſometimes called *Bethaven*, in the Prophets, as *Hoſ.* IV. 15. and V. 8. and X. 5, 15. and *Aven*, *chap.* X. 8. As Mount *Olivet*, of Mount *Miſcha* is called Mount *Maſchith*, 2 *King.* XXIII. 13. Yet were there *Bethel*, and *Bethaven*, two diſtinct neighbouring townes or Cities, *Joſh.* *VII.* 2. and *XVIII.* 12. 1 *Sam.* *XIII.* 5. and *chap.* XIV. 23. — 32.

a childe] Fulfilled, 2 *King.* *XXIII.* 15, 16, 17. — XIII. — 2.

Samaria] *Samaria* ſo called by *Anticipation*; as *Bethel*, *Gen.* *XII.* 8. And ſundry other *places* in Scripture. Not that they had thoſe names in thoſe times firſt mentioned; But in after-times, when the writers of thoſe Hiſtories lived, 1 *King.* XVI. 24. It ſeemes of old to be called and belong to *Shimron-Meron*, *Joſh.* XI. 1, 5. and XII. 20. — 32.

Book of the Chronicles] After the diviſion of the Kingdomes, The — XIV. — 19.

Books of the *Kings* do often cite the Books of the *Chron* of *Iſrael*, and of *Judah*; as 1 *King*. XIV. 19, 29. XV. 7. 23, 31. 2 *King*. I. 18. and VIII. 23. and X. 34. Not meaning thereby our Canonical Books of *Chron*. for they were not then written before, but after the Books of *Kings*; and therefore they could not be cited before they had a Being: But meaning thereby Civil Chronicles or Rolls, now not extant; Like thoſe *Ezra* VI. 1, 2. *Eſther* VI. 1.

XV. 2. *Maachah*] *Abijahs* mother, and her Father, had both of them two differing and various names, 1 *King*. XV. 2, 10. 2 *Chron*. XI. 20. and *XIII*. 2. His marriages and children, 2 *Chron*. *XIII*. 21. were all, or almoſt all, in his fathers reigne.

5. *Save only in the matter of Uriah*] In this ſin *David* did lie long without repentance, 2 *Sam*. XII. 14 And to cover this ſin, he made *Uriah* drunck; and after murthered him: yet afterwards upon his repentance, he publiſheth it, and his ſhame and ſorrow for it, in the *LI*. *Pſalme*, and commits it to the chief Muſician to be ſung publickly in the Congregation. But beſides this, there are many other ſins recorded of *David*: As his ſpeech and lyes to *Jonathan*, 1 *Sam*. XX. 6. to *Ahimelech*, 1 *Sam*. XXI. 2. to *Achiſh*, 1 *Sam*. *XXVII*. 10. the ſlowneſſe of his kindneſſe to *Mephiboſheth*; compare together, 2 *Sam*. IV. 4. and *chap*. *IX*. 11, 12. And after his ill-managing of it, 2 *Sam*. *XVI*. 4. and *chap*. *IX*. 29. his many Wives and Concubines; the ſparing of his ſons, *Ammon*, and *Abſolom*; his numbering of the people. Yet by reaſon of the upright intention of his heart, and his ſingular rare graces, gifts, and qualifications, are the reſt not reckoned, and this Praiſe here given him, by the indulgency of God.

10. *Fourty and one years*] *Aſa* reigned in *Judah* in the times of the reignes of eight Kings in *Iſrael*; viz. *Jeroboham*, *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Tibni*, *Omri*, *Ahab*, 1 *King*. XV. 9. and *XVI*. 29. and *XXII*. 41. In which time the Kingdome of *Iſrael* was changed into three ſeveral ſtocks and families.

13. *Maachah*] *Maachah* was wife to *Rehoboam*; mother to *Abijah*; and grandmother to *Aſa*, 1 *King* XV. 2. yet called the mother of *Aſa*, 1 *King*. XV. 13. 2 *Chron*. XV *ver*. 16. And as mother uſed for grandmother; ſo daughter for grandchilde, 2 *Kings VIII*. 26. Brethren for Kinſmen, 2 *Kings* X. 13. *Matth*. *XIII*. 55, 56. And many like phraſes are frequent in Scripture. See *Gen*. *XIII*. 8. *Exod*. *II*. 18. 20, 21. *Dan*. V. 10, 11, 13, 22.

XVII. 1. *theſe years*] Not this place, nor *chap*. *XVIII*. 1. nor any place in the Old Teſtament, do ſhew that the drought was brought at *Elias* his Prayer; or continued three years and ſix moneths; But Saint *James* firſt recordeth it, *Jam*. I. 17.

XVIII. 33. *Four Barrels with water*] *Elijah* got this water in the time of that wonderful drought for three years and a half, out of the ſea; Mount *Carmel* joyning to the ſea, *Jer*. *XLVI*. 18. The brook *Kiſhon*, at the foot of *Carmel* being dryed up, as well as the brook *Cherith*.

XIX. 10. *thine Altars*] Formerly erected to him; though not ſo warrantably. See *ver*. 14 *thy Prophets*] As *chap*. XVIII. 4, 13. *I only*

Chapter	Verse.

I only am left] In his own apprehenſion. Yet was there then a flowriſhing Church in *Judah*.

anoint] By another; *viz. Eliſha*, 2 *King.* VIII. 7. And likewiſe *Jehu* was anointed by a young Prophet at the command of *Eliſha*, 2 *King.* IX. 1. — 15.

Thirty two Kings] Petty Kings; As thoſe, *Gen.* XIV. *Joſh.* XII. *Judg.* I. 7. — XX. 1.

Aphek] A Citie whoſe King was ſlaine by *Joſhuah*, *Joſh.* XII. 18. Fell by lot afterwards to the Tribe of *Aſher*, *Joſh.* XIX. 30, 31. Where the Philiſtines pitching in battel againſt *Iſrael*, got the victory, and took the Ark of God, 1 *Sam.* IV. 1. And again gathering their armies in *Aphek*, went up to *Jezreel*, near the Mount of *Gilboa*, and overthrew *Saul*, and his hoaſt, 1 *Sam.* XXIX. 1, 11. and *chap.* XXX. And here the Syrians under *Benhadad* fought againſt *Ahab*, and were ſlaine, even one hundred thouſand footmen in one day: And the reſt fled to *Aphek* into the Citie; and there a wall fell upon twenty ſeven thouſand of the men that were left, 1 *King.* XX. 26, 29, 30. And here again the Syrians were ſmitten and conſumed by *Joaſh* King of *Iſrael*, 2 *King.* XIII. 17. — 26.

Proclaime a Faſt] It ſeemes on Faſt-dayes they were wont to try and execute heynous offendors. — XXI. 9.

and ſtoned him] The blood of his ſons is mentioned, 2 *Kings* IX. 26. — 13.

Which is in Samaria, behold, he is in the Vineyard of Naboth] Or will be in *Jezreel* in the Vineyard of *Naboth*. In *Samaria* when the meſſage was given in charge to *Elias*; in the Vineyard at *Jezreel* when *Elias* met him. — 18.

even thine] Verified for the ſubſtance in himſelf, in his wife *Jezebel*, and in his ſon *Jehoram*, 2 *Kings* IX. 25, 26. — 19.

not bring the evil in his dayes] That evil, *ver.* 21,--24. that totally. — 29.

in the Poole of Samaria] Which might extend, or run into *Jezreel*; or another poole of that name be there; or the armour waſhed there, where his chief armory was. — XXII. 38.

made peace] Made peace with *Ahab*, and his two ſons, *Ahaziah*, and *Jehoram*, 2 *Kings* III. 6, 7. 2 *Chron.* XIX. 2. and *chap.* XX. 35, 36. and is reprehended juſtly therefore. — 44.

would not] Would not at firſt: but yeelded afterwards, 2 *Chron.* XX. 35, 36, 37. — 49.

II. Kings.

THE ſecond Book of *Kings*, [or fourth rather] containes the Hiſtory of 321 years; to the lifting up of the head of *Jehoiachim*: In the reignes of { 16 Kings of *Iudah*, counting in *Athaliah*. / 12 Kings of *Iſrael*. } So that the number of Kings; from the firſt diviſion of the Kingdomes, to the extirpation of them both, were twenty in each: Though the Kingdome of *Iſrael* did expire in *Hoſhea* by *Shalmanaſar*, before the Kingdome of *Judah*, did expire in *Zedekiah* by *Nebuchadnezzar*, the ſpace of one hundred thirty and three years; not one hundred thirty and five

The twenty of *Judah* were all of *Davids* line, excepting *Athaliah* the Queen. The twenty of *Iſrael* were of ten ſeveral ſtocks.

Ahaziah, *Joaſh*, *Amatziah*, Kings of *Judah*, and *Athaliah* the Queene, all ſucceeding one another, were all ſlaine. *Amon* likewiſe, and his ſon *Joſiah* both ſlaine.

And ten Kings of *Iſrael*, the half of all their number, were likewiſe ſlaine.

For the times of the reignes of *Ahab*, *Ahaziah*, *Jehoram*, Kings of *Iſrael*; and of *Iehoſhaphat*, *Iehoram*, *Ahaziah*, Kings of *Judah*, take this as followeth;

Ahab reigned twenty two years, 1 *King*. XVI. 31.

Ahazia the ſon of *Ahab* began to reigne in the ſeventeenth yeare of *Jehoſhaphat* King of *Judah*; and reigned two years.

Jehoram the other ſon of *Ahab*, begins to reigne in the ſecond year of *Jehoram*, the ſon of *Jehoſhaphat*, 2 *Kings* I. 17. and in the eighteenth year of *Jehoſhaphat*; and reigned twelve years, 2 *Kings* III. 1.

Jehoſhaphat began to reigne in the fourth year of *Ahab*, 1 *Kings* XXII. 41. and reigned twenty five years, 2 *Chron*. XX. 31.

Jehoram the ſon of *Jehoſhaphat* began to reigne in his fathers lifetime; and in the fifth year of *Jehoram* of *Ahab*; and reigned eight years, 2 *Kings* VIII. 16, 17.

Ahaziah King of *Judah*, and ſon of *Jehoram* King of *Judah*, began to reigne in the twelfth year of *Jehoram* of *Ahab*, 2 *Kings* VIII.

25. in his eleventh year, *chap.* IX. 29. *Ahaziah* himſelf being then twenty two years old, 2 *Kings* VIII. 26. or fourty two years old, 2 *Chron.* XXII. 2. And he reigned one year, 2 *Kings* VIII. 26. 2 *Chron.* XXII. 2.

All the doubts ariſing from the Premiſes are fairly cleared, as followeth: *viz.* *Jehoſhaphat* King of *Judah*, beginning to reigne in the fourth year of *Ahab* King of *Iſrael*; And *Jehoram* King of *Iſrael*, and *Ahaziah* King of *Judah*, being both ſlaine by *Jehu*, in one yeare; Therfore between their deaths, And the firſt of *Jehoſhaphat*, or fourth of *Ahab*, there muſt be one and the ſame diſtance and period of time. Which agrees well thus; In the line of *Iſrael*, eighteen years remaining of *Ahabs* twenty two, 1 *Kings XVI.* 29. Two of *Ahaziah*, but one of them in his fathers life-time; and twelve of *Jehoram*: in all 31.

And ſo in the line of *Iudah*; twenty five of *Iehoſhaphat*; and eight of *Iehoram*, whereof two at leaſt in his fathers life-time; and *Ahaziah* but a piece of a year; in all thirty one.

Now *Ahaziah* of *Iſrael* beginning to reigne in the ſeventeenth of *Iehoſhaphat*, ſhewes that *Ahab* had made him Viceroy the year before his death; for *Ahab* died in the eighteenth of *Iehoſhaphat*: And ſo this *Ahaziah* reigned but one year himſelf alone.

And *Iehoram* the other ſon of *Ahab* beginning to reigne in the ſecond year of *Iehoram* the ſon of *Iehoſhaphat*, ſhewes, That *Iehoſhaphat* had made his ſon *Iehoram* his Viceroy, the ſame year that *Ahab* had done the like; *viz.* the year before their going to battel to *Ramoth-Gilead*; which battell was in the laſt of *Ahab*, and eighteenth of *Iehoſhaphat*.

And *Iehoram* the ſon of *Iehoſhaphat* beginning to reigne in the fifth year of *Iehoram* of *Ahab*; and that being in the time of *Iehoſhaphats* own reigning, and *Iehoram* reigning from that time eight years; ſhewes that *Iehoſhaphat* made his ſon, of Voiceroy, King joynt with himſelf, in the twenty third year of his reigne, two years before his death. And ſo this *Iehoram* reigned as King two years in his father *Iehoſhaphats* life-time, and ſix years after his death: Not four years in his life-time, and four years after his death, as is uſualy averred.

And *Ahaziah* of *Iudah*, upon the premiſes, begins to reigne, upon the twelfth year beginning, or eleventh year ending, of *Iehoram* of *Iſrael*.

And *Iehoram* the father of this *Ahaziah* beginning to reigne in the thirty two year of his age, and reigning eight years, and dying at fourty, 2 *Kings VIII.* 17, 24; This *Ahaziah* cannot poſſibly be fourty two, but twenty two, when he began to reigne; his father being married to *Athaliah*, his mother, in the eighth year of *Iehoſhaphats* reigne. And thoſe fourty two years muſt needs relate to another time then *Ahaziah's* age; and do juſtly agree with the number of years of the continuance of *Omri* his race in the royal Throne, from whom this *Ahaziah* deſcended by his mother *Athaliah*, and in whom, and *Omries*

grandchilde *Jehoram* it ended: Thus, *Omri* alone, after the death of *Tibni*, ſix or ſeven years, 1 *Kings* XVI. 23,29. *Ahab*, twenty two; *Ahaziah* alone; one, *Jehoram* twelve: in all fourty two. And the Hebrew expreſſion in 2 *Chron.* XXII. 2. is this, *Aſo nne of fourty two years was Ahaziah inhis reigning*; which may have a relation to a continuance in a ſtock. And a paſſage and computation, not unlike to this, is that, 2 *Chron.* XV. 19. and *chap.* XVI. 1. from the beginning of the diviſion of the two Kingdomes of *Judah* and *Iſrael*. This *Ahaziah* of *Judah* is otherwiſe called *Azariah*, 2 *Chron.* XXII. 6. and *Jehoahaz*, *chap.* XXI. 17. and *Joahaz*, 2 *Chron.* XXV. 23.

For the times of the reignes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*; And of *Zachariah*, *Shallum*, *Menachem*, *Pekahiah*, *Pekah*, *Hoſhea*, Kings of *Iſrael*, take this, as followeth;

Uzziah being ſmitten with Leproſie, in his old age, for attempting to offer Incenſe, on the Altar of Incenſe, his ſon *Jotham* was over the Kings houſe, judging the people of the Land, 2 *Chron.* XXVI. 21. This ſeemes to be four years before his father *Uzziah's* death: And ſo may ſeeme to extend, after a ſort, the number of the years of *Jothams* reigne to twenty, 2 *Kings* XV. 30. whereas *Jotham* reigned only ſixteen years after the death of his father *Uzziah*, 2 *Kings* XV. 33.

Jotham begins his ſixteen in the ſecond of *Pekah's* twenty, 2 *Kings* XV. 32. In *Iothams* dayes *Pekah*, and *Rezin* begin to trouble *Iudah*, 2 *Kings* XV. 37.

Ahaz begins his ſixteen in the ſeventeenth of *Pekah's* twenty, 2 *Kings* XVI. 1. Then doth the danger by *Pekah* and *Rezin* increaſe. He is ſpoiled by them; and by the Edomites; and the Philiſtines, 2 *Chron.* XXVIII. And by the Aſſyrian, partly helped; and partly diſtreſſed.

Hezekiah begins his twenty nine in the third of *Hoſhea*, 2 *Kings* XVIII. 1, 2. that is, the third after his firſt nine, 2 *Kings* XVII. 1. which ninth falls in with the ending of the twelfth of *Ahaz*; and that third after it, falls in with the beginning of the ſixteenth and laſt of *Ahaz*.

Zachariah begins in the thirty eight of *Uzziah*. }
Shallum begins in the thirty nine of *Uzziah*. } 2 *King.* XV. 8, 13.

Menachem begins his ten in the thirty nine of *Uzziah*, 2 *King.* XV. 17. Then *Pul* King of *Aſſyria* made an attempt upon *Menachem*, ver. 18, 19, 20.

Pekahiah begins his two in the fiftieth of *Uzziah*, 2 *King.* XV. 23

Pekah begins his twenty in the fifty two of *Uzziah*, 2 *King.* XV. 27. And ſo *Pekah's* firſt, and *Uzziah's* laſt, are in one year. In *Pekah's* dayes *Tiglath-Pelezer* captived *Galilee* and *Naphtali* into *Aſſyria*, 2 *King.* XV. 29.

Hoſhea rules and reignes eighteen years. For thirty eight yeares are from the firſt of *Jotham*, to the ſixth of *Hezekiah*: And ſo many muſt be from the firſt of *Pekah*, to the end and laſt of *Hoſhea*: And *Pekah* reigning twenty, the remain for *Hoſhea* muſt needs be eighteen.

Hoſhea

Hoſhea begins in the twentieth of *Jotham* 2 *King.* XV. 30. that is, from the beginning of his reigne, from the beginning of his ſixteenth. For *Jothams* fourth, in his father *Uzziah's* time, did precede his ſixteene. And his ſixteene ended in the ſeventeenth of *Pekah*, when *Jothams* ſon *Ahaz* began to reigne, 2 *King.* XVI. 1. So that *Hoſhea* truly began in the fourth of *Ahaz*; which was the twentieth from the time that *Jotham* began to reigne; not that *Jotham* reigned twenty years, till *Hoſhea* began. And *Hoſhea* had reigned nine years in the twelfth of *Ahaz*. And theſe firſt nine years, the Sacred ſtory paſſeth over in ſilence: He having done nothing remarkable or memorable in them. His later nine years are ſtoried ont thus; That the firſt of them begins in the twelfth of *Ahaz*. 2 *King.* XVII. 1. That in the third of them, which was the laſt of *Ahaz*, *Hezekiah* began to reigne, 2 *King.* XVIII. 1. That in the ſeventh of them, and fourth of *Hezekiah*, *Shalmanezar* came and beſieged *Samaria*, 2 *King.* XVIII. 9. That in the ninth and laſt of them, and ſixth of *Hezekiah*, *Shalmaneſar* took *Samaria*, and carried all captives into *Aſſyria*, and finaly extinguiſhed that Kingdome of *Iſrael*, 2 *King.* XVIII. 10, 11.

The Names then, and the Numbers of the years of the Reignes of the Kings of *Judah*, and of *Iſrael*, in this II. Book of *Kings*, are as followeth, *viz.* of

Judah.	years.	Kings of *Iſrael.*	years.
Iehoram, as viceroy--4		*Ahaziah*	1
Joynt King with his father *Iehoſhaphat*--2	12. *imperfect.*	*Iehoram*	11
Sole King after his fathers death, ---6		*Iehu*	28
In all-		*Iehoahaz*	15
Ahaziah	1 *imperfect.*	*Ioaſh* or *Iehoaſh*	16
Athaliah	6	*Ieroboam*	41
Ioaſh	40	*Zechariah*	
Amatziah	17	*Shallum*	
Vzziah	52	*Menachem*	10
Iotham	15	*Pekahiah*	2
Ahaz	14	*Pekah*	20
Hezekiah	29	*Hoſhea*	18
Manaſſeh	55		
Amon	2		
Ioſiah	31		
Iehoachaz			
Iehojakim	11		
Iehoachin			
Zedekiah	11		
Thence to *Iehoiachins* advancement.	26		

See my *Annotations* on *Hoſ.* I. 1.

If

II. 10. *If thou ſee me*] This ſigne was of Gods appointment. And the thing done on the Eaſt-ſide of *Iordan*.

III. 15. *a Minſtrel*] To quiet, quicken, and compoſe his ſpirit.

27. *his eldeſt ſonne*] The King of *Edoms* eldeſt ſon, taken by the King of *Moab* in this eruption. See *Amos* II. 1. and the *Annotations* there.

IV. 8. *Shunem*] A Citie in the Tribe of *Iſſachar, Ioſh.* XIX. 18. And hath, in the ſame Tribe ſtanding from it, *Iezreel* towards the South; Mount *Gilboa* towards the South-Eaſt; The river *Kiſhon* on the Eaſt; and Mount *Tabor* towards the North-North-Eaſt, in the Confines of the Tribe of *Zebulon*. In *Shunem* the Philiſtines pitched againſt *Saul* in *Gilboa*, 1 *Sam.* XXVIII 4. Here was borne *Abiſhag* that fair Virgin, that lay in *Davids* boſome to cheriſh him, as a wife-nurſe, in his decreped age: And was afterwards ſought for in marriage by *Adonijah*; but to the loſſe of his life, in the State-wiſdome of *Solomon*, 1 *King.* I. and II. *chapters*. And here dwelt this great and good woman that made theſe accommodations for the Prophet *Eliſhah*: and upon his Prophetical promiſe obtained a ſonne: and had him miraculouſly raiſed from death to life againe by *Eliſhah* coming from Mount *Carmel* hither; as is in this IV. *Chapter*. And further, upon this accompt, after her ſeven years abſence, on the Prophets direction, by reaſon of the Famine to enſue during that time, ſhe returning out of the Land of the Philiſtines, had her houſe, lands, and profits of her eſtate reſtored to her, by *Iehoram* King of *Iſrael*, 2 *King.* VIII.

38. *Gilgal*] Of this ſee the *Annotations* on *Hoſ.* IV. 15.

42. *twenty loaves of barley*] This was more then the bread of his firſt fruits came to.

V. 5. *King of Syria*] This was *Benhadad* the ſon of *Benhadad*; both Kings of *Syria*, 1 *Kings* XV. 18, 19, 20. and XX. 1. 34. 2 *King.* VI. 24. and VIII. 7. 2 *Chron.* XVI. 2. The father was the ſonne of *Tabrimon*, the ſonne of *Hezion* King of *Syria*, 1 *King.* XV. 18. This the ſonne ſlew *Ahab* at *Ramoth-Gilead*, 1 *King* XXII. 35, 37. Who contrary to Gods command had ſaved him, 1 *King.* XX. 42. And beſieging *Samaria*, he brought it to that extreme famine, 2 *King.* VI. 24, 25. And after at *Ramoth-Gilead*, he wounded *Jehoram*, the ſon of *Ahab*, 2 *King.* VIII. 28, 29. Whence returning to *Jezreel*, to be healed of his wounds, he was ſlaine by *Jehu*, 2 *King.* IX. 24. And this ſon died, 2 *King.* VIII. 15.

A third *Benhadad* King of *Syria* was the ſon of *Hazael*, 2 *King.* XIII. 3, 24.

Benhadad ſignifies the ſon of *Hadad*. And *Hadad* was a name very common among the Kings of *Edom*, or *Idumea*, *Gen.* XXXVI. 35. 1 *Chron.* I. 50. 1 *King.* XI. 14 but afterwards grew more common with the Kings of *Syria*; inſomuch as *Benhadad* may ſeeme a name common to the Kings of *Syria*. See *Jer.* XLIX. 27. *Amos* I. 4.

And take here a Catalogue of the Kings of *Syria*, as we finde them in Scripture; thus; Omitting *Chuſhan-Riſhathaim*, who was King of

Aram-

Chapter	Verse

Aram-Naharaim, or *Syria* between the two rivers, that is *Tigris*, and *Euphrates*; or of *Mesopotamia*, *Judg.* III. 10. We finde these Kings of *Syria*, properly so called, whereof *Damascus* was the chief Citie, viz

Hadadezer, or *Hadarezer*, in *Davids* time, 2 *Sam.* VIII. 5, 6, 13. and X. 6, 8, 16.

Rezon, in the dayes of *Solomon*, 1 *King.* XI. 23, 24, 25.

Benhadad, the son of *Tabrimon*, the son of *Hezion*, in the dayes of *Asa*, 1 *King.* XV. 18, 19, 20.

Benhadad the son of *Benhadad*, in the dayes of *Ahab*, and of *Elias*, and *Eliseus*; And *Nahaman* was the Captain of his hoast, 1 *King.* XX. 1, 20, 26, 32, 34. and XXII. 3. and 2 *King.* V. 1, 2, 6, 7. and *chap.* VI. 8, 12, 23, 24 and *chap* VII. 4. 16.

Hazael, in the dayes of *Joram*, *Jehu*, *Iehoahaz*, 1 *King.* XIX. 15. 2 *King.* VIII. 7, 8, 13. and X. 32. and XII. 17. and XIII. 3, 22.

Benhadad, the son of *Hazael*, in the dayes of *Iehoash*, 2 *King.* XIII. 24, 25.

Rezin, in the dayes of *Pekah*, and of *Ahaz*, 2 *King.* XVI. 5. *Esay* VII. 1. 16. and VIII. 4.

Talents] See my *Observations* on *Exod.* XXXVIII. 24.

Go in peace] A fare-well phrase, a friendly dismission; with little or no relation to what *Nahaman* had said; as little minding it, and of smal concernment to the greater engagements that then lay upon him: which kinde of Answers are not unusual. — 19.

The Leprosie] Yet King *Jehoram* holds conference with *Gehazi* afterwards, 2 *King.* VIII. 4. as upon sundry grounds, and occasions incident, in a right manner well he might. — 27.

are come down] Here the holy Pen-man useth a word of the Syrian language. — VI. 9.

Dothan] In the Tribe of *Ephraim*: about mid-way between *Samaria* and *Shechem*. Here *Joseph* findes his brethren feeding their flocks, *Gen.* XXXVII. 13, 17. — 13.

This is not the way] No, nor the place or Citie, whereby, and wherein, to effect your purpose. — 19.

came no more] Not these Bands, nor in this maner, making inrodes, or laying ambushes; nor any at all of a long time after, till *Benhadad* came with all his hoast, *ver.* 24. — 23.

a Cab] Is an Hebrew measure. Of this see my *Observations* on *Gen.* XVIII. 6. — 25.

of Doves dung] Or of the corne found in the crop, she flying into the Citie out of the Countrey.

five peeces of silver] Or five silverings. See these *Observations* on *Exod.* XXXVIII. 24.

said] Said to the Elders, to the Messinger, and to the King *Jehoram* the son of *Ahab*, *ver.* 17 18. — VII. 1.

a measure] See my *Observations* on *Gen* XVIII. 6.

twilight] In the evening, *ver.* 9, 12. — 5.

VIII. 20. *Edom*] *Edom* revolts from *Judah*, 1 *King*. XXII. 47. As *Moab* had done from *Iſrael*, 2 *King*. III. 5.

22. *Libna*] A Citie; which with the King thereof was deſtroyed by *Joſhuah*, *Joſh*. X. 29. and XII. 15. After fell by lot to the Tribe of *Judah*; And given to the Prieſts, *Joſh*. XXI. 13. 1 *Chron*. VI. 57. It rebelled [wonder it ſhould] againſt *Judah*, in the dayes of wicked *Iehoram*, the ſon of good *Iehoſhaphat*, 2 *Chron*. XXI. 10. *Senacherib* did warre againſt it, in the dayes of *Hezekiah*, 2 *King*. XIX. 8. *Eſay* XXXVII 8. And there likely had his army, or a great part of it ſlaine by the Angel of the Lord. There was another place called *Libna*, the ſeventeenth Station of the Iſraelites, mentioned *Num*. XXXIII. 20, 21.

27. *Sonne-in-law*] His father was ſo. And himſelf might be to that *Houſe*.

28. *Ramoth-Gilead*] A Citie of Refuge, in the Tribe of *Gad*; given to the Merarites; *Deut*. IV. 43. *Joſh*. XIII. 26. and *chap*. XXI. 38. This was taken by the King of *Syria*; And *Ahab*, with the joynt forces of *Jehoſhaphat*, ſeeking to recover it, yet failed of his purpoſe, and was there ſlaine by *Benhadad*, whoſe life he had unjuſtly ſpared; 1 *King*. XX. 30, 42. and XXII. 3, 35. And *Jehoram* the ſonne of *Ahab*, with the joynt forces of *Ahaziah* King of *Judah*, actualy recovered it, from *Hazael* King of *Syria*, But was wounded there. And *Jehu* being left there, as a Captaine under *Jehoram*, to keep it, was anointed there, by command and direction of the Prophet *Eliſha*, to be King of *Iſrael*; who thereupon ſoone ſlew both *Jehoram*, and *Ahaziah*; 2 *King*. VIII. 28, 29. and *chap*. IX.

IX. 26. *his ſonnes*] *Naboths* ſons ſlaine with him.

X. 27. *a draught-houſe*] Here the *Maſorets* put a more cleanly word, in their *Keri*, in the margin, to be read, then is the *Cetib*, written in the Text; as if they would prompt to the Holy Ghoſt a more manerly ſpeech. And ſo *Deut*. XXVIII. 30. *Jer*. III. 2. Leſſe marvaile then if they deale ſo with the words of *Rabſhakeh*, *Eſay* XXXVI. 12. And in *Zechary* ſpeaking of *Jeruſalems* deſtruction, and womens uſage by ſoldiers, groſſe to ſpeak, the Text telleth the terme to be ſeene, the margin what they would have read. And in *Jer*. XXXI. 38. they leave a blanck in the Text with the vowel points underneath, and place the head letters in the margin of a word which they ſuppoſe to be wanting. Some varions Readings ſeeme to be in the Hebrew Text. See the learned *Annotations* on *Jer*. IX. 8. and on *chap*. XVII. 13. And ſome learned ſeeme to grant ſome ſuperfluous inſertions, as *Jer*. LI. 3 in the word *bending*; and *Jer*. LII. 19. in the word *Cauldron*. See the *Annotations* on thoſe places. Yet ſome other learned men aſſert the ſacred Text to be abſolutely entire and perfect without the leaſt default or defect; without altering a ſyllable, letter, or ſituation of a letter; holding the margin-reading to be given with equal authority, as the other which is in the Text; and ſerving to expound it. And the vowels, and accents to have been *ab origine* in the

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the Text, and ſo of equal authority with it. Inſiſting upon the Jews care for preſervation of the Text, in numbering the letters in every Book, and naming the middle letter in it, and the middle letter in the Law, or Books of *Moſes*. And this done not only by the Maſorets that lived five hundred years or more after Chriſt; but alſo by thoſe ancient Maſorets that are called the men of the Great Synagogue, and ſucceeded next to the laſt Prophets of the Old Teſtament, of whom the Jewes make *Ezra* to be one. And that in his time the whole number of the letters were reckoned, in all the Law to be 600045. in the Prophets 815280. See more in my *Obſervations* on *Eccleſ.* IX.4. and on *Ier.* XXXII.12.

Iehoiadah] This *Iehoiadah* was a Prieſt and prime man, 2 *Chron.* XXIII.1, 11, 16, 18, 19, 20. and *chap.* XXIV.6. ſeemes not to be the High Prieſt: for he is no where ſo called in Scripture; except he be underſtood in that place, 2 *Chron.* XXIV.11. where yet he is not called הכהן הגדול neither is there any of his name in that Catalogue of the High Prieſts, 1 *Chron.* III.6,—15. And yet this Prieſt *Iehoiada* marries King *Iehoram's* daughter, and King *Ahaziah's* ſiſter, 2 *Chron.* XXII.11. And gives wives to King *Ioaſh*, 2 *Chron.* XXIV.3. And was buried among the Kings, *ver.* 16. — XI. 4.

Eliſha] or *Elizeus* propheſied in the reignes of ſix Kings of *Iſrael*; *viz. Ahab, Ahaziah, Iehoram, Iehu, Iehoahaz, and Ioaſh*, 1 *King.* XIX. 16, 19. 2 *King.* XIII. *ver.* 14. with — XIII. 14.

Lachiſh] See the *Annotations* on *Micah* I.13.

Azariah] Called alſo *Uzziah*, and *Ozias*, *Matth.* I.8,9. reigned in the times of ſix Kings of *Iſrael*; *viz. Ieroboam* the ſecond, *Zachariah, Shallum, Menahem Pekahiah, Pekah*, 2 *King.* XV.1.27. In which time the Kingdome of *Iſrael* was changed into four ſeveral ſtocks or families. — XIV. 19. XV. 1.

Pul] *Pul* or *Phul*, 1 *Chron.* V.26. This Catalogue of the Aſſyrian Monarchs we finde in Scripture; *viz.* Paſſing by *Nimrod*, and *Aſſhur* in the ancienteſt times, *Gen.* X. We meet with this *Pul* in the dayes of *Menahem* King of *Iſrael*. — 19.

Tiglath-Peleſer, or *Tilgath-Pilneſer*, in the dayes of *Pekah* King of *Iſrael*, and of *Ahaz* King of *Judah:* who carried away captives the Reubenites, and the Gadites, and the half Tribe of *Manaſſeh*, into *Aſſyria*, 1 *Chron.* V.26. And, both helped, and afflicted *Ahaz*, 2 *King.* 16. with

Shalmaneſar, or *Shalman*, *Hoſ.* X.14. or *Enemeſſar*, *Tobit* I.2.15. in the dayes of *Hoſhea* King of *Iſrael*; who ſubdued *Hoſhea*, beſeiged and took *Samaria*; carried *Iſrael* captive into *Aſſyria*; and extirpated that Kingdome of *Iſrael*, 2 *King.* XVII.4,5,6. and XVIII.9,10. with

Sargon, mentioned, *Eſay* XX.1. If he be not the ſame with *Sennacherib*. with

Sennacherib, in the dayes of *Hezekiah*, 2 *King.* XVIII.13. whoſe hoaſt was ſlaine by the Angel of the Lord; and himſelf by his owne ſons, 2 *King.* 19. with

Eſarhaddon, or *Eſar-Haddon*, who ſeemes to be called *Aſnapper*,

Ezra IV. 10. and *Sarchedonus*, *Tobit* 1. 21. with

Another King of *Aſſyria*, not named, but living in the dayesof *Ioſiah*; in whoſe behalf *Ioſiah* fighting againſt *Pharaoh Necho* King of *Egypt*, at *Megiddo*, was ſlaine there. 2 *King*. XXIII. See this ſame, with ſome little variations, in my *Obſervations* on 1 *Chron*. V. 26.

XVI. 9. *Kir*] This is *Cyrene*, mentioned, *Acts* II. 10. Of this ſee the *Annotations* on *Amos* I. 5. and IX. 7. If rather be not meant hereby that part of *Media*: which from this deportation ſeemes to be called *Syromedia*, For *Media* belonged to the Kingdome of *Aſſyria*, 2 *King*. XVII. 6. But *Cyrene* never, being very farre diſtant from it.

14. *Of the Altar*] Of *Urijahs* new Altar made by the command of King *Ahaz*, by the patterne of the Altar of *Damaſcus*.

15. *Urijah the Prieſt*] This might be that *Uriah*, *Eſay VIII*. 2 unfaithful to God, a fawning paraſite to the wicked King; but no wayes appears to be the High Prieſt.

18. *Covert for the Sabbath*] A Covert for the Prieſts (and Porters likely) on the Sabbath; or a retiring place covered over to keep from winde and raine, 2 *Chron*. *XXVIII*. 24.

20. *in the City of Dauid*] But not in the Sepulchers of the Kings, 2 *Chron*. *XXVIII*. 27.

XVII. 2. *but not as*] *Hoſheah* was the beſt of the Kings of *Iſrael*: And yet with him, and in him that Kingdome was extirpated.

6. *Carried Iſrael away into Aſſyria*] See the *Obſervations* on *chap*. XV. 19.

32,&34 *They feared the Lord*] The ſame Idolaters are ſaid to Fear the Lord, And not to Fear the Lord, 2 *King*. *XVII*. 32,33,34.

Their folly is derided, *Ier*. *X*. 3,4,5,8,9,14,15.

XVIII. 1. *Hezekiah*] Godly *Hezekiah* the ſon of moſt wicked *Ahaz*, 2 *Chron*. *XXVIII*. 22. And father of a like wicked *Manaſſeh*, 2 *King*. *XXIV*. 3. 2 *Chron*. *XXXIII*. And godly *Ioſiah* not much unlike.

He is a Type of Chriſt, *Eſay XXXII*. 1.

2. *twenty five years old*] And therefore was borne in the eleventh yeare of his father *Ahaz*; becauſe *Ahaz* was twenty years old when he began to reigne, and reigned ſixteen years, 2 *King*. XVI. 2. In all, thirty ſix when he died. Out of which take the foreſaid twenty five; and ſo *Hezekiah* muſt be borne in the eleventh aforeſaid. A thing not impoſſible. But to make *Ahaz* to be twenty, not when himſelf, but his father *Iotham* began to reigne, as it wreſteth the Text, ſo it implies an utter impoſſibility, becauſe *Iotham* was but twenty five years old when he himſelf began to reigne, 2 *King*. XV. 33. which thing was not well conſidered by the excellent *Tremellius* when he aſſerted that opinion; nor is it much favoured, though noted by our *Annotators* on 2 *King*. XVI. 2.

13. *In the fourteenth year*] *Sennacherib* comes up againſt *Hezekiah*; and partly prevailes againſt him. See the cauſes of this his warre, in the learned *Annotations* on *Eſay* XXXVI. 1. And in the later end of that year *Hezekiah* fell ſick: for he had 15. years added to his life, 2 *King*. XX. 6.

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XX. 6. which make up the twenty nine of his reigne. And in this time of his ſickneſſe, he had no ſonne; becauſe *Manaſſeh* his eldeſt ſonne was borne three years after this ſickneſſe, being but twelve years old when his father *Hezekiah* died, 2 *King.* XXI. 1.

a Signe] The preſent plenty, notwithſtanding the Sabbatical year, and the enemies abode, and waſte made in the Land, ſhould be a Signe to them for confirmation of the truth of Gods Promiſe, for the overthrow of *Sennacherib*, and their deliverance. Of Signes ſee theſe *Obſervations* on *Exod.* III. 12. and on 2 *King.* XX. 9. — XIX. 29.

Camp of the Aſſyrians] Either before *Libnah*, or *Jeruſalem*, or both, 2 *Chron.* XXXII. 9. See the *Obſervations* on *Eſay* XXXVII. 36. — 35.

his ſonnes] Theſe words have an empty place left for them in the Hebrew Tex; and are printed only in the margent. But they are in the Text, XXXVII. 38. — 37.

ten degrees] This choiſe was given to *Hezekiah* about mid-day, when the ſhadow of the Sunne might go forward or backward ten degrees on the Dial of *Ahaz*, a famous Dial, haply mural, and haply viſible to *Hezekiah* out of his bed-chamber: and ſo likewiſe in all other Dials, diſtinguiſhed into half hours, as that of *Ahaz* was. And ſo ten degrees make five hours. And the Miracle was not only in the Shadow going backward, but in the Sunne alſo going backward ten degrees: though whether in an inſtant, or in the ſet courſe of time, or its ordinary continual motion, is not certaine, *Eſay* XXXVIII. 8. *Which made the Ambaſſadors of the Princes of* Babylon *to be ſent unto him, to enquire of the wonder that was done in the Land*, 2 Chron. XXXII. 31. See on *Eſay.* XXXVIII. 8. — XX. 9.

Altars] Idolatrous Altars, and Images ſet up in the Houſe of the Lord, *ver.* 4, 5, 7. — XXI. 3.

eighteenth year] From this famous year, both thoſe thirty years, *Ezek.* I. 1. And thoſe fourty dayes or years of the ſinne of *Judah*, *chap.* IV. 6. ſeeme to take their riſe and reckoning. — XXII. 3.

the Book of the Law] The knowledge of it; and the Lawes in it, ſeemes a rare and ſtrange thing, as at other times, ſo in the dayes of good *Joſiah*, 2 *King.* XXII. 10, 11. 2 *Chron.* XXXIV. 19, 21. notwithſtanding that Law *Deut.* XXXI. 10, 11. — 8.

in peace] *Joſiah* died in peace, according to the Promiſe, not ſeeing the Evils to come; though he was ſlaine in battel, 2 *King.* XXII. 20. and *XXIII.* 29. 2 *Chron. XXXIV.* 28. — 20.

Topheth] Called *Tophte*, *Eſay* XXX. 33. The name is from *Toph*, ſignifying a Drum, Tabret, or Timbrel; ſuch as idolatrous Prieſts uſed to beat upon in the time of their deteſtable ſacrificing of children to *Moloch*, to drowne their skrikes and cries, *Levit.* XX. 2. 2 *Chron. XXVIII.* 3. and *XXXIII.* 6. 2 *King. XVI.* 3. and XXI. 6 *Pſal.* CVI. 38. This the Jewes learned from the Heathen, *Deut.* XII. 31. This *Tophet* ſtood in a pleaſant valley on the South-ſide of *Jeruſalem*, *Joſh.* XV. 8. and *chap.* XVIII. 16. Belonging to one *Hinnom* and his ſons, and called therefore the valley of *Hinnom*, *Gehinnom*, or *Ge-bene-Hinnom*, — XXIII. 10.

nom, the valley of the ſonnes of *Hinnom*. Whence the Greek and Latin take the word *Gehenna*, and uſe it for Hell, fitly reſembled by ſuch a Type, for the horrid acts and ſufferings uſed therein, *Matth.* XVIII. 8,9. *Mar.* IX. 43, — 48. *Iames* III. 6. And alluſion is made hereunto, *Matth.* V. 22. This place was defiled and deſtroyed by *Joſiah*, in this Text. See the *Annotations* on *Eſay* XXX. 33. and on *Jer.* VII. 31.

31. *Jehoahaz*] Called alſo *Joachaz*, and *Johanan*, and in the opinion of the moſt and beſt, *Shallum* likewiſe; The Propheſie concerning *Shallum*, *Jer.* XXII. 10, 11, 12. beſt agreeing to him; And ſuppoſing that *Shallum* the fourth ſonne of *Joſiah* mentioned, 1 *Chron.* III. 15. to be dead before his father; yet under the name of *Johanan* he is called the firſt-borne of *Joſiah*, 1 *Chron.* III. 15. in reſpect likely that he firſt ſucceeded him in his throne, 2 *Chron.* XXXVI. 1. Of him ſee *Ezek.* XIX. 3,4.

36. *Jehojakim*] *Jehojakim* called alſo *Joachim*, and *Eliakim* (as *Solomon* was alſo called *Iedidiah* and *Lemuel*) was the eldeſt ſonne of *Ioſiah*. Of him, and his Burial, we read *Ier.* XXII. 19. and XXXVI. 30. 2 *Chron.* XXXVI. 5, 6. *Ezek.* XIX. 5,--9.

XXIV. 1. *Iehojakim*] In his fourth, year, or third complete, and 1. of *Nebuchadnezzar*, *Daniel* was carried captive, *Dan* I. 1,6. *Ezekiel*, and *Mordecai*, with *Iehojachin*, *Ezek.* XL. 1. *Eſther* II. 5,6. Of *Ezechiel*, ſee the Argument of his Book.

6. *Iehojacin*] Called likewiſe *Coniah*, and *Iechoniah*, 1 *Chron.* III. 16. *Ier.* XXII. 28. Of his age at the beginning of his reigne, See the *Obſervations* on 2 *Chron.* XXXVI. 9. He was carried captive into *Babylon* in the ſeventh ending, and eighth year beginning of *Nebuchadnezzars* reigne, *ver.* 12. *Ier.* LII. 28. And his head lifted up againe in the thirty ſeventh year of his captivity, twelfth moneth, on the twenty fifth, and twenty ſeventh day; and firſt year of *Evilmerodach*, 2 *King.* XXV. 27. *Ier.* LII. 31.

20. *Zedekiah rebelled*] *Zedekiah rebelled* in his ſixth year, *Ezek.* XVII. 15, 17. compared with *Ezek.* VIII. 1. and XX. 1.

XXV. 8. *the ſecond Prieſt*] Grounded on *Num.* III. 32. And mentioned as here, So *Ier.* LII. 24. See 2 *King.* XXIII. 4. and the like, 1 *Chron.* V. 12. This ſecond Prieſt, upon any extraordinary occaſion and occurrent reſtraining or diſabling the High Prieſt, ſeemes ſet to ſupply his place.

to Riblah] See the *Obſervations* on *Num.* XXXIV. 11.

THE

THE Books of *Chronicles* do chiefly purſue the Hiſtories of the Kings of *Judah*. And yet are more ſparing in relating the ſinnes of *David*, and *Solomon*.

Theſe are not thoſe *Chronicles* often cited in the Books of Kings; as hath been ſhewed heretofore. But theſe are thought to be written by *Ezra*, 2 *Chron.* XXXVI. 22, 23. *Ezra* I. 1, 2, 3 And that after the return from the Babyloniſh captivity. Yet ſome things are inſerted which extend beyond *Ezra's* time; as that 1 *Chron.* III. 21, —24. In theſe Books, as in an Abridgement, the holy Penman is ſometimes ſhort, and obſcure. But in the Hiſtories of the Kings of *Judah*, full and exact.

Take the periods of times from the Creation, to the year of Returne from the Babyloniſh Captivity, And ſo theſe Books containe an Hiſtory of 3458. years. The firſt Book, 2986. to the death of *David*; Thus; *Geneſis*, 2369; *Exodus*, 1. 2; *Levit*, *Num. Deut.* 39. *Joſhuah* 17. *Judges*, 299. 1 *Sam.* 80. 2 *Sam.* 40. In all, 2986.

The ſecond Book 472. from the beginning of *Solomons* reigne, to the ſaid year of Returne. Others reckon thus; 3467. in the whole: 2990. in the firſt Book: 477. in the ſecond Book. Others, and that moſt likely, 2986. in the firſt Book; And 466. in the ſecond Book: *viz.* from the firſt of *Solomon*, to the ſeventeenth of *Jehoſhaphat*, 118. Thence to the Captivity in the firſt of *Nebuchadnezzar*, and fourth of *Iehojakim*, 278. Thence to the Returne, 70. In all, 466. And ſo the whole in both Books will amount to 3452.

The firſt Book mentions occaſionally ſome things long after *Davids* death; as the Inhabitants of *Jeruſalem* after the Returne from *Babylon*, *chap.* IX. And *Zerubbabels* poſterity long after that, *chap.* III.

I. Chronicles.

IN the Genealogies of the firſt eight Chapters, the Tribes of *Dan*, and *Zebulon*, are left out.

Edom] Eight Kings in *Edom* before any in *Iſrael*. I. 43.

Siſters] of *David* { *Zerviah* { *Abiſhai.* *Ioab.* *Aſahel.* } bare } 2 *Sam.* *XVII.* 25 II. 16, 17.
Abigail bare *Amaſa.* }

Caleb] Three *Calebs* famous in *Iſrael*; firſt, the ſonne of *Hezron*, 18.

in

in this Text called alſo *Carmi*, and *Chelubai*, *chap.* II. 9. and IV. 1. who had a ſonne called *Hur*; And this *Hur* a ſonne called alſo *Caleb*; *chap.* II. 9, 19, 50. who is the ſecond *Caleb*. And the third is that famous *Caleb* the ſonne of *Iephunne*, *Num.* XIII. 6. 1 *Chron.* IV. 15.

III. 1,--9. *The ſonnes of David*] See the *Obſervations* on 1 *Sam.* XVI. 11.

17. *Salathiel*] Hebrew, *Shealtiel*, ſaid to be the ſonne of *Iechoniah* *Matth.* I. 12. And ſo here, ſonne of *Iechoniah Aſsir*, that is, ſtrictly bound, priſoner in *Babylon*. For we read not of any ſonne called *Aſsir* that *Iechoniah* had: yet this *Salathiel* is named the ſonne of *Neri*, *Luke III.* 27. who came by many deſcents, of another line, that is, of *Nathan* the younger brother of *Solomon*; from which line came our *Saviour*; and not of *Solomons* line: And though *Iechoniah* may ſeeme to have ſeed and ſonnes more, out of *Ier. XXII.* 28, 30. and 1 *Chron. III.* 17 18. Yet he is doomed childleſſe, *Ier. XXII.* 29, 30. becauſe neither *Salathiel*, if he were his ſonne, nor any of *Iechoniah's* race, (*Zedekiah* the laſt King being Uncle to *Iechoniah*) did ſucceed him in the Regality, to ſit on the throne of *David*, though in a kinde of ſoveraignty; as *Zerubbabel* the ſonne, or grandchilde rather of *Salathiel* by *Pedaiah*, did ſucceed: in regard of which ſucceſſions, both *Salathiel*, and after alſo *Zerubbabel*, may be called ſonnes. See *Ezra III.* 2,8. and V. 2. *Neh. XII.* 1 *Hag. I.* 1, 12, 14. and *II.* 3. 24. Of *Iehojakim* the father of *Iechoniah*, it is likewiſe ſaid, *He ſhall have none to ſit upon the throne of David* that is, for any time worth ſpeaking of; for his ſonne *Iechoniah* reigned but three moneths and tenne dayes; *Ier. XXXVI.* 30. 2 *Chron. XXXVI.* 9.

19. *Sonnes of Zerubbabel*] Among his ſonnes, *Abihud* and *Rheſa* are not mentioned (unleſſe under other names) nor elſewhere found in the Old Teſtament: And yet from them two, the Genealogies, *Matth. I.* 13. and *Luke III.* 27. are drawn and derived; which makes ſome ſuppoſe, that *Zerubbabel* and this here, to be different perſons.

IV. 17. *Ezra*] *Ezra* not that learned Scribe, *Ezra VII.* 1. And in the laſt letter of this Hebrew name there is a difference from the name or the other.

41. *in the dayes of Hezekiah*] The Simeonites lying within the inheritance and lot of the Tribe of *Iudah*, *Ioſh. XIX.* 9. were not carried away Captive by the Aſſyrians: but continuing in their eſtate, ſought to enlarge their territories, as is here mentioned.

43. *Amalekites*] They bordered on mount *Seir*. Theſe the firſt that fought againſt *Iſrael*, *Num. XXIV.* 20. And after joyned oft with other enemies againſt Gods people. They were overthrown by *Ioſhuah*, *Exod. XVII.* 13. *Saul* in his time was ſent againſt them; deſtroyed many; but ſpared *Agag* their King; and for ſo doing loſt his own Kingdome, 1 *Sam. XV.* and *chap. XXVIII.* 18. *David* afterwards deſtroyed more of them, 2 *Sam, VIII.* 12 And here the Simeonites in the dayes of *Hezekiah*, ſmote the reſt of the Amalekites that were eſcaped. Thus the judgement denounced againſt them, *Exod. XVII.* 14, 16. *Deut*, XXV. 17, 18, 19. was accompliſhed. See the *Obſervations* on *Eſth. III.* 1.

Chapter	Verse.
V.	26.
VI.	33.
	60--63.
VII.	5.
	20.
VIII.	5.
	33.
IX.	1.
	22.
	33.
X.	9.

King of Assyria] This Catalogue we finde in Scripture of the Kings of *Assyria*; *Pul* or *Phul*, in the dayes of *Menachem*: so here, and 2 *King*. XV 19. *Tiglath-Pileser*, in the dayes of *Pekah*, and *Achaz*; so here, and 2 *King*. XV. 29. and XVI. 7, 10. *Fareb*, *Hos*. V. 13. and X. 16. *Sargon*, *Esay* XX. 1. *Shalmaneser*, called *Shalman*, *Hos*. X. 14. Who took *Hoshea*, and *Samaria*, 2 *King*. XVII. 3, 4. and XVIII. 9, 10. or *Enemessar*, *Tobit*. I. 2, 15. *Sennacharib*, who came against *Hezekiah*, 2 *King*. XVIII. 13. *Esarhaddon*, or *Asnapper*, *Esay* XXXVII. 38. 2 *King*. XIX. 37. *Ezra* IV. 2, 10. called also *Sarchedonus*, *Tobit* I. 22. And another King of *Assyria*, against whom *Pharaoh-Necho* King of *Egypt*, fights at *Carchemish* by *Euphrates*, in the last year of King *Josiah*, 2 *King*. XXIII. 29. 2 *Chron*. XXXV. But many leave out *Iareb*, as no proper name of a King; and make *Sargon* to be the same with *Sennacharib*. And some place *Iareb* before *Pul*; and *Sargon* after *Shalmaneser*. And no doubt there were many Kings of *Assyria*, it being the first Monarchy, before *Pul*; though their names be not in Scripture. Though the Assyrians take the name from *Ashur* the sonne of *Shem*, *Gen*. X. 22. 1 *Chron*. I. 17. yet the Kingdome seemes to be raised among them by the posterity of *Cush*, the sonne of *Cham*, *Gen*. X. 6, — 11.

a Singer] *Heman*, of *Kohath*, stood in the middest; *Asaph*, of *Gershom*, on the right hand; *Ethan*, of *Merari*, on the left, *ver*. 38, 39, 44, 47. See more of the Singers, 1 *Chron*. XV. *ver*. 16, —22.

All their Cities] The *Kohathites* had twenty three Cities: The Gershonites thirteen. The Merarites twelve. In all, fourty eight Cities.

reckoned] *Issachar* a numerous Tribe.

Ephraim] The line from *Ephraim* to *Ioshuah*, is *Num*. I. 10. and *chap*. XXVI. 35. 1 *Chron*. VII. 20, 26, 27.

Shephuphan, and *Huram*] Either of these had three names.

Ner] *Ner* had *Kish* the father of *Saul*; and another sonne *Ner* the father of *Abner*, 1 *Sam*. XIV. 50, 51.

genealogies] This Chapter, and *chap*. III. 19, —24. are some parcels of the last passages for History, of the Old Testament. See more on *Neh*. XII. 10, 11.

David and *Samuel*] *David* and *Samuel* the Seer (though he died in the time of *Sauls* reigne) ordained, and ordered the Priests, and Levites, Singers, and Porters, in their set Offices, and Courses; See *ver*. 10, 14, 22. and *Chapters* XXIII. XXIV. XXV. XXVI. as the Lord God of *Israel* had commanded him, 1 *Chron*. XXIV. 19. by the Spirit, and by *Gad* and *Nathan*; 1 *Chron*. XXVIII. 12, 19. 2 *Chron*. XXIX. 25. and VIII. 14. and XXXV. 4, 15. And *Solomon* did according to him, 2 *Chron*. XXXV. 4. *Neh*. XII. 45.

day and night] The Singers imployed in that work day and night.

tydings unto their Idols] Idolaters ascribe their Victories, and prosperous successes to their Idols: so *Iudg*. XVI. 23, 24. 1 *King*. XX. 23. 2 *Chron*. XXVIII. 23. *Hab*. I. 11. They bring their Idols to their Camps, 1 *Chron*. XIV. 12. As the *Israelits* the Ark, 1 *Sam*. IV. 3.

XI. 5. *caſtle of Zion*] *David* took the Caſtle, or ſtrong hold of *Zion*; dwelt in it; built round about it; called it the Citie of *David*. And *Ioab* repaired the reſt of the Citie, 2 *Sam.* V.9.

XII. 1. *came to David*] There came to *David* to *Ziklag* a great hoaſt, like the hoaſt of God. And to *Hebron* to make him King over all *Iſrael*, 340822. And among them very many Prieſts and Levites, *ver.*26,27, 28. beſides others intimated *ver.*32.

27. *Jehoiada*, the Leader of the 3700. Aaronites that came to *David* to *Hebron*, to make him King over all *Iſrael*, 1 *Chron.* XII.27.

Jehoiada, a chief Prieſt, 2 *Chron.* XXIV. 6. married *Iehoſhabeath* or *Iehoſheba*; the daughter of King *Iehoram*, and ſiſter of King *Ahaziah*, 2 *King.XI.* 2,3. 2 *Chron. XXII.* 11. He cauſed uſurping, and murthering *Athaliah*, the daughter of *Ahab* and *Iezebel*, and wife of King *Iehoram*, and mother of King *Ahaziah*, 2 *Chron. XXI.* 6. and *XXII.* 1, 2. to be murtheredher ſelf, 2 *King.* XI.16. And cauſed *Ioaſh*, grandchilde of *Athaliah*, and his wives nephew, and ſonne and heir of *Ahaziah*, to be crowned King when he was ſeven years old, 2 *King. XI.*11, 12,21. 2 *Chron. XXIII.* 11. Of whom ſee more on 2 *King.XI.*4.

Iehoiada the ſonne of *Benaiah*, *Davids* Counſeller, next to *Ahitophel*, 1 *Chron.* XXVII.34.

XIII. 3. *bring again the Ark*] *David* ſo ſoone as ever he was ſetled upon his throne over all *Iſrael*, taketh the ſtrong Fort of *Zion*, from the Jebuſites: brings the Ark of God with all ſolemnity, yet not after the due maner, from *Kiriath-jearim*, and the houſe of *Abinadab*; And upon the death of *Uzza*, by the way, at the threſhing floore of *Nachon* or *Chidon*, he carries it aſide into the houſe of *Obed-Edom*, where it remained three moneths, 1 *Chron.* XIII. *Hiram* ſends to *David* meſſingers, workmen, and materials to build him an houſe in *Zion*: And *David* takes more wives at *Jeruſalem*; and obtaines two victories againſt the Philiſtines, *chap.* XIV. And with great ſolemnity, in the due maner, he brings the Ark from *Obed-Edoms* houſe, and ſets it in the middeſt of the Tabernacle or Tent which he had prepared for it, in the Citie of *David*, in *Zion*, *chap. XV.* where he offers Sacrifices; Orders a Quire, gives them a Pſalme of Thankſgiving, and appoints Miniſters, Porters, Prieſts, and Muſicians to attend on the Ark continualy, *ch.* XVI. In 2 *Sam.*V. *David* takes the ſtrong Fort of *Zion*; builds, dwels in it, hath meſſingers ſent to him from *Hiram* King of *Tyre*, with materials, workmen for his bulding; growes great; takes moe wives and concubines at *Jeruſalem*; gets two victories over the Philiſtines in two ſet battels *chap.*V. And he brings up the Ark from *Kiriath-Jearim*, and carries it aſide into the houſe of *Obed-Edom*; and after three moneths, he brings it thence, into the Citie of *David*, with great ſolemnity, and joy; 2 *Sam.* VI. Now whether the things contained in 1 *Chr.* XIV. and 2 *Sam.* V. after the taking of *Zion*, did intervene in that three moneths ſpace, while the Ark was in the houſe of *Obed-Edom*; or were acted before the Ark was removed from *Kiriath-Jearim*, is a matter of conjectural probabilities on either ſide; yet I rather incline to the later opinion.

from

from Shihor of Egypt] This *Shihor*, or *Shichor*, or *Sihor*, hath a notion of blackneſſe in it; And is not that rill or drill of water called by forraine writers *Rhinocolura*; but is much rather the ſame with *Nilus*, otherwiſe not once named in Scripture, anciently by the Ethiopians called *Siris*, by the Greeks *Melas*, by the Latines *Melo*, from the blackneſſe of the water, or rather of the mud and ſlime that it brings downe with it, or the black colour of the grounds and ſoils it paſſeth through. It is called by way of excellencie the River, *Eſay* XXIII. 3. *Ezek.* XXIX. 3. 9. and the river or flood of *Egypt*, *Amos* VIII. 8. and *chap.* IX. 5. This River riſing in the South from unknown heads, runs in one intire ſtreame Northward to the Head *Delta* in *Egypt*, where it divideth it ſelf into two maine Channels; and afterwards brancheth into ſeven ſeveral ſtreames, *Eſay* XI. 15. Emptying themſelves into the midland Sea: And ſo making that lower part of *Egypt* to be of a triangular forme with the point upward, and the baſis beneath toward the Sea[▽]. One of the ſeven ſtreames named *Peluſian* hath a ſtream iſſuing from it; which firſt makes the Sea or Lake of *Sirbonis*, of a great length, and vaſt depth, dividing *Egypt* from the Edomites, and Philiſtines, and ſo juſtly is named one of the Limits of the Land of Promiſe, *Num.* XXXIV. 5. *Joſh.* XIII. 3. 1 *Chron.* XIII. 5. as the River *Euphrates* is named the other, *Gen.* XV 18. *Deut.* I. 7. and *chap.* XI. 24. *Joſh.* I. 4. This River *Nilus* ſupplieth the place of Raine in *Egypt*, *Zech.* XIV. 18. by the overflowing of it; as is famous in Hiſtories. The ſeven ſtreames of old, are now become four. XIII. 5

Baal-Perazim] By anticipation. See the *Obſervations* on 1 *King.* XIII. 32. XIV. 11.

not after the due maner] The maner of doing makes or marres in matters of Gods worſhip, *Eſay* I. 11,——15. God ownes not, but loaths, his own ſervices, of his own ordaining and commanding, when by evil men, and in an evil maner performed, *Jer.* VI. 20. and VII. 21, 22. *Pſal.* L. 13, 16 *Prov.* XV. 8. and XXI. 27. *Eſay* LXI. 8. and LXVI. 3. *Amos* V. 21, 22. *Micah* VI. 7. *Mal.* I. 10. XV. 13.

ſeven] Of the number of ſeven, ſee the *Annotations* on this Text. 26.

dancing] See 2 *Sam.* VI. 14. Uſual then to expreſſe their joyful and thankful hearts to God by Dancing, *Pſal.* CXLIX. 3. and CL. 4. and XXX. 11. See *Exod.* XV. 20. *Judg.* XI. 34. and XXI. 21. 29.

he appointed] High and Solemne Service, for, and before the Ark, appointed by *David*, 1 *Chron.* XVI. See that Particular, 2 *Chron.* V. 12, 13. XVI. 4

trumpets] See the *Obſervations* on *Num.* X. 8. 6

delivered firſt] See the *Obſervations* on *Pſal.* CXV. 1. and on *Pſal.* XCVI. 7.

at Gibeon] Hither was the Tabernacle brought after that beaſtly and bruitiſh ſlaughter of the Prieſts made by bloody *Saul* at *Nob*, 1 *Sam.* XXII. Of *Gibeon*, ſee the *Annotations* on *Hoſ.* IX. 9. 39.

his throne for ever] Some things here, and hereafter, are true in *Solo-* XVII. 12.

lomon as the Type; but more in Chriſt the Antitype: ſome things proper to the Type only; others to the Antitype only: as was ſaid on 2 *Sam.* VII. 12.

16. *Sate before the Lord*] Of this geſture in Prayer, ſee the *Annotations* on this Text, and *Exod.* XVII. 12.

XVIII. 16. *Abimelech the ſonne of Abiathar*] See the *Obſervations* on 2 *Sam.* VIII. 17. It may appear that there is no neceſſity that both theſe perſons, father and ſonne, had both of them theſe two names of *Abimelech* and *Abiathar*. See the *Obſervations* on 1 *Sam.* I. 3.

XXI. 1. *Satan ſtood up*] In 2 *Sam.* XXIV. 1. The Lord moved *David* againſt *Iſrael*. See the *Obſervations* on *Eſay* VI. 9, 10.

to number Iſrael] Out of pride only and curioſity, and carnal confidence: Otherwiſe the thing in it ſelf not ſimply unlawful, when done upon good grounds and to good ends: As we ſee it done at other times in Scripture. God commands it, *Num.* I. 3. and XXVI. 1, 2. And *Solomon* and *Amaziah* did it, 2 *Chron.* II. 17. and XXV. 5.

5. *the ſumme of the number*] 1100000. of *Iſrael*, able men; from twenty years old, and upwards. To the 800000. in 2 *Sam.* XXIV. 9. ſeeme to be added here thoſe 288000. of *Davids* Trained Bands, 1 *Chron.* XXVII. 1,—15. already enrolled, in publick records. And their Colonels, Captains, Commanders, and Officers, to the number likely of 12000. which make up the ſaid 1100000. To the 470000 of *Judah* are 30000. added more, in 2 *Sam.* XXIV. 9. which addition either might be the number of the Regiments under thoſe thirty Worthies of *David*, having one thouſand in each: Or rather an Addition of ſo many out of *Jeruſalem* only, or out of *Levi*, and *Benjamin* alſo (which ſtill joyned themſelves to *Judah*) after *Joabs* firſt return to *Jeruſalem*, and giving up his number to the King. For he was weary of the ſervice, it being abominable to him; and therefore he is ſaid, not to count *Levi* and *Benjamin*; and to *begin* to number, but not to finiſh it, becauſe there fell wrath for it againſt *Iſrael*; neither was the number put in the account of the Chronicles of King *David*, 1 *Chron.* XXI. 6. and XXVII. 24. In all, 1600000. neither yet took he the number from twenty years old and under, 1 *Chron.* XXVII. 23.

15. *It is enough*] God in mercy ſhortens the three dayes of Peſtilence, ſtops the Angel, and repents of the evil.

23. *Ornan*] Or *Araunah* was the more free, and forward in his Offer, ſo to expedite the buſineſſe, for the ſtaying of the Plague: for feare whereof, and of the Angel, he and his four ſonnes had there hid themſelves.

25. *for the Place*] For the whole place and plot of ground, with the Buildings, Gardens, and other things pertaining to it; which was a ſufficient ſpace and circuit of ground for the Building of the Temple upon it, with all the Courts, Chambers, Walls, &c., *David* gives here a great ſumme. Whereas he gives farre leſſe for the bare threſhing-floore, Oxen, and Inſtruments, 2 *Sam.* XXIV. 24. And *David* might give

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give more then the worth, out of his royal bounty; as 1 *King.* X. 13.

I have prepared] *ver.* 16. *Davids* wonderful Preparation of gold and silver, for the building of the Temple; amounting to seven hundred and fifty millions of pounds. See on *Exod.* XXXVIII. 24, 25, 26. Whereof *Dovid* gave out of his own proper goods, eleven millions and 250000 pounds Serling in Gold; and two millions, and 625000. pounds in silver; In all thirteen millions and 875000. pounds Sterling. And the Heads, Princes, and Rulers, gave eighteen millions, and 750000. pounds, and 3125. pounds; In all, 18. millions, and 753125. pounds in Gold; And three millions, and 750000. in Silver. The whole amounts to twenty two millions, and 503125. pounds Sterling. Adding to this *Davids* proper Offering aforesaid, the whole amounts to thirty six millions, and 378125 pounds. See further 1 *Chron.* XXIX. 4, 7. and *Chap.* XXVI. *ver.* 26, 27, 28. All which yet is but a small part of that summe prepared by *David*, *Chap.* XXII. 14. See the notes on *Exod.* XXXVIII. 24, 25, 26. See the Offerings given in *Zerubbabels* time towards the second Temple *Ezra* II 69, 70 And those in *Nehemiahs* time, *Neh.* VII. 70, 71, 72. — XXII. 14.

made Solo on his sonne King] This verse better concludes the former Chapter. For what followes to the 28. Chapter concerning the whole Ordering of the Kingdome, Church, and State, both Ecclesiastical in the Levites, *chap.* XXIII. and Priests, *chap.* XXIV. and Singers, *chap.* XXV. and Porters and other Officers, *chap.* XXVI. And also Political or Civil, in the 12. Captains for each several moneth; in the Princes of the twelve Tribes; and other several Officers, *chap.* XXVII. were acted long before *Davids* death, and his instructing and encouraging of *Solomon* to the building of the Temple, and the making of him King. — XXIII. 1.

and upward] To fifty years, *Num.* IV. 3. After fifty they were freed from the service in the Temple; and kept in their several Cities, in their several Tribes; to teach the people, and to instruct and judge in matters brought before them, as having best insight in the Judicial Lawes, and the whole word of God. — 3.

David divided] *Chap.* XXV. 1. As a Prophet, and by the commandment of the Lord, by *Gad* the Kings Seer, and *Nathan* the Prophet, 2 *Chron.* XXIX. 25. And these Divisions and Courses his son *Solomon* punctually retaines, 2 *Chron.* VIII. 14. And *Jehoiada*, 2 *Chr.* XXIII. 18. and *Josiah*, 2 *Chron.* XXXV. 4. And so after the Return from the Babylonish Captivity, *Ezra* III. 10. And so by Gods Spirit *David* had all the Patterns of the Temple, which in writings he delivered to his sonne *Solomon*, 1 *Chron.* XXVIII. 12, 19. 2 *Chron.* III. 3. — 6.

of twenty years] *Num.* VIII. 24. from twenty five years old they begin to wait upon the service of the Tabernacle. Here *David*, by new warrant, enters them into the work for the Service of the Temple, at twenty years of age: likely more now being needful for this Service, *ver.* 27. 2 *Chron.* XXXI. 17. yet they come not to the full — 24.

poſſeſſion and fruition of their Place and Office, till thirty years of age, 1 *Chron.* XXIII. 3. *Num.* IV, 3, 4, 7.

31. *And to offer*] At all offerings to fit and prepare the Sacrifices to the hands of the Prieſts, who were to offer them on the Altar.

XXIV. 10. *The eighth to Abijah*] *Zacharias* the father of *John Baptiſt* was of this Courſe, *Luke* 1. 5.

19. *according to their maner*] To come on a Sabbath day, and to continue their ſervices there in the Temple, for that whole week, *Ch. IX.* 25. 2 *King.* XI. 5, 6.

31. *over againſt their brethren*] That the firſt Courſe of Levites might attend on the firſt Courſe of the Prieſts; And ſo of the reſt.

XXV. 1,--8. *with Harps*] Much Muſick uſed in Gods Service. See 1 *Chron.* IX. 33. and XVI. 4, 5, 6, 41, 42. 2 *Chron.* V. 12, 13. and VII 6. and *ch.* XXIX. 30. *Pſal.* LXVIII. 24, 25. and LXXXI. 1, 2, 3. And ſo in the Tabernacle, *Num.* X. 10. and XXIX. 1. In bringing up the Arke, 1 *Chron.* XIII. 8. and *chap.* XV. 16, — 24. In going up to Gods Houſe, and coming from it, 1 *Sam.* X. 3, 5. *Eſay* XXX. 29. This muſick was by skilful voice; and by various Inſtruments, both wind-inſtruments, and hand-inſtruments; And theſe, both ſtringed, and touched with fingers, or ſtruck over with quill, or bow; or elſe ſhaken, or beaten with hand, or ſtick.

1. *Propheſie*] See the *Obſervations* on 1 *Sam.* XVIII. 10. and on *Zeph.* III. 4.

2. *Of Aſaph*] See 1 *Chron.* VI. 39. and *chap.* XV. 17, 19. and XVI. 5, 7. And ſee the *Annotations* on 1 *Chron.* XXV. 1, 2, 6, 9. And ſee the Titles of ſundry Pſalmes.

4. *Of Heman*] See the *Annotations* on 1 *Chron* VI. 33. See likewiſe 1 *Chron.* XV. 17. and *chap.* XVI. 41. 2 *Chron.* V. 12. and XXIX. 14. and *Chap.* XXXV. 15.

6. *Jeduthun*] See 1 *Chron.* XVI. 41, 42. 2 *Chron.* V. 12. and *chap.* XXIX. 14. and XXXV. 15. And the Titles of *Pſal.* XXXIX. 62, 77.

31. *The four and twentieth*] As many Courſes and Companies of Muſitians or Singers, as there were of Prieſts, *chap. XXIV.* 18. and of Levites attending on the Prieſts, *chap. XXIV.* 31. Theſe, as the others, in their Weeks and courſes attended.

XXVI. 1. *Porters*] Of their Office, ſee 2 *Chron. XXIII.* 19. and the *Annotations* on this text. Their number, 1 *Chron. XXIII.* 5.

Korhites] Deſcended from that *Korah, Num. XVI.* 1. great grandchilde of *Levi*; From which *Korah* deſcended likewiſe *Elkanah*, and *Samuel* the Prophet, and *Heman* the ſinger, 1 *Chron.* VI. 27. 33, 37, 38. 1 *Sam.* I. 1.

20. *treaſures*] Many ſorts of Treaſures, and many Treaſurers, in Gods Temple, *ver.* 20,—26. See the *Annotations* on this text.

28. *All that Samuel*] *Samuel*, and *Saul*, and *Abner*, and *Joab*, did dedicate part of the ſpoiles won in battells, to maintaine the Houſe of the Lord.

Izharites]

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Izharites] And Hebronites, *ver.* 30 31, 32. being Levites, 1 *Chr. XXIII.* 12. *Num.* III. 27. 1 *Chron. XXIV.* 20, —24. were imploied also for the outward business over *Israel*, for Officers and Judges: on this side *Jordan* Westward, in all business of the Lord, and in the service of the King. And some of them made Rulers over the Reubenites, and the Gadites; and the half tribe of *Manasseh*, for every matter pertaining to God, and affairs of the King.

moneth by moneth] *David* had twelve Captains for the twelve moneths, each with their Companies in their several moneths and courses attending the King: And *Solomon* had the like, after him, 1 *King.* IV. Each Captain in *Davids* time had twenty four thousand under him; which in all arise to 288000. *Davids* care for his Militia, and Husbandry.

a chief Priest] The word so most usually signifieth; yet sometimes it signifieth also a Prince, or Temporal Ruler. And so 2 *Sam.* VIII. 18. and XX. 26. and 1 *King.* IV. 5. and 2 *King.* X 11. And so here. And the fathers-in-Law, of *Joseph*, *Gen.* XLI. 45. and of *Moses*, *Exod.* III. 1. were Princes; for they would not marry the daughters of idolatrous Priests. The word came thus to be used in both senses, because the same persons at first were both Priests and Rulers; as the first-borne, before the Law; *Moses*, *Psal.* XCIX. 6. and *Eli*, and *Samuel*, under the Law: And among the Heathen, famous is that of *Anius*, *Rex idem Hominum, Phœbique Sacerdos.*

over the Tribes] These are Commanders in Peace; Princes, or Rulers of the tribes: where thirteen are named. Of whom one is named of the Levites, And another of the Aaronites; One, of the halfe tribe of *Manasseh*, And another of the other halfe. And *Gad*, and *Asher*, are left out.

stood up] Being now well-nigh bedrid, immediately before, or immediately after *Adonijah* his conspiracie.

Candlesticks of silver] For the use of the Courts, Chambers, &c.

yet young and tender] Of *Solomons* age, see the *Observations* on 1 *King.* III 7.

three thousand] See the *Observations* on *chap. XXII.* 14.

Thine] Like the doxology of the Lords Prayer.

Keep this] *Davids* remarkable Prayer.

the second time, and anointed him] The rather because the first anointing was in a time of tumult, when *Adonia*, the next brother to *Absalom* sought to reigne, 1 *King.* I. 39. But whether the later Anointing was before or after *Davids* death, It is not clear. But sure it is that *David* himself was thrice anointed, once at *Bethlehem* by *Samuel*, and twice at *Hebron*, 1 *Sam. XVI.* 13. 2 *Sam.* II. 4. 1 *Chron. XI.* 3.

II. Chronicles.

THE II. Book of *Chronicles* contains the Hiſtory of the Kings of *Judah*, (not of *Iſrael*, but a little occaſionally when the two Kingdomes had to do one with another) unto the laſt end of that Kingdome, *viz.* from the firſt of *Solomon*, to the Babyloniſh captivity. Mentioning alſo the Proclamation of *Cyrus* for the Returne out of the Captivity: Containing in all till that Returne, *four hundred ſixty ſix years*, or upwards: ſome ſay four hundred and eighty, which number of four hundred and eighty, was exactly compleat, from the coming of the children of *Iſrael* out of *Egypt*, till the building of *Solomons* Temple, 1 *King.* VI. 1.

I. 14. *horſemen*] *Ver.* 28. of *Horſemen*, and *Solomons* horſes, ſee the *Obſervations* on *Judg. XX.* 2. How farre his multiplying of Horſes, 1 *King.* IV. 26. and *X.* 36. And his multiplying of wives, 1 *King. XI.* 3. And his multiplying of gold and ſilver, 1 *King. X.* 21, 27. 2 *Chron.* I. 15. and *chap. IX.* 27. may ſquare with, or ſwarve from, may ſtand, or fall, by that Law for Kings, *Deut. XVII.* 16, 17. is a thing to be conſidered, and not very hard to be determined.

II. 2. *threeſcore and ten thouſand*] And *ver.* 17, 18. *Solomons* workmen in *Lebanon* were 150000. *viz.* 70000. Bearers, and 80000. Hewers; All of ſtrangers dwelling in the Land of *Iſrael*. And his Overſeers of them were 3600. Such ſtrangers likewiſe And ſo each of them were over fourty two workmen, or thereabout. And three hundred of theſe Overſeers, which are more then thoſe ſet downe, 1 *King. V.* 16. might be extraordinary, in caſe any of the Ordinary ſhould faile, by ſickneſſe, death, or any other way. And thus, the Ordinarie Overſeers would be one over fourty five workmen or thereabout. Or rather, thoſe three thouſand three hundred, 1 *King. V.* 16. were Iſraelites & the chief of *Solomons* Officers, added to the other three thouſand ſixe hundred Overſeers, and ſet partly as with them, ſo over them, and partly over the whole work. And ſo each Overſeer would be over twenty one workmen at leaſt. Thoſe ſixteen thouſand a moneth by courſe, 1 *King.* V. 13, 14. are by ſome added to the Overſeers: And ſo there would be one Overſeer to eight workmen. But they may ſeeme rather to be the better ſort of workmen of the Iſraelites, joyned to King *Hirams* workmen, 1 *King.* V. 6. Thoſe Officers, *viz.*

five

five hundred and fifty, 1 *King*. 9. 23. ſeeme to be the chief of the Officers that were over *Solomons* other works, when he builded his owne houſe, and that for *Pharaohs* daughter, and all his other Buildings (beſides the Temple) *ver*. 15,——19. 2 *Chron*. VIII. 1,——6. Theſe bare rule over the people that wrought in thoſe works. And the two hundred and fifty, 2 *Chron*. VIII. 10. ſeeme to be chief of his Officers that bare rule over the people, *i. e.* over thoſe Canaanites that *Solomon* had made Tributaries, *ver*. 7, 8. to rule them. And ſo differing from the former five hundred and fifty.

of beaten wheat] The difference of the Food and Meaſures of them; given by *Solomon* here, over and above that in 1 *King*. V. 11. may ſtand in this, That the former was for King *Hirams* Court and houſhold; And this here for his workmen in *Lebanon*. 10.

Bathes] See the *Obſervations* on *Gen*. XVIII. 6. 13.

of Huram my father] See the *Obſervations* on 1 *King*. V. 1. 16.

to Joppa] See the *Obſervations* on *Jonah*, I. 3.

Solomon] *Solomon* had divers elder brethren living, beſides *Adoniah*, when he was made King; and he was the eldeſt ſonne of the four, by *Bathſhuah* or *Bathſhebah*, though he be recorded laſt, 2 *Sam*. XII. 24. 1 *Chron*. III. 5. and XIV. 4 2 *Sam*. V. 14. And *Nathan* was the ſecond, from whom Chriſt came, *Luke* III. 31. III. 1--9.

After the firſt meaſure] See the *Annotations* on *Ezek*. XL. 5. 3.

Greater houſe] This was twice as big as the Oracle, and four times as big as the Porch, 1 *King*. VI. 3. 5.

he ſeiled] Or covered. This, and the next verſe ſeemes to relate to the Floore of the Temple, 1 *King*. VI. 15. The walls are mentioned in the ſeventh verſe following.

Chambers] Of theſe ſee 1 *King* VI. 5. 1 *Chron*. XXVIII. 11, 12. *Ezek*. XL. 44, 45, 46. and *chap*. XLI. 5,--11. and *chap*. XLII. 1,--13. 9.

an Altar of braſſe] That Altar in the Tabernacle was made of *Shittim* wood, hallow with boords; and over-laid with braſſe, *Exod*. XXVII. 1, 2, 8. And the ſtaves of it likewiſe, *ver*. 6. And ſo *Exod*. XXXVIII. 1, 6, 7. And again it was covered with broad Plates made of the Cenſers of thoſe Sinners, *Num*. XVI. 38. This Altar of burnt-Offerings in the Temple, though farre greater then the other, ſeemes to be made of the ſame materials, *Shittim* wood, and braſſe. IV. 1,

Of the Altar in *Ezekiels* Viſionary Temple, ſee *Ezek*. XLIII 13. --17.

Court] Of the Courts ſee the *Annotations* on 1 *King*. VI. 36. 9.

right ſide] See the *Obſervations* on 1 *King*. VII. 39. 10.

Seventh moneth] See *chap*. VII. 8, 9, 10. V. 3.

Levites] Prieſts of the tribe of *Levi*, 1 *King*. VIII. 3. *Num*. IV. 15. 4.

unto this day] See 1 *King*. VIII. 8. 1 *Chron*. IV. 41. till *Nebuchadnezzar*, or *Nebuzaradan* burnt all, 2 *King*. XXV. 9. If *Ezra* writ theſe Books of the *Chronicles* after the returne from the Babyloniſh 9.

Captivity, then this phraſe muſt be underſtood as a Proverbial ſpeech, to ſignifie a long time. See the *Obſervations* on *Deut.* XV. 17.

VI. 5. *Neither choſe I any man*] As I choſe *David*, a ſpecial type of Chriſt, and in whoſe ſeed a royal ſucceſſion was to continue from him to Chriſt.

8. *thou didſt well*] The purpoſe approved, though the act forbidden.

VII. 1. *the fire*] Of this ſee *Levit.* IX. 24. 1 *King.* XVIII. 38. 1 *Chron.* XXI. 26.

5. *ſacrifice of* 22000.] *Ver.* 7. The greateſt Offering that we do read of. Thoſe 1 *Chron.* XXIX. 21. 2 *Chron. XV.* 11. and *chap. XXIX.* 32. and XXX. 24. and *XXXV.* 7, 8, 9. come ſhort of this.

12. *appeared*] Formerly, *chap.* I. 7. This is the ſecond time, 1 *Kings* IX. 2.

VIII. 11. *my wife ſhall not dwell*] *Solomons* reverend and religious reſpect to the Place where the Ark of God had been.

18. *four hundred and fifty Talents*] The thirty Talents reckoned here, more then thoſe, 1 *King.* IX. 28. ſeeme to go for all maner of charges of the Navy and Voyage.

IX. 25. *Four thouſand ſtals*] See the *Obſervations* on *Judg.* XX. 2.

30. *fourty years*] Being born after *David* warre with the Ammonites at *Rabbah*, 2 *Sam.* XI. and XII. *chapters.* A little before the time that *Ammon* deflowred *Tamar:* And ſo aged about eighteen years when he began to reign.

X. 1. *Shechem*] See the *Obſervations* on *Joſh.* XXIV. 1.

XI. 14. *Levites left*] Caſt out by *Jeroboam*, from their Cities, houſes, inheritances, and all; for his own ſafety, 1 *King.* XII. 27. And to gaine their poſſeſſions: making Prieſts of the loweſt of the people, which were not of the ſonnes of *Levi*, 2 *Chron.* XIII. 9. A practiſe well beſeeming Rebels.

15. *Devils*] Idols here ſo called.

17. *in the way of David, and Solomon*] This charitably implies the Repentance of *Solomon*; as well as his Eccleſiaſtes doth; in his laſt dayes: though haply he could not reforme all Idolatry; as neither *Manaſſeh* could after his repentance, 2 *Chron.* XXXIII. 17.

23. *and diſperſed*] As *Gen.* XXV. 5, 6. 2 *Chron.* XXI. 3.

XII. 6. *Iſrael*] Put and meant for *Judah*, *chap.* XV. 17. See the *Obſervations* on 2 *Chron.* XXI. 2.

9. *againſt Jeruſalem*] After this *Jeruſalem* was taken about tenne times.

13. *one and fourty*] Therefore borne in the firſt year of the reigne of his father King *Solomon.*

XIII. 3. *four hundred thouſand*] Huge are the armies of the Jews. 1200000 Jewes in thoſe armies of *Abijah* and *Jeroboam* Wherein ſlaine on *Jeroboams* ſide five hundred thouſand; much more then every one his man, the greateſt number that ever we read ſlaine in any battel, *v.* 17. In the reigne of *Aſa*, he had out of *Judah*, and *Benjamin*, an army of 500080. And he fought againſt an army of *Zerah* the Ethiopian of

Chapter	Verse

of a thouſand thouſand, and three hundred Charets (likely meaning three hundred [thouſand] Charets, 2 *Chron.* XIV. 8, 9. the greateſt army that we read of. And in *Jehoſhapha's* time, *he* had men of warre waiting on him, 1160000. beſides thoſe whom he put in the fenced Cities, throughout all *Judah*, 2 *Chron.* XVII. 14,——19.

children of Belial] *i. e.* without yoake, or without profit, as the word ſignifieth, *Deut.* XIII. 13. Such as *Judg.* XIX. 22. 1 *Sam.* II. 12. and X. 27. and XXV. 17. 1 *King.* XXI. 13. This title doth *Shimei* give falſely to *David*, 2 *Sam.* XVI. 7. But is truly given to the Devil, 2 *Cor.* VI. 15. — 7.

was young] Not in age; but in experience, and policy; being then, as was ſaid, fourty one years old.

fourteene wives] Fourteene wives in his life-time; for his reigne was but ſhort, even three years, *ver.* 2. — 21.

ten years] Yet likely ſome ſmall skirmiſhes there were, 1 *King.* XV. 16, 32. XIV. 1.

Mareſhah] A Citie in the North-Weſt part of the tribe of *Judah*, *Joſh.* XV. 44. There *Michah* the Prophet was borne, *Michah* I. 1. And here as we ſee, in the Valley of *Zephathah* at *Mareſhah*, *Aſa* overthrew the hugeſt hoaſt that ever we read of, (*Xerxes* army not excepted) of *Zerah* the Ethiopian. — 10.

Gerar] *Gerar* anciently a Citie and Kingdome of the Philiſtines; whoſe Kings ſeeme all to be called *Abimelechs*; where *Abraham*, and *Iſaac*, a while lived; both offending in denying their wives, *Gen.* XX. and XXVI. *Iſaac* leaving the Citie, welt in the *valley* of *Gerar*. *Gen.* XXVI. 17. a moſt fruitful valley, *ver.* 12. as it were the Granarie of *Canaan*, when famine was elſewhere in the Land *ver.* 1. Here *Iſaac* digged againe the Wells of water, digged by *Abraham*, and ſtopped by the Philiſtines: And he digged others new. After *Gerar* fell to the tribe of *Simeon*. And hither, as we ſee, *Aſa* purſued the Ethiopians: and ſmote all the Cities round about *Gerar*. — 13.

long ſeaſon] Thirty or thirty one years conceiving this to be in the eleventh year of *Aſa*, at the end of thoſe ten years, *chap.* XIV. 1. XV. 3.

Iſrael] The ten tribes, under *Jeroboam*, *Nadab*, and *Baaſha*.

did turne] We read not of their turning in thoſe thirty years. This then may be taken by way of ſuppoſition; If they had turned, God would have been found of them. Or elſe *Iſrael* in the former verſe may relate to all Gods people; and comprehend in it alſo former times, even the times of the Judges themſelves. — 4.

Be ye ſtrong] Ye of *Judah* and *Benjamin*, *ver.* 2. — 7.

Oded] See the *Annotations* on this verſe. Both ſonne, *ver.* 1. and father here, might propheſie. — 8.

renewed the Altar] And likely that whole Court, whereunto that *chap.* XX. 5 ſeems to have reference.

ſtrangers] Thoſe Iſraelites out of the ten tribes, that fell to *Judah*, are here called ſtrangers. — 9.

third moneth] Likely at the Feaſt of Weeks or Pentecoſt. — 10.

fifteenth year] This may ſeeme a ſecond and more through-Reformation, four or five years after his victory againſt *Zerah*. Or elſe that victory muſt be reduced to this fifteenth year of *Aſa*. And till that time they had had reſt, and no warre; which fifteenth of *Aſa* was the thirty five in his reigne, *i. e.* ſince the Kingdome of *Judah* was divided from the Kingdome of *Iſrael*, *ver.* 19. *viz.* 17. of *Rehoboam*; three of *Abijah*, and theſe fifteen of *Aſa*.

XVI. 1. *ſix and thirty*] It is clear that this well may, and needs muſt, be underſtood likewiſe of that *Kingdome* wherein *Aſa* was now King. For *Baaſha* began to reigne in the third year of *Aſa*, 1 *King.* XV. 28. And reigning twenty four years, *ver.* 33. he muſt needs die in the twenty ſeventh of *Aſa*, or twenty ſix complete: And ſo we finde it, 1 *King.* XVI. 8 And therefore this thirty ſixth wherein *Baaſha* waged warre with *Aſa*, muſt needs be meant of the Kingdome of *Judah*, that is, ſince the firſt diviſion of the two Kingdomes. And ſo reckoning the ſeventeen years of *Rehoboams* reigne, and three of *Abijah*, we finde this thirty ſixth to be the ſixteenth of *Aſa*, the next year after that full Reformation mentioned, 2 *Chron.* XV. 10. And to be the thirteenth year of the reigne of *Baaſha*. See a like paſſage, 2 *Chron.* XXII. 2.

Ramah] *Ramah* of *Benjamin*, bordering upon *Judah*, *Joſh.* XVIII. 25. See the *Annotations* on *Hoſ.* V. 8.

7. *Hanani*] The father of the Prophet *Jehu*, *chap.* XIX. 2. 1 *King.* XVI. 1.

of Syria eſcaped] Which God might, and would, otherwiſe have delivered into his hand; as he did the Ethiopians, if *Aſa* had not prevented the occaſion and opportunity thereof by his fooliſh ſending to and for *Benhadad* to aide him, and break his League with *Baaſha*; and ſo ſhewing thereby that he relied not upon the Lord, but upon *Benhadad*; for which he is juſtly reproved, and puniſhed.

14. *a very great burning*] Greeks and Romanes of old uſed to burne their dead bodies; ſpecially of their Great ones, with a great deale of coſt, burning huge piles, and curious fabricks of timber, together with abundance of odoriferous ſpices, at their Funerals; gathering their aſhes into an Urne; and ſo layed up in their Monuments. And among the Jewes we read ſomething like, *viz.* of Burning at the Exequies of their Kings; ſo here, and *Jer.* XXXIV. 5. of ſuch of them at leaſt, as lived beloved, and died deſired: which was to others denied, 2 *Chron.* XXI. 19. *Jer.* XXII. 19. and XXXVI. 30. But we read not That this Burning was of their Bodies, but of ſweet Odours only at and in their Sepulchers.

XVII. 9. *taught in Judah*] The Prieſts and Levites did ſo. The Princes by their authority, and in the Kings name, made way for them ſo to do, with the better courage, countenance, and ſucceſſe.

11. *Philiſtines*] Theſe, and the Arabians, ſubdued by *Aſa chap. XIV.* 14, 15.

14. *Numbers*] See the *Obſervations* on *chap. XIII.* 3.

Waited

Waited] Waited in their Courſes, ſome at one time, ſome at another. | | 19.

Jehoſhaphat] *Jehoſhaphat* marries his ſonne *Jehoram* to *Athaliah*, *Ahabs* daughter. And this in the eighth year of *Jehoſhaphats* reign; as appears by the age of *Ahaziah*, ſucceeding his father *Jehoram* in the Kingdome, when he was two and twenty years old, 2 *Kings* VIII. 18, 26, 27. 2 *Chron.* XXII. 2. with *chap.* XXI. 5. | XVIII. | 1.

went down to Ahab] In the twenty two and laſt year of *Ahabs* reign, and life; And in the eighteenth year of *Jehoſhaphat*. | | 2.

Ramoth Gilead] See the *Obſervations* on 2 *Kings* VIII. 28.

at a venture] Gods Providence. See the *Obſervations* on *Eſter* V. 8. and on *Ezek.* I. 18. | | 33.

Wrath] Wrath deſerved by him; and appearing on him, *chapter* XVIII. 31. and XX. 1. | XIX. | 2.

from Beerſhebah to Mount Ephraim] The South and North borders of the Kingdome of *Judah*. | | 4.

ſet] As *Jehoſhaphats* Commiſſion for teaching throughout the Kingdome, was *chap.* XVII. 9. So here is his High-Commiſſion-Court at *Jeruſalem*, 2 *Chron.* XIX 8,—11. following therein the Ordinance of *Moſes*, *Deut.* XVII. and XIX. See the *Obſervations* on *Deut.* XVII. 8, ——13. | | 8--11.

Haſazon-Tamar] *Gen* XIV. 7. Called alſo *Engedi*, a Citie of the tribe of *Judah*, *Joſh.* XV. 62. | XX. | 2.

thy friend] So *Eſay* XLI. 8. *James* II. 23. | | 7.

cliffe of Ziz] And ſo the Wilderneſſe of *Jeruel*; both in the tribe of *Judah*; near *Tekoah*, and *Berakah* *ver.* XX. 26. | | 16.

Korhites] *Korhites* that deſcended of that *Korah*, the ſonne of *Izhar*, the ſonne of *Kohath*, ſwallowed up of the earth, *Num.* XVI. 1. 32. Theſe were ſingers in the Temple, and ſome of them Porters.

Praiſe the Lord] *Pſal.* CXXXVI. So *chap.* XXIX. 27. | | 21.

began to ſing] In aſſurance of victory. | | 22.

three dayes] A rich ſpoile. | | 25.

of Jehu] See the *Annotations* on *chap.* XIX. 2. | | 34.

in the book] 1 *Kings* XVI. 1.

joyned himſelf] *Jehoſhaphat* firſt, it ſeemes, refuſing to have *Ahaziah* to joyne with him to make ſhips to go to *Tarſhiſh*, 1 *Kings XXII.* 49. doth at laſt yeeld, and is reproved by *Eliezer*, and the ſhips are broken. Not that he joyned firſt; and refuſed after, upon the Prophets reproof; for then the ſhips might well have been unbroken. But however; Here the good King falls once and again into the ſame fault of joyning himſelf with wicked *Ahaziah*; as formerly he had done with wicked *Ahab*; *chap. XVIII.* 1, 2, 3. and *chap. XIX.* 2. As we ſee the like in *Abraham*, *Gen. XII.* 13. with *chap.* XX. 2. | | 36.

Jehoſhaphat King of Iſrael] *Jehoſhaphat* here is called King of *Iſrael*; that being then a diſtinct Kingdome from his. So again, are the Princes called, *ver.* 4. And *Ahaz* likewiſe, 2 *Chron. XXVIII.* 19, 27 And *Darius* is called King of *Aſſyria*, *Ezra* VI. 22. And *Artaxerxes* | XXI. | 2.

King of *Babylon*, *Neh. XIII. 6.* As indeed the Perſian Monarchs were the rightful Kings of *Perſia*, *Aſſyria*, and *Babylon*, or *Chaldea*. Of names, ſee more in the *Annotations* on 2 *Chron. XXIV.* 20.

4. *of his father*] After his father *Jehoſhaphats* death; In his fathers life-time, *Jehoram* carried himſelf better, both as Viceroy, and King.

ſlew all his brethren] And ſee Gods judgements upon his ſonnes, *ver.* 17. and his grand-children, *chap.* XXII. 10, 11. only *Jehoahaz*, or *Ahaziah*, or *Azariah*, left of the one; and *Joaſh* of the other.

11. *compelled*] By force and perſecutions. A moſt wicked ſonne of a godly father.

12--15. *A writing to him from Elijah*] Written in the life-time of *Elijah*, who died before *Jehoſhaphat*, 2 *Kings* III. 11. Left, and directed to *Jehoram*, or for him; who would not endure the Reproof of a living Prophet. Therein propheſying and foretelling *Jehorams* Sinnes, and Puniſhments. Amongſt other his wickedneſſes, He ſhew all his brethren, the ſonnes of *Jehoſhaphat*, 2 *Chron.* XXI. 4. And *his* ſons were all ſlaine by the Philiſtines, and Arabians, but *Ahaziah* the youngeſt (called alſo *Jehoachaz*, 2 *Chron.* XXI. 17. and *Azariah*, *chap.* XXII. 6, 7.) 2 *Chron.* XXI. 17. and XXII. 1. And *Ahaziah* was ſlaine by *Jehu*, 2 *Chron.* XXII. 9. when he was twenty three years old, 2 *Kings* VIII. 26. And the ſonnes of *Ahaziah* were ſlaine by their grand-mother *Athaliah*, ſave *Joaſh*, that was hid from her, and after crowned King; and at laſt ſlaine by his own ſervants, 2 *Chron.* XXIV. 24, 25. We read that *Joſiah*, and *Cyrus*, by their names, were propheſied of many ages before they were borne. But their good deeds were foretold, not any evill of them; as of idolatrous bloody *Jehoram* here. *Eliſha* foretels *Hazael*, face to face, of his bloodineſſe, and evil that he would do to the children of *Iſrael*, 2 *King.* VIII. 12.

16. *Arabians near the Ethiopians*] See the *Obſervations* on *Gen.* II. 13.

20. *he reigned*] *Iehoram* of *Iudah* his Life, Death, Burial.

XXII. 2 *Fourty and two*] Clear it is, That *Iehoram* the father of *Ahaziah* was but fourty years old when he died, *chap.* XXI. 5. And that *Ahaziah* himſelf was but twenty two years old when he began to reigne, 2 *Kings* VIII. 26. But it was in the two and fourtieth year of the continuance of the Crown in *Omri* and his race, from whom *Ahaziah* deſcended, by his mother *Athaliah*, 2 *Kings* VIII. 18, 26. And the Hebrew expreſſion by the word בֵּן a ſonne; together with a trajection of ſome clauſes in this verſe, do render this interpretation the more paſſable. And a like paſſage we finde, as hath been ſhewed, in *chap.* XVI. 1. And ſuch trajections are uſed, 1 *Sam.* XX. 16. *Ezra* X. 17. *Neh.* XII. 22.

Athaliah] *Athaliah* the morher of *Ahaziah*, and wife of *Jehoram* the ſonne of *Jehoſhaphat*, and daughter of *Ahab* and *Jezebel*, and grandchilde of *Omri*.

9. *in Samaria*] Not in the Citie, but in the Kingdome of *Samaria*, 2 *Kings* IX. 27.

Sonne of Jehoſhaphat] Grandchilde. So daughter for grandchilde,

ver.

Chapter	Verse

verse 2. A phraſe uſuall in Scripture.

ſeed royal] Sonnes of *Ahaziah*, *ver.* 11. likely by other women. 10.

of the King] *Iehoram*, and ſiſter of *Ahaziah*; as is expreſſed in this verſe. 11.

Of the Prieſts, and of the Levites] They the Prime men in the depoſing of *Athaliah*, and crowning of *Ioaſh*; guarding the gates, and compaſſing the King round about with weapons in hand, their courſes being not diſmiſſed; and others of them gathered out of all the Cities of *Iudah*. XXIII. 4.

gate of the foundation] Called *Shur*, 2 *Kings* XI. 6. the high or higher gate, 2 *Kings* XV. 35. 2 *Chron.* XXVII. 3. Of the Gates of the Temple, and Courts, See the *Annotations* on *Ezek.* VIII. 3. See alſo *Ezek.* VIII. 5. 14. and *chap.* IX. 2. and *chap.* XL. 3. and 2 *Chr.* VIII. 4. and *chap.* XXIII, 4, 5, 19, 20. and *chap* XXIV. 8. and XXVII. 3. and XXXI. 14. and XXXV. 5. 5.

the Horſe-gate] Of the gates of *Ieruſalem*, or of the walls of the Citie, ſee the *Obſervations* on *Nehemy* III. 1. 15.

gather of all Iſrael] So much of *Iſrael* as *Ioaſh* had. XXIV. 5.

from year to year] One year would not ſuffice to make up this Reparation.

haſtened not] For in the twenty third year of *Ioaſh* it was not done, 2 *Kings* XII. 6.

the Collection of Moſes] So *ver.* 9. ſuch as *Moſes* uſed, *Exod.* XXX. 12, 16. or *Exod.* XXV. But this, differing from them both: agreeing only in this; As *Moſes* then provided for the Tabernacle, and the ſervice of it by thoſe Collections extraordinarily, as need then required; ſo were they now, by ſomewhat a like Collection to provide for the repairing of the breaches of the Temple. Yet is this, becauſe ſomewhat like, called the Collection of *Moſes*; as like ſinnes, are called by the names of the ſinnes of *Manaſſeh*, 2 *Kings* XXIV. 3. of the iniquity of the fathers, *Exod. XXXIV.* 7. of the errour of *Balaam*, and gain-ſaying of *Core*, *Iude* 11. and the ſigne of *Ionas*, *Matth. XII.* 39. is uſed in a like ſenſe. 6.

Sonnes of Athaliah] In their father *Iehorams* life-time, before they were taken and ſlaine by the enemy; if ſonnes here be taken properly. 7.

High-prieſts Officer] 2 *Kings XII.* 10. The High-Prieſt himſelfe did this. But that *Iehoiada* was this High-Prieſt, is not expreſſed. 11.

day by day] *i. e.* time after time, ſo oft as the cheſt was full.

in Iſrael] The Kingdome of *Iudah*, Gods people, 2 *Chr. XXIX.* 24. 16.

Princes] Hypocritical flattering Princes. See *ver.* 23. 17.

Zechariah] *Zechariah* ſlaine, and mentioned *Matth. XXIII.* 35. ſeemes not to be this *Zechariah*, But rather the Prophet *Zechariah*, the ſonne of *Barachiah*. *Zech. I.* 1. 20.

ſlew his ſonne] Cruel ingratitude. 22.

hoaſt of Syria] This might be a ſeconding of that invaſion, 2 *King.* *XII.* 17, 18. 23.

a ſmall company] Gods viſible hand in it; for the executing of his judgement againſt *Ioaſh*, *ver.* 25. 24.

ſonnes]

25. *ſonnes*] Likely more ſlaine then *Zechariah*, or taken indefinitely for one, as *Gen.* XLVI.7.

27. *Book of the Kings*] Moſt likely ſome civil Records.

XXV. 1. *Amaziah*] Of the times of the reignes of *Amaziah*, and of *Uzziah*; as alſo of *Iotham*, and of *Ahaz*, 2 *Kings* XV. 32. and XVI. 1. And of their Concordance with the times of the reignes of the Kings of *Iſrael*, See my *Annotations* on *Hoſea* I. 1.

4. *But he ſlew not their children*] See the *Annotations* on this text.

8. *do it*] An Ironical conceſſion. See the *Obſervations* on *Amos* IV. 4, 5.

21. *top of the rock*] *Selah*, or *Petra* ſignifying a rock; whence the chief Citie in *Arabia Petræa* is called *Petra*, 2 *Kings* XIV.7.

14. *gods of the children of Seir*] Worſe then that of *Ahaz*, *chap. XXVIII.* 23. Puniſhed, *chap. XXV.* 20, 27.

XXVI. 16. *Altar of incenſe*] This the High-Prieſt might do, *Exod. XXX.7.* and other Prieſts alſo, *Luke* I. 9 But not the King, or any elſe, but Prieſts.

20. *the chief Prieſt*] Not ſtiled the High-Prieſt

21. *was a Leper*] Yet bare the title of King to the day of his death.

XXVII 3. *Ophel*] *Ophel* in *Ieruſalem*, over-againſt the water-gate, toward the Eaſt, where the Nethinims dwelt, 2 *Chron. XXXIII.* 14. *Neh. III.26.* and XI. 21.

7. *his wars*] 2 *Kings* XV. 37.

XXVIII. 5. *his God*] Though himſelf ſuch an idolater, *ver.* 22. So *ch. XXXVI.* 5. *King of Syria*] *Rezin*, 2 *Kings XVI.* 5.

6. *ſlew*] Slew a great number.

8. *Captive*] A greater number.

11. *feirce wrath*] *Pekah* ſoone ſlaine: And in *Hoſheah's* time all captivated; and the Kingdome extinguiſhed; *Eſay* VII.16.

XXIX. 17. *the firſt day*] *ver.* 3. *Hezekiah* begins Reformation on the very firſt day of his reign. Or rather on the firſt day of the year which fell out towards the later end of the firſt year of *Ezekiah's* reigne.

ſixteenth day] So that Paſſeover was paſt, and not kept.

21. *ſeven Bullocks*] Here are ſeven, to repreſent the whole body of the Kingdome. And here are uſed all maner of Beaſts fit for ſacrifice.

24. *the Prieſts killed them*] And ſo *Levit.* IV. 4. and *chap. IX.* 8, 15, 18. 2 *Chron.* XXIX. 24, 34. The Levites did flea them, 2 *Chron.* XXXV. 11. And in ſome extraordinary caſes ſley them alſo, 2 *Chron.* XXIX. 34. and receive the blood, 2 *Chron.* XXX. 16, 17. The Prieſts only, not the Levites, came to the Altar, to lay the wood, ſprinkle the blood, and burn them, *Levit.* I. 7. *&c.* and *chap.* III. 2, 5. 2 *Chron.* XXXV.14.

27. *the Song*] *Pſal CXXXVI.* See the *Annotations* on *Ezra III.* 11.

XXX. 1. *to Ephraim, and Manaſſeh*] See *ver.* 5,—11, 18. Yet this was before their finall captivity by *Shalmaneſer*, 2 *Kings XVII.*

2. *in the ſecond moneth*] *ver.* 1, 3. As in like caſe, *Num. IX.* 11.

6. Kings of *Aſſyria*, *Pul*, and *Tiglath Pilneaſer*, 2 *Kings* XV. 19, 29. 1 *Chron.* V. 26. 2 *Chron.* XXVIII.20.

mocked

mocked them] But a finall judgement ſoone followed. 10.

had not cleanſed themſelves, yet] And, it ſeemes, in *Joſiah's* time, all did not eate at the very hour appointed, at Even, 2 *Chron.* XXXV. 14. yet where the heart is upright, God mercifully heals ſuch offenders. 18.

to keep other ſeven dayes] The power of the Church ſeene herein; and by God approved. 23.

Since the time of Solomon] And the diviſion of the two Kingdomes, ſo many out of the ten tribes came not to *Jeruſalem* to eat & celebrate the Paſſeover. Yet ſee a larger commendation of *Joſiah's* Paſſeover, which followed after this, *chap.* XXXV. 18 2 *Kings* XXIII. 22, 23. 26.

finiſhed] Preſently after the foreſaid Paſſeover, they pull downe idolatry; yea in *Ephraim* alſo, and *Manaſſeh*, which belonged to *Hoſhea* King of *Iſrael*. XXXI. 1.

third moneth] Or Feaſt of weeks, of Pentecoſt; which is called the feaſt of harveſt: And the ſeventh moneth is called the Feaſt of ingathering, *Exod.* XXIII. 16. 7.

hoaſt of the King of Aſſyria] Though that King *Sennacherib*, and his hoaſt were ſo ſlain, in the time of his father *Hezekiah*. *chap.* XXXII. 21. XXXIII. 11.

a wall] Begun by his father, *chap.* XXXII. 5. 14.

yet unto the Lord] Not to falſe gods; as was in the groſſer kinde of idolatrous ſacrificers. 17.

Amon] *Amon* worſe then his father *Manaſſeh*. 20.

eighth year] Being then ſixteen years old; and before that, the father of *Eliakim* or *Iehojakim*, 2 *Kings XXIII.* 36. and *chap.* XXII. 1. compared together. XXXIV. 3.

twelfth year] Himſelf being then twenty.

cities of Manaſſeh] Remnants then of the Iſraelites; for the body of the ten tribes were formerly carried away captives, and the Kingdome exterminated. 6.

eighteenth year] This Reformation and Covenant made, and Paſſeover kept, *chap.* XXXV. 19. And yet from this, or rather from the twelfth year above mentioned begins that reckoning of the ſinne of *Iudah*, *Ezek.* IV. 6. For under ſo good a King yet the people continued obſtinately wicked; as appears in *Ieremie*, who began to propheſie in the thirteenth year of *Joſiah's* reigne, *Ier.* I. 2. and XXV. 3. and *ch.* III. 6. And *Joſiah* only cauſed, and made them outwardly to obey, 2 *Chron.* XXXIV. 32, 33. 8.

the Houſes] The Houſes of the Prieſts, which adjoyned to the Temple; and of the Levites, which adjoyned to the Courts.

Levites Scribes] 1 *Chron.* XXIV. 6. *Ezra* VII. 6. 21. *Neh.* VIII. 9. and *chap.* XII. 26. and XIII. 13. See the *Annotations* on 1 *Kings* IV. 3. More fully, thus; we read in the Old Teſtament of ſeverall perſons that were Scribes; ſome, Scribes of Kings, or their Secretaries; So *David* had one; And *Solomon* two, *Joaſh* one, 2 *Kings* XII. 10. *Joſiah* one, 2 *Kings XXII.* 3. Of *Ionathan Davids* Uncle, that he was a Counſeller, a wiſe man, and a Scribe, 1 *Chron. XXVII.* 32. And of *Baruch*, that he was *Ieremies* Scribe. And of families of Scribes, that 13.

dwelt at *Jabez* in the tribe of *Iudah*, and were of the poſterity of *Ichro*, 1 *Chron.* II. 55. But why ſo called, or what their Office was, whether as Publike Notaries, Scriveners, or Tranſcribers of the Law, or what elſe, it appears not. Here in *Ioſiah's* time we finde that in his buſineſſe of repairing the houſe of the Lord, there were appointed of the Levites Scribes. And in *Nehemiah's* time he made Treaſurers over the Treaſuries [in the Lords Houſe] *Shelemiah* the Prieſt, and *Zadok* the Scribe. And in his time alſo was that famous *Ezra*, a Prieſt, ſonne of the High Prieſt *Serajah* ſlaine by *Nebuchadnezzar*, and the ſame a ready Scribe in the Law of *Moſes*, a Scribe of the Law of the God of Heaven, of the words of the Commandments of the Lord, and of his Statutes to *Iſrael*; and the ſame a publick Reader, and Teacher of the Law. In the New Teſtament we finde them much more mentioned; and to be of more eſteeme; and themſelves affected Preheminence and precedencies, *Mark. XII.* 38, 39. Here they are often joyned with the Chief Prieſts, and Elders, and often with the Phariſees. They pretended to extraordinary holineſſe, as the Phariſees did; whence is that, *Matth.* V. 20. and *Acts* XXIII. 9. They were of the Phariſees part againſt the Sadduces. Yea he that is called a Scribe, *Marke* XII. 28. the ſame is called a Phariſee, and a Lawyer, *Matth. XXII.* 34, 35. We read not that they were of the Sect of the Sadduces, or Eſſenes. But we finde them to joyne with all the reſt, to queſtion, to poſe, and oppoſe our Saviour, to entangle and inſnare him by Queſtions, to charge his miracles to be done by *Belzebub*; Himſelf, with Blaſphemy; to apprehend and binde him; to condemne him in the Councel; to deliver him to *Pilate*; to accuſe him before *Herod*; to proſecute him to death; to mock him upon the Croſſe. And we finde that theſe Scribes ſate in *Moſes*-chair, *Matth. XXIII.* 2. and were Preachers and Teachers of the people, *Mat.* VII. 29. and XIII. 52. And likely were all of the tribe of *Levi*.

19. *rent his clothes*] See the *Annotations* on 2 *Kings XXII.* 8.

22. *Huldah the Propheteſſe*] See the *Obſervations* on *Zeph. III.* 4. The High Prieſt *Hilkiah* is here ſent to her; ſhe being an extraordinary Propheteſſe, ſo near at hand.

XXXV 3. *Put the holy Ark*] It might be put out of his place, in the dayes of his wicked father, if not of his grandfather.

8. *Paſſeover-Offerings*] So *ver.* 9. in the Feaſt of Unleavened bread, for the ſeven dayes.

20. *After all this*] Thirteen years after the foreſaid Paſſeover; that being in the eighteenth, and this in the thirty one, and laſt year of his reigne.

by Euphrates] Heb. *Phrat*, or *Prat*, or *Perath*, the fourth river in *Eden*, *Gen.* II. 14. uſually called the River, and the great River: made one of the Boundaries of the Promiſed Land, *Gen* XV. 18. *Deut.* I. 7. and *chap.* XI. 24. *Joſh.* I. 4. 2 *Chron.* IX. 26. Cut by *Cyrus* into ſeverall Channels when he lay in ſiege before *Babylon* which ſtood upon it; and ſo by him much dreyned and dried, *Ier.* L. 38. See 1 *Chron. XVIII.* 3. *Ier. XIII.* 4. and *chap.* LI. 63. *Apoc.* IX. 14. and *chap. XVI.* 12. See on *Dan.* IV. 30

Megiddo]

Chapter	Verſe.
	22.
XXXVI.	6.
	9.
	16.
	20.
	21.

Megiddo] See the *Annotations* on *Zech.* XII. 11.

to carrie him] But he died by the way, *Jer. XXII.* 18, 19.

eight years old when he] He was eighteen when himſelf began to reigne, 2 *Kings XXIV.* 8. And but eight then when his father began to reigne. The like relative ſenſe may that ſpeech admit, 2 *Kings XVI.* 2.

no remedy] Deſperate ſinners procure implacable wrath, irrevocable exterminating judgements.

Kingdome of Perſia] See the *Obſervations* on the beginning of the Book of *Ezra*,

threeſcore and ten years] For the beginning of theſe, ſee the *Annotations* on *Dan. IX.* 2. rather then thoſe on *Zech. VII.* 3. yet many learned are of the later opinion.

Ezra.

THE Book of *Ezra* contains an Hiſtory of ſeventy years; *viz.* from the firſt of *Cyrus*, or his Proclamation, *chap.* I. 1. to the ſeventh year of *Artaxerxes Longimanus*; upon this Accompt; *viz. Cyrus*, ſeven; *Cambyſes*, ſeven; *Smerdis*, one; *Darius Hyſtaſpis*, thirty ſix; *Xerxes*, twelve; of *Artaxerxes Longimanus*, ſeven, where *Ezra* ends. Or, premiſing two of *Darius Medus* before *Cyrus*, it comes to ſeventy two. The four laſt Chapters containe the Hiſtory but of that one year concerning *Ezra*, which was in that ſeventh year of *Artaxerxes*. See *chap. VII.* 7, 9. and *chap. VIII.* 15, 21, 31, 32, 33. and *chap. X.* 8, 9, 16, 17. But the ſix firſt Chapters are extended by ſome, otherwiſe learned men, yet upon leſſe probable grounds, to a farre larger ſcope of time; even to one hundered thirty eight, or one hundred fourty five years: And they end the Book with the nineteenth year of *Artaxerxes Mnemon*; which ſeemes cleane contrary to the Text, *chap. VII.* 7, 8.

For the clearer knowledge of divers things in this Book; as likewiſe in *Nehemy*, and *Eſther*; A Catalogue of the Perſian Monarchs, and of the years of their Reignes is very uſeful: which out of the beſt Authors, with very little variation, may be as followeth;

	years.		years.
Darius Medus	2	*Xerxes*	1
Cyrus	7	*Sogdianus*	1
Cambyſes	7	*Darius Ochus ſeu Nothus*	19
Smerdis	1	*Artazerxes Mnemon*	43
Darius Hyſtaſpis	36	*Darius Ochus*	23
Xerxes	12	*Arſen*	3
Artaxerxes Longimanus	48	*Darius Codomannus*	5

And ſo the Perſian Monarchy continued two hundred and eight years; or there about.

In this Book of *Ezra* there is mention made of ſix Perſian Monarchs; firſt, of *Cyrus*, *chap. I.* 1. ſecondly, of *Darius ch. IV.* 5. thirdly, of *Ahaſuerus*, *chap. IV.* 6. fourthly of *Artaxerxes*, *chap. IV.* 7. fifthly, of another *Darius*, *chap. IV.* 24. and *chap.* V. 5, 6. ſixthly, of another *Axtaxerxes*, *chap. VII.* 1. Or rather thus; Of five Perſian Monarchs

Monarchs, *viz.*: 1 of *Cyrus*; 2 of *Ahaſuerus*; 3 of *Artaxerxes*; 4 of *Darius*, taking him mentioned, *chap.* IV. *ver.* 5. 24. and *Chap.* V. 5, 6. and *chap.* VI. 15. to be the ſame man. And 5 of another *Artaxerxes*. And the Perſons of theſe by ſundry learned men are ſundry wayes underſtood. Some take the firſt *Darius* to be *Darius Hyſtaſpis*; *Ahaſuerus*, to be *Xerxes*; the firſt *Artaxerxes* to be *Artaxerxes Longimanus*; the ſecond *Darius*, to be *Darius Ochus* and *Nothus*; the ſecond *Artaxerxes*, to be *Artaxerxes Mnemon* or *Memor*. Others take *Ahaſuerus* to be *Cambyſes*; *Artaxerxes* to be *Artaſhaſta* or *Smyrdis Magus*; *Darius* not two, but one, to be *Darius Hyſtaſpis*; and the ſecond *Artaxerxes*, to be *Artaxerxes Longimanus*. This diverſity is occaſioned by the ſilence of Scripture, and uncertainties of Heathen Greek Hiſtories: yet this later opinion I the rather imbrace, for that it ſtands beſt with the ages of *Zerubbabel*, *Ezra*, *Nehemiah*, and *Mordecai*.

Ezra a childe, when his father *Serajah*, the High Prieſt, *chap.* VII. 1. was ſlaine at *Riblah* by *Nebuchadnezar*, 2 *Kings* XXV. 18, 21. And his brother *Jehozadak*, the ſucceeding High Prieſt, was carried into Captivity, 1 *Chron.* VI. 14, 15. And his ſonne *Jeſhua*, or *Joſhua*, or *Jehoſhua*, the High Prieſt, the ſonne of *Jehozadak*, or *Joſedech*; *Neh.* XII. 1. *Ezra III.* 2, 8. and V. 2. *Zech.* VI. 11. came up with *Zerubbabel*. And this *Ezra* came up from *Babylon*, in the ſeventh of *Artaxerxes*, with a gracious Commiſſion, *Ezra* VII. VIII. IX. X. *chapters*. And he was with *Nehemiah*, after the building of the Walls of *Jeruſalem*; at that ſolemne Reading of the Law, and Preaching: and at that ſingular keeping of the Feaſt of Tabernacles, *Neh. VIII.* 1,—6, 9 13. *&c.* And after the Feaſt, *chap. IX.* and *X.* at the Dedication of the Walls, *chap. XII.* 26, 36. So that upon the leaſt accompt, He muſt live upon one hundred and fifty years, that is fifty three or ſixty before the Returne from *Babylon*; twenty three to the Building of the Temple; ſixty ſeven to the Dedication of the Walls of the Citie. But upon the larger, and more improbable accompt, he muſt live at leaſt two hundred and twenty years. He was a ready Scribe in the Law of God, *chap. VII.* 6, 11. And is generaly reputed the holy Pen-man likewiſe of the Books of *Chronicles*; And, as ſome would, of the Books of *Nehemiah*, and *Malachi* alſo. And is taken by many to be the reſtorer and orderer, after the returne from the Babyloniſh Captivity of all the Books of the Old Teſtament, in that ſort, and poſture, and character alſo, wherein now we have them.

Now in the firſt year] *Hebr.* And in one year. Thus coupling this Book with the end of *Chronicles*. As the like is in the beginning of *Exodus*, *Leviticus*, *Numbers*, *Joſhua*, *Judges*, and many other Books. See moreover the *Annotations* on *Ezek.* I. 1. I. 1.

One for Firſt is an uſual Scripture phraſe.

And Firſt here, is of his Conqueſt of *Babylon*, and of his reigne there: For he was King of *Perſia*, not Monarch, many years before, *chap.* V. 13.

2. *Charged me*] *Eſay* XLIV. 28 and XLV. 1, 13. This propheſie might likely be ſhewed to *Cyrus*, by *Daniel*, or ſome other.

7. *veſſels*] Such as were not cut in pieces, 2 *Kings* XXIV. 13.

8. *Sheſhbaẓẓar*] The Chaldee or Court-name of *Zerubbabel*, *Ezra* I. 8. and III. 8, 10. and V. 2, 14. As *Belteſhaẓẓar* was of *Daniel*. The ſame work that is aſcribed to *Sheſhbaẓẓar*, *chap.* V. 16. is aſcribed to *Zerubbabel*, *Zech.* IV. 9.

11. *were five thouſand four hundred*] This number ariſeth out of the particular numbers formerly mentioned, amounting to two thouſand four hundred ninety nine, and the reſt that were unnumbered. Moreover are veſſels given, *chap.* VII. 19. and *chap.* VIII. 25, 27, See the carrying of them away by *Nebuchadneẓẓar*, at four ſeveral times, *Dan.* I. 2. 2 *Chron.* XXXVI. 7, 10, 18.

II. 1. *Province*] *Judah* no Kingdome now; but made a Province by the Conquerour. See *chap.* V. 8. *Neh.* I. 3. and *chap.* VII. 6. and XI. 3.

2,--60. *which came*] The manifold variations for Names, and Numbers in this Regiſter and Catalogue, and that *Nehemie* VII. may ariſe from the diverſity of names given to one man. And from this, That the one was taken at their ſetting out from *Babylon*, *viz.* this *Ezra* II. The other upon their coming to *Judea* and *Jeruſalem*, *Neh.* VII. And ſo ſome might come to *Jeruſalem* which had not regiſtred their names in *Babylon*: and ſome might regiſter their names in *Babylon* which yet came not up to *Jeruſalem*, either changing their mindes to ſtay in *Babylon*, or dying by the way. Or elſe that in *Nehemie* might be applied to the perſons that were living and remaining in the Land of *Judah* in his time, or elſe it might be taken out of ſome other Regiſter beſides this in *Ezra*. The numbers of them that returned with *Zerubbabel* in this Catalogue, *Ezra* II. and in that Catalogue, *Neh.* VII. 6—62. fall farre ſhort of that total ſumme, both in *Ezra* and *Nehemy*, which is ſaid to be fourty two thouſand three hundred and ſixty, beſides ſeven thouſand three hundred thirty ſeven more of ſervants and Proſelites, *Ezra* II. 64, 65. *Neh.* VII. 66, 67. The number wanting ſeems to be ſupplied out of thoſe *Ezra* II. 62. and out of the Relicts of the ten Tribes, that were both captivated, and returned with them of *Judah*, and are not numericaly ſet down, yet after the Returne, continued among them, and profeſſed their Religion, even till the coming of our Saviour, and the final deſtruction of *Jeruſalem*. See 2 *Chron.* XI. 3, 16. and XXXI. 6. *Ezra* II. 70. and VI. 16, 17. *Matt.* IV. 14. *Luke* II. 36. *Acts* II. 5. and XXVI. 7. Of thoſe which came up with *Ezra*, ſee *chap.* VIII. 1,—14.

63. *Tirſhatha*] *Tirſhatha* ſignifying Governour in their tongue ſeemes attributed here to *Zerubbabel*: And is after to *Nehemiah* expreſſely, *Neh.* VIII. *ver.* 9. and *chap.* X. 1.

Urim] See the *Obſervations* on 1 *Sam.* XXIII. 9.

64. *the whole*] Many more returned, then thoſe upon record that were carried into captivity.

Singing

Chapter	Verse
	65.
III.	1.
	8.
	12.
IV.	2.
	5.
	6.
	7.

Singing men, and singing women] Most likely such as were used, not in the Temple, but elsewhere, for mirth, as 2 *Sam.* XIX. 35. *Eccles.* II. 8. *Esay* XXIII. 16. *Amos* VI. 5. and for mourning, as 2 *Chron.* XXXV. 25. *Jer.* IX. 17, 18. *Eccles.* XII. 5. *Amos* V. 16.

seventh moneth] *Ver.* 6. In this moneth, the first day, they first offered sacrifice on the new built Altar, after their returne from the Babylonish captivity. And in the same moneth of the year was the solemn Dedication of *Solomons* Temple, 1 *Kings* VIII. 2.

In the second year of their coming] They prepare for the building of the Temple; or rather having formerly prepared, they now begin the building.

wept with a loud voice] Many ancient men that had seene the former Temple, which was burnt but fifty two years before, wept at the laying of the foundation of this Temple; either at the remembrance of the wondrous glory of the former Temple so burnt and consumed; and considering the small Preparations, and Meanes, for the building, and furnishing of this, *Ezra* I. 4, 6, 68, 69. and *chap.* VI. 8, 9. and *chap.* VII 15. ——22. and *chap.* VIII. 25, 26, 27. 33, 34. *Neh.* VII. 70, 71, 72. in comparison of those for the former Temple; *Hag.* II. 3. In which case God comforts them, *Hag.* II. 7, 9. *Zech.* IV. 6, —— 10. and VIII. 6, 9. *Mal.* III. 1. Or else, seeing these foundation-stones not so goodly and precious, as those were known to be that were in *Solomons* Temple, 1 *Kings* VII. 9, 10. For as for the largenesse and compasse of the foundation, it was not inferiour to that of *Solomons*, 1 *Kings* VI. 2. Yea far superiour, if that Decree of *Cyrus*, and the record of it found by *Darius*, *Ezra* VI. 1, 2, 3. mistake not; and the Cubits be the same.

Esar-haddon] The sonne of *Sennacherib*, 2 *Kings* XIX. 37. and grandchild of *Salmaneser*: And this seemes to be the last of the Assyrian Kings; And the same with *Asnapper*; and to be him that carried *Manasseh* prisoner to *Babylon*, then under the Assyrian Empire, 2 *Chron.* XXXIII. 11. And is likely the man whom *Ptolomie* calls *Assaradinus*, and the Greeks *Sardanapalus*, of *Sar* for *Esar*, *haddon*, and *Pul*; *Pul* being much used in the names of the Assyrian, and Chaldean Kings.

Brought us up hither] So that those adversaries, *ver.* 1. seeme to be the race of those Samaritanes brought in by *Salmaneser*, 2 *Kings* XVII. 6, 24. Or a second kinde of plantation by his grandchilde, *ver.* 9. which ever continued fierce enemies to the Jewes, whatever they mischeivously pretend here, *John* IV. 9. *Luke* IX. 52, 53. And this makes that Answer returned to them here, *ver.* 3.

Darius] *Hystaspis*

Ahasuerus] *Ahasuerus* seemes most probably to be the man whom Heathen Authors call *Smerdis Magus*, the sonne of *Cyrus*, and younger brother of *Cambyses*, reigning a very short time.

Artaxerxes] As they had formerly done in the dayes of this *Artaxerxes*: who most likely is *Cambyses*. For to understand this of *Artaxerxes Longimanus*, and much more of *Artaxerxes Mnemon*; And the

the Temple to be builded in the dayes of *Darius Nothus*, and much more of *Darius Ochus*, will no wayes ſtand with theſe Scriptures, and the notation of times contained in them, *Zech.* III. 9. and *Hag.* II. 3.

Syrian tongue] *Hebr.* Aramite. This was in ordinary uſe under the Aſſyrian, Chaldean, and Perſian Monarchy, *Eſay* XXXVI. 11. *Dan.* II. 4. This we commonly call the Chaldee tongue. It differs from the Hebrew Dialect, *Eſay* XXVIII. 11. and *chap.* XXXIII. 13. and XXXVI. 11. Yet in the dayes of our Saviour it grew common among the Jewes alſo; and is in that regard called the Hebrew tongue in the New Teſtament, *John* XIX. 13, 17. *Acts* XXI. 40. and XXII. 2.

8. *Rehum*] This, and all the reſt to *chap.* VI. 19. is penned in the Chaldee Dialect. And ſo *chap.* VII. 11, --27.

12. *building the rebellious and the bad Citie*] So *ver.* 13. and 16. They only went about to build the *Temple.*

16. *the river*] So *chap.* V. 6. *Jordan*, or rather *Euphrates*, *ver.* 17. and 20. From *Perſia*, it is beyond the river.

24. *work of the Houſe of God*] Though their Letter, and the Kings Anſwer mention only the Citie, yet they extend it here to the Houſe of God.

V. 1. *Zechariah*] He is called the ſonne of *Iddo*; And *Zerubbabel* the ſonne of *Shealtiel*, *ver.* 2. And they were indeed their grandchildren, *Zech.* I. 1. 1 *Chron. III.* 17, 18, 19.

6. *Tatnai*] He, and *Shethar-boznai* deale more fairly and truly with the Jews in their letter to *Darius*, then *Rehum*, and *Shimſai* did in theirs to *Artaxerxes*, *chap.* IV. 12, —— 16. And they make mention only of the Houſe of God, and not of the Citie.

16. *untill now*] But hindered and inhibited in the meane time, *chap.* IV. 21, 22.

VI. 1. *in Babylon*] Or concerning *Babylon.*

2. *Achmetha*] Called by Heathen Authors *Ecbatana:* ſignifying a Summer ſeat for coole refreſhing; In which Citie the Kings of *Media* kept their Court in the Summer ſeaſon.

3. *threeſcore Cubits*] Cubits likely are taken here for common Cubits half the length of ſacred Cubits; which ſacred Cubits were unknowne to Heathen. And the number of them may be reckoned from the bottome of the foundation to the top on the outſide; and from the outſides of the Temple, including the thickneſſe of the walls, and of the Chambers adjoyning. And ſo this Temple will be leſſe then *Solomons*, 1 *Kings* VI. 2. 2 *Chron. III.* 3. according to that *Hag. II.* 3. See the *Annotations* on this text: and the *Obſervations* on *Ch. III.* 12.

4. *three rowes*] This relates to the Courts of the Temple.

11. *Let timber*] The great zeale of this King for the Temple, appears in this, and other paſſages and Decrees, in this his Letter.

14. *Artaxerxes*] Likely one of the ſeven that put down *Smerdis Magus*, and in a ſort, at the beginning was fellow in Empire with *Darius Hyſtaſpides.* *finiſhed*]

finiſhed] About twenty two years after their Returne: about twenty ſince the foundation was laid. 15.

Offered] not comparable to that, 1 *Kings* VIII. 5, 63. 2 *Chron.* VII. 5, 7. 17.

And the children] From this verſe to *Chap.* VII. *ver.* 11. the Text again is *Hebrew.* 19.

Killed] Each family, or maſter of family muſt not kill it themſelves: as they did in *Egypt*; But Gods Miniſters, Prieſts and Levites, muſt do it, 2 *Chron.* XXX. 15, 16, 17. 20.

ſeparated themſelves unto them] Heathen Proſelytes. 21.

King of Aſſyria] See the *Obſervations* on 2 *Chron.* XXI. 2. 22.

Artaxerxes] *Longimanus.* VII. 1.

Ezra] See the *Obſervations* touching him in the beginning of this his Book.

Azariah] Six generations here omitted; 1 *Chron.* VI. *ver.* 7, 8, 9, 10, 11. And three generations omitted between *Jeroam* and *Paſhur*, 1 *Chron.* IX. 12. compared with *Neh.* XI. 12. And ſo three generations are omitted between *Joram* and *Ozias*, *Matth.* I. 8 And all done for brevity ſake; conceiving thoſe Omiſſions to be things evidently known, or not ſo material to be there inſerted. 3.

King granted] *Ezra's* extraordinary power and authority was from the Kings grant, and not otherwayes 6.

went up] So backward were the Jewes in returning back to *Judea* after the Proclamation of *Cyrus*: yea, the Prieſts and Levites themſelves. See *Eſther* VIII. 8, 9. 7

firſt] our moneths in going. 9.

King of Kings] *Ezek.* XXVI. 7. *Dan.* II. 37. This whole Letter is in the Chaldean tongue. 12.

ſeven Counſellors] So *Eſther* I. 14. 14.

freely offered] great zeale, and forwardneſſe here; *ver.* 20——26. and 28 and *chap.* 8. 25, 26, 27. as was formerly in *Darius*, *chap.* VI. 1. 15.

caſt finde] Grants him a free Collection, and what he can get and gather by it. 16.

not lawfull to impoſe] *Artaxerxes* gives *Ezra* the Prieſt a grant and power for an immunity of the Clergy; and for ſetting and appointing Civil Magiſtrates and Judges. See the *Obſervations* on 1 *Chron.* XXVI. 29 24.

Males] In all, 1496. VIII. 14.

Ahava] A river, *ver.* 21, 31. a few dayes journey diſtant from *Babylon*, in the way to *Jeruſalem*, ver. 15, 17 21. 31. 15.

Levi] Levites here diſtinguiſhed from the Prieſts, *chap.* VII. 7.

Caſphia] Not very farre from *Ahava*: but farre enough from the *Caſpian* Sea. 17.

Nethinims] See the *Obſervations* on *Joſh.* IX. 23. 20.

a Faſt] A good patterne here. See the *Annotations* on *Joel* I. 14. and on *Jonah* III. 5. 21.

Talents] See the *Obſervations* on *Exod.* XXXVIII. 24. 26.

27. *fine Copper precious as Gold*] Rare this; and ſo but two of them.

29. *in the chambers*] Divers of the Chambers on the ſides or walls of the Temple, were for Treaſuries, to keep the holy treaſures appertaining to the Temple, and ſervice of God.

IX. 2. *their daughters*] Of marriages with Heathens, ſee the *Obſervations* on *Num.* XXXVI. 6. yea more, it may ſeeme they put away their own wives to take theſe, *Mal.* II. 11. 13.

X. 1. *weeping*] Weeping in Prayer, twiſe here. So 2 *Kings* XX. 3. and XXII. 19. *Num.* XXV. 6. *Judg.* XX. 23, 26. and XXI. 2. 1 *Sam.* I. 10. and VII. 6. 2 *Kings* XX. 3. *Heb.* V. 7. *Pſal.* VI. 8. and XXXIX. 12.

3. *a Covenant*] Covenants much uſed between God and his People, *Gen.* VI 18. and XV. 18. and XVII. 2. *Deut.* V. 2. *Joſh.* XXIV. 24. 2 *Kings* XI. 17. and XXIII. 3. 2 *Chron.* XV. 12. and XXIX. 10. *Neh.* IX. 38. *Eſay* LIX. 21.

and ſuch as were borne of them] If the mothers continued Heathens, and did not turne Proſelytes; their children were not to be reputed as free-borne ſons, in the number of Gods people; yet the fathers were to have a fatherly care of them, for maintenance and education.

8. *forfeited*] According to that power given to *Ezra*, *chap.* VII. 26.

ſeparated] By excommunication; as *John* IX. 22, 34. or by baniſhment *chap.* VII. 26.

9. *ninth moneth, twentieth day*] Therefore the Proclamation, *ver.* 7, 8, was on the ninth moneth, ſeventeenth day, about the beginning of our *December*.

13. *of one day or two*] But of three moneths, *ver.* 16, 17.

14. *Our Rulers of all the Congregation*] Such as *Deut.* XVII. 9. In ſemblance whereof in after ages they builded their *Sanedrin*, and great Councel.

16. *examine*] לוריוש a word beſide all ordinary forme of Grammer. And the like is again *Pſal.* X. 15.

18. *ſonnes of Jeſhua*] of the High Prieſts race; which haply made the High Prieſt abſent himſelf in this action, *ver.* 15.

44. *All theſe*] Seventeen Prieſts; Of the Levites, Singers, and Porters ten of all other Tribes, eighty ſix. In all, one hundred and thirteen, as the great *Annotations* count them.

Nehemiah.

THE Book of *Nehemiah* is the laſt Book and Hiſtory of the Old Teſtament, mentioning matters after *Malachi*. It containes an Hiſtory of one hundred and twenty years, or thereabout; reckoning from the twentieth of *Artaxerxes Longimanus* when *Nehemiah* began, *chap.* II. 1. to the days of *Jaddua*, two years before the period of the Perſian Empire, *chap.* XII. 11, 22. Some make it about fifty five; reckoning ſo from the twentieth of *Artaxerxes Mnemon*, to the period of the Perſian Empire.

The two maine and differing reckonings then of the years of the two Books of *Ezra*, and *Nehemie* joyntly conſidered, ſtand thus; Reckoning as ſome do, to *Ezra* one hundred fourty ſix, and to *Nehemie* fifty five, the ſumme of both comes to two hundred and one. But rather reckoning to *Ezra* ſeventy two, and to *Nehemie* one hundred and twenty, the ſumme of both doth ariſe to one hundred ninety two. Thus the difference between theſe two reckonings of both Books joyntly, amounteth to nine years.

If this *Nehemiah* be the ſame that came up with *Zerubbabel* and *Jeſhua*, mentioned *Ezra II.* 2. *Neh. VII.* 7. and writ this Book; then *Nehemiah* muſt needs be a very old man; And that paſſage, *ch. XII.* 10, 11. mentioning *Jaddua* the High Prieſt, muſt needs be inſerted by ſome other Prophet ſince his dayes; And much more ſince the dayes of *Ezra*: For *Jaddua* lived till the dayes of *Alexander* the Great, and met him coming into *Jeruſalem*: which is the very laſt Hiſtorical Paſſage and Record of the Old Teſtament: For *Pſalm XLIV.* and *LXXIV.* conceived by ſome to be penned in the dayes of *Antiochus Epiphanes*, carrie no ſure ground for ſuch an after-date. And ſurely ſo many years as include the whole continuance of the Perſian Empire and more, do far paſſe the date of one mans life in that age of the world. Yet that *Nehemiah* might well reach to the 32. year of *Artaxerxes Longimanus*; which is the laſt paſſage of this Book, ſetting that of *Jaddua* aſide. However, many make this *Nehemiah* this famous Governour, to be another *Nehemiah*, of younger and later years, then he, *Ezra II.* 2. This *Nehemiah* came to his Government, when *Eliaſhib*, the Grandchilde of *Jeſhua*, or *Joſhua*, or *Jehoſhua* was High Prieſt, *chap. III.* 1. and XII. 10. The whole time of his Government is ſet down, *chap.*

II. 1. and *chap.* V. 14. and *chap. XIII.* 6. The firſt time was twelve years. And the twelve firſt Chapters of his Book mention the things that were done by him in the firſt year only of thoſe twelve. The ſecond time of his Government is contained in the laſt chapter: And the beginning and durance of it is uncertaine: yet long it was, as may be gathered out of *chap. XIII*, 28. See the *Obſervations* on that Text.

I. 1. *And it was*] The firſt particle may ſeeme to joyne this Book to that of *Ezra*. And ſome Tranſlatours give this Book the title of the ſecond Book of *Eſdras*; as ſuppoſing *Ezra* to be the ſacred Penman of both; though *Nehemiah* be brought in uſualy ſpeaking in his own perſon.

Chiſleu] About our *November*.

Shuſhan] *Shuſhan* ſignifying a Lillie in the Greek; a Fountaine or Well in that Countrey language The chief Citie in *Perſia*; the winter Manſion of the Perſian Monarchs. See *Ezra* VI. 2. *Eſther I.* 2. *Dan. VIII.* 2.

3. *the wall*] Ever ſince the ruine made by *Nebuchadnezzar*.

II. 1. *Niſan*] which is the Hebrew *Abib*; about our *March*, the vernal equinoctial.

Artaxerxes] *Longimanus*, thirteene years after *Ezra*, *chap. VII.* 7.

I took up] His waiting-courſe being then come: four moneths after *Hanani* his coming, *chap. I.* 1, 2.

4. *prayed*] *Nehemiah* his *Prayer*, by ejaculation, like that of *Moſes*, *Exod.* XIV. 15. And ſpecialy his *zeale* in the building, *chap.* IV. 16, 17, 23. and V. 11. And his *ſpeed*, *chap.* VI. 15. And his *courage* againſt all oppoſitions, *chap.* IV. and *chap.* VI. And his *care* for the needy and oppreſſed, *chap.* V. 11, 12, 13. And his heat and *wrath againſt ſinne*, *chap.* XIII. 25. And his *wonderful bounty*, *chap.* V. 14, 15, 17, 18. are all very remarkable.

6. *a time*] Twelve years, *chap.* V. 14. and XIII. 6.

10. *Sanballat*] As the Samaritanes oppoſed and hindered *Zerubbabel* in the Building of the Temple, *Ezra* IV. So the Moabite, Ammonite, and Arabian diſturbed *Nehemiah* in the building of the walls of the Citie, *Neh.* II, 10, 19. and IV. 1, &c. and VI. 1, &c.

Which were] הֵם; Here ם (*m*) is uſed in the end of a word; which never uſeth ſo to be. And again מ (*m*) proper to the end of a word, is found in the middle, in the beginning of *Eſay* IX. 7.

III. 1. *Eliaſhib*] *Eliaſhib* the ſon of *Jojakim*, & grandchild of *Jeſhua*, (which *Jeſhua* came up with *Zerubbabel*, *Neh* XII. 10. *Ezra* II. 2. and lived to finiſh the Building of the Temple, *Hag.* I. 14.) was High Prieſt in the Beginning of *Nehemiah's* twelve years Government, in the twentieth year of *Artaxerxes Longimanus*, *Neh.* III. 1. 20. as was ſaid before; about ſixty years after the Temple was finiſhed.

gate] For the Gates of the Citie of *Jeruſalem* we read of the Citie-gate, 2 *Chron.* XXXII. 6. the firſt Gate, *Zech.* XIV. 10. the Gate of *Benjamin*, *Jer.* XXXVII. 12, 13. and XXXVIII. 7. *Zech.* XIV. 10. ſituate in the wall of the Citie, in the Tribe of *Benjamin*, Northward.

Yet

Yet ſaid to be in the Houſe of the Lord, *Jer.* XX. 2. that is, by it; as the particle *Beth* is uſed, *Num.* XXXIII. 37. *Joſh.* V. 13. and *chap.* XXIV. *ver.* 25, 26, 32. *Jer.* XIII. 5. and XXXII. 7. the Gate of *Ephraim*, 2 *Kings* XIV. 13. *Neh.* XII. 39. the Corner Gate, 2 *Chron.* XXV. 23. and the Valley Gate, 2 *Chron.* XXVI. 9. the Fiſh Gate, 2 *Chron.* XXXIII. 14. The New Gate, *Jer.* XXVI. 10. becauſe repaired new by *Jotham*, 2 *Kings* XV. 35. 2 *Chron.* XXVII. 3. Yet ſome make it the Eaſt Gate, ſome the Weſt Gate of the outer Court of the Temple; wherein they will have the *Sanhedrin* to ſit. The Gate between two walls, by the Kings Garden, if this be a Gate of the Citie, 2 *Kings* XXV. 4. In *Nehemiah's* time, at his new building of the Walls of the Citie, we read of the Sheep Gate; of the Fiſh Gate; the Old Gate; the Eaſt Gate, *Jer.* XIX. 2. the Valley Gate; the Dung-Gate; the Gate of the Fountain; the Water Gate; the Horſe Gate; the Gate *Miphkad* or Judicatory; the Gate of *Ephraim*; the Priſon Gate, *Neh.* II. 13, 14. and *chap.* III. 1, 3, 6, 13, 14, 15, 26, 28, 31. and *chap.* XII. 39. *Zech.* XIV. 10.

Beſides Towers upon the Walls of both Cities; the Tower of *Meah*; the Tower of *Hananeel*; *Neh* XII. 39. *Zech.* XIV. 10. on the Eaſt ſide of the Citie, between the Tower of *Meah*, and the corner gate, *Neh. III.* 1. the Tower of the Furnaces, *Neh. III.* 1, 11. and *Ch. XII.* 38, 39. and others.

And Valleys about it; as *Jer.* XXXI. 40. the Valley of the dead bodies, under Mount *Golgotha*, Weſt-North-Weſt of the Citie: and the Valley of Aſhes; likely that came from the Altar of Burnt-Offerings: the Valley of *Jehoſhaphat* on the Eaſt, and the Valley of the ſons of *Hinnom* alſo; the Valley of *Savey*, or the Kings Vale or Dale on the South; and the Valley of *Rephaim* or *Gyants* on the South-Weſt.

And Fields mentioned about it, the Fullers field on the South, *Eſay VII.* 1. and the Porters field, or *Acheldama*, on the South-Eaſt, *Jer. XVIII.* 2. and XIX. 2. and XXXI. 40. *Matth. XXVII.* 7. And Hills about *Jeruſalem* were, *Mount Olivet* on the Eaſt: *Mount Calverie* or *Golgotha* on the Weſt-North-weſt, *Mount Gihon* Weſt, *Mount Gareb* North, *Ier.* XXXI. 39.

The Brook *Kidron* did runne on the Eaſt-ſide of *Jeruſalem*; And the Fountain of *Siloam*, or waters of *Gihon*, on the Weſt.

Pooles, two of note were near *Jeruſalem*, *Neh.* III. 15, 16. The upper Poole of *Siloah* called alſo the old Poole, and Kings Poole; on the South, 2 *Kings* XVIII. 17. *Eſay* VII. 2. and XXXVI. 2. or South-Weſt corner: receiving its water from the river *Gihon*. And the Lower, of which *Eſay* XXII. 9. 2 *Chron* XXXII. 30. which was made long after, *Neh.* III. 16. on the Weſt: and drew water from the upper.

ſanctified it] This ſanctification of this Sheep-gate, built by the High Prieſt, and his brethren, is deemed by ſome to be extraordinarily ratified and graced with that miraculous gift of healing from this time vouchſafed to the Poole of *Bethesda* cloſe by this Gate: of which mention is made, *John* V. 2.

IV. 5. *cover not their iniquity*] See the *Obſervations* on *Pſal.* CIX. and the *Annotations* on this text of *Nehemie.*

6. *unto the half*] Of the height of the Wall.

V. 1. *a great cry*] Of Oppreſſions in three ſorts; ſet down in the three *verſ.* following: Their needs and wants, which made them liable to theſe oppreſſions, being the more occaſioned by their labours ſo much imploied in the publick work of the Walls.

7. *uſury*] *Ver.* 10. Of this ſee the inhibitions, *Exod.* XXII. 25. *Lev.* XXV. 36, 37. *Deut* 23. 19, 20. *Ezek.* XVIII. 8. 13, 17. And Gods judgements againſt it, *Prov.* XXVIII. 8. *Ezek.* XXII. 12, 13. *Pſal.* XV. V. Yet the word is uſed ſometimes in a larger ſenſe, and lawfull way; as *Matth.* XXV. 27. *Luke* XIX. 23. And ſo *Eſay* XXIV. 2. *Jer.* XV. 10. And to a ſtranger the Jewes might lend upon uſury, *Deut.* XXIII. 20.

11. *even this day*] Without delay: as *Gen.* XVII. 23.

hundreth part] Which ſeemes to be that which they received for uſe and intereſt; likely the hundreth part by the moneth of what they lent.

12. *require nothing*] Here is more then was asked; or rather nothing more then what thou askeſt.

an oath] See the *Obſervations* on *Hoſ.* IV. 15.

13. *Shook my lap*] See ſuch like Rites uſed, *Luke* IX. 5. *Acts* XIII. 51. and XVIII. 6. 1 *Kings* XI. 29, 30.

15. *fourty Shekels*] Five pounds haply each day, taken and gathered from among them all.

18. *daily*] Yet *Solomons* exceeded farre, 1 *Kings* IV. 22, 23.

VI. 2. *Ono*] A Valley, and a Citie in *Benjamin, chap.* XI. 35. 1 *Chron.* VIII. 12. not farre from *Jeruſalem.*

5. *the fifth time*] Thinking to prevaile by impudent importunity.

6. *their King*] A charge of high treaſon. So *Ezra.* IV. 12, 13. *John* XIX. 12.

10. *Shemajah*] His vile hypocriſie, falſe propheſie, corruption by bribery, ſo attempting ſtrongly to hinder or deſtroy *Nehemiah,* and his godly proceedings.

15. *Elul*] About our *Auguſt.*

in fifty and two dayes] Wondrous ſpeed. See the *Annotations.* This was in the twentieth or one and twentieth year of *Artaxerxes,* and firſt year of *Nehemiah's* Government.

17. *Nobles of Judah*] Guilty likely ſome way in the matter of marrying ſtrange wives, *ver.* 18.

VII. 6. *Theſe are the children*] See the *Obſervations* on *Ezra* II. 2, — 60.

70. *And ſome*] Theſe Contributions differ from thoſe *Ezra* II. 68, 69. And were made at another time, long after the other; namely when *Nehemie* gathered the Nobles and Rulers together, *ver.* 5.

73. *ſeventh moneth*] Beginning with the Autumnal Equinoctial, and was at firſt the firſt moneth, but changed, *Exod.* XII. 1, 2. The Jews being then in their Cities; gathered themſelves to *Ieruſalem, ver.* 5. and *chap.* VIII. 1, 2.

ſeventh

	Chapter	Verse
seventh moneth] See more of this in the *Annotations* on 1 *Kings* VIII. 2. and the *Obſervations* on *Lev.* XXIII. *ver.* 24. This was in the firſt year of *Nehemiah's* Government.	VIII.	2.
Alſo Ieſhuah] Here are thirteen in ſeveral places, at the ſame time with *Ezra*, reading, and expounding the Law to the people, *ver.* 12.		7.
Wept] As weeping at Prayer, *Ezra* X. 1. So here weeping at Preaching, *ver.* 11.		
Second day] Of this ſeventh moneth.		13
feaſt] On the fifteenth day, for ſeven dayes together. Of this Feaſt, ſee *Levit.* XXIII. 34. *Deut.* XVI. 13.		14.
roof of his houſe] That were flat, and moſt likely leaded. So *Deut.* XXII. 8. 2 *Sam.* XI. 2. *Ier.* XIX. 13. and XXXII. 29. *Matth.* X. 27. 2 *Kings* XXIII. 12. *Zeph.* I. 5.		16.
Done ſo] Making ſuch Booths; and having an holy Convocation, not only on the firſt, and laſt day, as the Law required; but on every of the ſeven dayes, *ver.* 18.		17.
Eighth day] Which likewiſe was injoyned by the Law, *Levit.* XXIII. 36.		18.
twenty and fourth day] The ſecond day after the Feaſt of Tabernacles was ended.	IX.	1.
ſeparated themſelves] They had not yet fully performed what they had ſolemnly covenanted, *Ezra* X. 3. or ſoone fell into that ſin again, *chap.* XIII. 23, 24. And were alſo under the guilt of the breach of that Commandment, *Deut.* XXIII. 3. Hereupon they make an ample Confeſſion of ſinne of their fathers, and their own, in this Chapter; and ſolemnly renew their Covenant with God for amendment, in the next *Chapter.*		2.
One fourth part] Which is three hours; *viz.* thoſe from our nine to twelve, in reading and expounding.		3.
another fourth part] From twelve to three; in prayer, confeſſing, and worſhipping: all the time between the morning and evening ſacrifice ſpent in thoſe two.		
Ieſhua] Here are eight, in eight ſeveral places, preaching to eight ſeveral Congregations.		4.
bread / *water*] 1 *Cor.* X. 2, 3, 4. Spiritual bleſſings alſo in them.		15.
Appointed a Captaine] This explaines that, *Num.* XIV. 4.		17.
Seraiah] *Chap.* XI. 11. The perſons that ſealed the Covenant are ſet down; Prieſts, twenty two; Levites, ſeventeen; chief of the people, fourty four; did it in the name of all the reſt.	X.	2.
entred into a curſe] As by Covenant, and Seale, and Oath; ſo by an Execration they bound themſelves. See *Iudg.* XXI. 18.		29.
to obſerve] The matter of the Covenant: ſet forth afterwards in ſeven main branches.		
third part of a Shekel] A new Ordinance for this time, and preſent neceſſity.		32.

35. *year by year*] As ſo bound by the Law.
38. *Shall be with the Levites*] See *Num.* XVIII. 26,27,28,29.
take Tythes] Or rather give Tythes.

XI. 1. *lots*] See the *Annotations* on *Ionah* I. 7. This alſo was in the firſt year of *Nehemiah's* Government.
to dwell] *Chap.* VII. 4 the inhabitants few: therefore here is care taken to increaſe the number: and by lot to take one out of ten; beſide Volunteers.
3. *Solomons ſervants*] See the *Obſervations* on 1 *Kings* IX. 21.
4. *at Ieruſalem dwelt*] The inhabitants of *Ieruſalem* after the Returne are recorded here; and 1 *Chron.* IX. But with much variation. And many more are recorded in that of 1 *Chr.* IX. as intending there al promiſcuouſly, both ſuch as were choſen by Lot, and alſo Volunteers. And moreover there is mention made of Ephraimites, Menaſchites, Zerachites, and others which are not once named here. And alſo the accompt was taken likely at another time after the firſt Record in *Nehemie. chap.* VII. 5, *&c.*
21. *Ophel*] See the *Obſervations* on 2 *Chron.* XXVII. 3.
22. *over the buſineſſe*] Theſe for the inward buſineſſe of the houſe of God, to aſſiſt it, in executing their function there: as thoſe Levites, *ver.* 16. had the overſight of the outward buſineſſe of the houſe of God, 1 *Chron.* IX. 15, 6 and *chap.* XXVI. 29.
23. *the Kings commandment*] As formerly. *Ezra VI.* 8, 9. and *Ezra VII.* 2, 24. So here by the Kings grant to *Nehemiah.*
25. *Villages*] From the inhabitants of *Ieruſalem* he proceeds now to the inhabitants of other Cities, Villages, and places: and firſt in the tribe of *Iudah, ver.* 25, —30. Then in *Benjamin, ver.* 31 —36.
36. *And of the Levites*] Cities, and Suburbs were given to the Levites, in *Iudah*, and *Benjamin*, for the neceſſary uſe of inſtructing and teaching the people.

XII. 1. *Prieſts*] The chief of them, *ver.* 7. that came up with *Zerubbabel*, and were in the dayes of *Ieſhua*; in number twenty two. Many of theſe Prieſts are not mentioned in that Catalogue, *Ezra II.* 36,—39. and might well be there left out, without blame.
8. *The Levites*] The chief of them, in the foreſaid time; in number eight. *ver.* 8,9.
10. *Ieſhua*] Catalogue or Series of the High Prieſts from *Ieſhua* or *Ioſhua*, to the end of the Perſian Empire, from *Cyrus* to *Alexander* the Great; in ſix generations, *ver.* 10, 11 Of theſe, *Eliaſhib* was allied to *Tobia*; and *Ioiada* to *Sanballet*; both alients, and enemies to the Jewes, *chap. XIII.* 4, 5, 28, 29. And *Iaddua* the laſt of them hath his name inſerted here by ſome Prophet, after the dayes of *Ezra*, and *Nehemiah* too, ſpecialy if *Nehemiah* be the man that came up with *Zerubbabel*; as hath been ſaid in the *Obſervations* upon the beginning of this Book. See them.
12. *dayes of Iojakim*] The ſonne of *Ieſhua.* As formerly in his fathers dayes; ſo here in his dayes, the Prime Prieſts that were Heads of families,

milies, (thoſe in his fathers time being ſuppoſed to be now dead) are ſet down; in number twenty, from *ver.* 12. to 21. Theſe relate to thoſe *ver.* 1, —— 7. Yet the number of the Courſes of the Prieſts appointed by *David* was twenty four, 1 *Chron.* XXIV. 7, 18. That the number of the Prieſts were now but few, that place *Ezra* VIII. 15. doth import.

The Levites] The chief Fathers of them; in the times here mentioned. 22.

recorded] And ſo to be found regiſtred by name in the publike records; ſo as they need not here to be ſet down again.

alſo the Prieſts] They likewiſe ſo recorded; and ſo not needful to be here recited.

Darius] *Darius Codomannus*; the laſt Perſian Emperour, conquered by *Alexander* the Great.

in the Book of the Chronicles] 1 *Chron.* IX. 14, 15, 16. ſeeme to be related to in theſe words, for theſe Levites, in the times of theſe High Prieſts. 23.

Porters] See 1 *Chron.* XXVI. and *chap.* IX. 25.

Nehemiah] It ſeemes hereby that *Joſhuah* the High Prieſt was dead before *Nehemiah* came as Governour into *Judea*; yea or *Ezra* with his Commiſſion. 26.

Dedication of the wall] The former Genealogies and Records of the Prieſts and Levites ſeeme to be inſiſted upon, the rather becauſe they had ſo prime an hand in the Dedication of the wall. And therefore they are here ſo carefully gathered and brought together, 27, 28, 29. And this ſeemes to be alſo in the firſt year of *Nehemiah's* Government. 27.

purified] See the *Annotations*. 30.

I brought up] The maner of the Dedication of the wall was thus; The wall was thick and broad; that divers went a breaſt on it. *Nehemiah* appointed two great companies, conſiſting of Prieſts, Levites, Princes, and People. They entred upon the wall about the middle of the Weſt wall, near the Dung-gate. And there the two companies parted. And each went as in Proceſſion in this Order; The one company had *Ezra* the Prieſt and Scribe before them. And other Prieſts after him, ſounding their Trumpets. After them the Levites, playing on ſacred muſical inſtruments; and ſingers of them, that ſang with a loud voice; All ſounding forth Gods praiſe, and their own thankfulneſſe and joy, *ver.* 31, — 42. After them the Princes and Rulers. After them the People. And laſt of all, ſome great Prince, likely next in degree to *Nehemiah*. And this company thus went on the right hand South-ward by the Fountain Gate; and about the Citie of *David*, and all along the South-wall, even unto the Water-gate on the Eaſt. The other company went in like equipage; and *Nehemiah* himſelf the laſt of them. And they made their Proceſſion on the left hand North-wards, from beyond the Tower of the Furnaces, even unto the Broad wall. And all along the North-ſide, from above 31.

the Gate of *Ephraim*, and above the Old-gate; and above the Fiſh-gate, and the Tower of *Hananeel*, and the Tower of *Meah*, even unto the Sheep-gate, on the Eaſt; And they ſtood ſtill in the Priſon-gate. The two companies ſomewhat beyond this Gate met together, that they might in order deſcend from this Eaſt-wall, to go into the Houſe of God. And likely it was from the Water-gate on the Eaſt-wall; For the ſtreet it opened upon, was one of the eminenteſt, and of greateſt receipt in the Citie, deemed to be that of *Millo*, which lay between the Temple on Mount *Morea*, and the Pallace on Mount *Zion*, by which the King and Courtiers did uſualy paſſe to and fro, *Neh.* III. 26. and VIII. 3,16. 2 *Chron.* XXIX. 3,4. and XXXII. 6.

33. *Ezra*] Some other *Ezra*.

36. *Ezra the Scribe*] That famous *Ezra*.

39. *Gate*] Of the Gates, and Towers in this Proceſſion mentioned, ſee the *Obſervations* on *chap.* III. 1.

43. *great ſacrifices*] As in like caſes of joy and thankfulneſſe: So 1 *Chr.* XXIX. 21. 1 *Kings* VIII. 62,63.

44. *for the treaſures*] 1 *Chron.* IX. 26. And ſo in *Hezekiah's* time, 2 *Chr.* XXXI. 4 5,11. See again, *Neh.* XIII. 12,13.

47. *And the Levites ſanctified them unto*] The Levites paid to the Prieſts the tythes of all their tythes, *Num.* XVIII. 26,-30.

XIII. 1. *On that day*] Doubtful it is to what particular time this relates. Yet moſt likely, to that Interim of time which paſſed in the abſence of *Nehemiah*, between the end of the firſt, and beginning of his ſecond Government.

written] *Deut.* XXIII. 3. See the *Obſervations* on that text.

2. *they met not*] As *Melchizedek* did, *Gen.* XIV. 17.

3. *ſeparated*] See that *Ezra chap.* IX. and X. and *Neh.* IX. 2. and *ch.* X. 30. and *chap.* XIII. 23, —— 30. So difficult was this point of the Reformation; and ſo ready they to relapſe into this ſinne.

5. *a great chamber*] Pulling down the Partitions, to make two or three into one.

8. *I caſt forth*] And ſo *ver.* 9. brought I again. By my command and authority, not in my perſon.

10. *had not been given*] This, and other matters imply the Interim of *Nehemiah's* abſence to have been more then a year.

15. *Sabbath*] See the *Annotations* on *Jer.* XVII. 21,22,24. 27.

19. *dark*] The ſooner, becauſe of the hills about *Jeruſalem*: and the Sabbath was to be kept from Even to Even.

ſome of my ſervants] That the Merchants might not thruſt in amongſt thoſe that came to the Service in the Temple.

22. *the Gates*] The Gates of the Temple; by keeping out perſons legaly unclean from the houſe and ordinances of God.

25. *ſwear*] And ſo they had ſworn before, *chap.* X. 29, 30.

28. *ſons of Jojada*] His grandchilde, called *Menaſche*, and brother of *Jaddua* the High Prieſt, as *Joſephus* writeth, *Antiq. lib.* 11. *c.* 7.

I chaſed him from me] This argues this *Nehemiah* not to be that man

man mentioned, *Ezra* II. 2. that came up with *Zerubbabel* : and yet to live to a very great age, whether he were the Penman of this Book; or elſe this clauſe inſerted by ſome other Prophet. See the *Obſervations* on the beginning of this Book.

Remember me] So likewiſe, *ver.* 14. and 22. and *chap.* V. 19. He pleads not here any merit of his own, but all he pleads is for Gods mercie ſake; all goodneſſe in him ſtill proceeding from Gods meere grace. He doth chear up himſelf in this, in the ſincerity and integrity of his heart, and the effects thereof, as fruits and ſound proofs of the truth of Gods graces in him, whereupon he further with comfort expects more meere mercie to come from the Lord. 31.

Eſther.

THE Book of *Eſther* contains an Hiſtory of nine years, expreſſed in the reigne of *Ahaſuerus*; *viz.* the third of *Ahaſuerus*, *chap.* I. 3. the ſeventh, *chap.* II. 16. and the twelfth, *chap.* III. 7. In which twelfth year are mentioned the firſt moneth, *chap.* III. 7, 12. the third moneth, *chap.* VIII. *ver.* 9. and the twelfth moneth, *chap.* III. 7. 13. and *chap.* VIII. 12. and *chap.* IX. 1, 13, 14, 15, 17, 21. And ſome more years in his reigne afterwards are noted indefinitely, *chap.* X.

In this Book only of all the Scripture, there is no mention made of God, nor his Name once uſed. The Book of *Canticles* ſpeaking much of Chriſt the Bridegroom.

I. 1. *Ahaſuerus*] *Heb. Ahaſueroſh.* It is doubted which of the Perſian Monarchs this was. The *LXX.* ſtill name him in their Tranſlation *Artaxerxes.* Others take him to be *Xerxes.* Others fix their ſeveral fancies upon ſundry others of the Perſian Monarchs, But the greateſt probability is for *Darius Hyſtaſpis*; who firſt extended the bounds of that Empire ſo farre and wide, and over ſo many Provinces; and married *Atoſſa* the daughter of *Cyrus*, called *Vaſthi*, *ver.* 9, who was the third King of *Perſia*; omitting *Darius* the *Mede*, before *Cyrus*; and the *Magus Smerdis*, not worthy the reckoning; and was next before *Xerxes*, that fourth and rich King, *Dan.* XI. 2. See the *Obſervations* on *Eſther* II 5. This *Ahaſuerus* in his third year makes that Imperial Feaſt of one hundred eighty ſeven dayes; And therein that good Law for drinking, as moſt take it; And at the end of it, he depoſeth *Vaſhti*, by the learned thought to be the daughter of *Cyrus*, *chap.* 1. In his fourth year *Haggai*, and *Zechariah* do propheſie: In his ſixth year the Temple is built: In his ſeventh year, *chap.* II. 16, 17. he marries *Eſther.* After promotes *Haman*; And in his twelfth year hangs him, *chap.* III. 7. and VII. 10. And about his twenty ſixth year he impoſeth that tribute, *chap.* X. as Hiſtorians do accompt.

2. *Shuſhan*] The chief Citie of the Aſſyrian Empire was *Nineve*: of the Babylonian, *Babylon*: of the Perſian, *Shuſhan*, and *Ecbatana*: of the Grecian, divers; as the diviſions of it were: of the Romane, *Rome.* Of *Shuſhan*, ſee more on *Neh.* I. 1.

8. *according to the Law, none did compel*] Compel; or reſtraine rather.

Chapter	Verse

ther. For ſo a learned Divine renders the word, and ſenſe of the place; That the drinking was according to the Kings Law, not of the Kingdome, but of all the Officers of his houſe; or that the Officers ſhould give them royal wine, ſuch as the King himſelf uſed, and that in abundance, according to the ſtate of the King when now in this Feaſt the Kings purpoſe was to ſhew the riches of his glorious Kingdome, and the honour of his excellent Majeſty; that none therefore of his officers ſhould reſtraine, inhibit, or hinder it, but give to every one of the gueſts freely and bountifully what wine, and as much, and as often as he deſired; that as no reſtraint, ſo no complaint ſhould be to the contrary.

a feaſt] The greatneſſe of his Empire was, *ver.* 1. and is alſo *Ch.* VIII. 9. See that, *Dan.* VI. 1. Here is the greatneſſe of his Feaſt; and *chap.* II. 18. And great was his riotous luxury in the Purification of the Virgins, *chap.* II. 12. — 3,--9.

beds] Beds whereon they feaſted; after the maner of thoſe ancient times. See *chap.* VII. 8. Beds, *i. e.* bedſteads of gold and ſilver. And *Amos* VI. 4. Beds of Ivory. Thoſe for coſt and beauty. That of *Ogs*, *Deut.* III. 11. for largeneſſe. — 6.

On the ſeventh day] On the ſeventh day of that Feaſt, *ver.* 5. — 10.

refuſed] Shee might have made ſome fair excuſe: and not ſeeme in this ſort to deſpiſe her husband, *ver.* 17. — 12.

his anger burn] See the *Annotations* on *Dan.* III. 19.

wiſe men] Wiſe men in State affairs in policie, and experience, in prudence and knowledge; and ſo of great place and accompt, *ver.* 14. Such are Kings Counſellors. Such as thoſe *Ezra* VII. 14. and 1 *Chron.* XII. 32. men gathering wiſdome by obſervation of times and ſeaſons, for paſſages of State, in ages paſt and preſent: and ſo the ableſt to give counſel and judgement, the fitteſt for wiſe plots and projects. Such were ſtill of great uſe in all Nations. We finde mention of wiſe men, *chap.* VI. 13. *Eſay* XIX. 11, 12 and XXIX. 14. *Jer.* X. 7. and *chap.* L. 35. *Matth.* II. 1. And ſuch a great Polititian, a man expert in State-skill; was *Achitophel* in his time, 2 *Sam.* XVI. 23. and *Jonathan*, 1 *Chr.* XXVII. 32. and others, *ver.* 34. Of ſuch we read, *Prov.* XV. 22. *Eſay* I. 26. and *chap.* III. 3. *Micah* IV. 9. — 13.

according to Law] Thus he keeps cloſe to the Law, and that laudable maner, *ver.* 13. notwithſtanding his burning anger. — 15.

deed of the Queen] Examples have in them a kinde of μετεμψυχωσις, And *magnates*, men, or women, are in a ſort *magnetes*, loadſtones, by their example to dray on others. — 17.

among the Lawes] Irrevocable, *chap.* VIII. 8. *Dan.* VI. 8, 12, 15. — 19.

Let there be] To divert his minde from *Vaſthi*; and to prevent diſpleaſure from him, and her, againſt thoſe who any wiſe did counſel and animate him againſt her, if he ſhould repent, and ſhe be reſtored to favour. See *Dan.* VI. 24. — II. 2.

to the houſe of the women] *Ver.* 14. Mention is made of a ſecond houſe; for the *Concubines*: *Hege*, or *Hegai*, *ver.* 8. the Keeper of the — 3.

firſt: *Shaaſhgaz*, the Keeper of the ſecond, *ver.* 14.

purification] *ver.* 12.

5. *Mordecai*] This might well be that *Mordecai*, which came up with *Zerubbabel*, *Ezra* II. 2. And evinceth this *Ahaſuerus* to be *Darius Hyſtaſpides*; and not *Xerxes*, or *Artaxerxes*; becauſe he and not *Kiſh*, was the man that was carried captive with *Jechoniah*, *ver.* 6. And ſo he lived above ſixty years in the Captivity; two years under *Darius Medus*; ſeven under *Cyrus*; ſeven under *Cambyſes*; one under *Smerdis*; twelve under *Darius Hyſtaſpis*, when *Haman* conſpired againſt the Jewes, *chap* III. 7. And ſo he was eighty nine years old at that time; beſides the age that he was of, when he was carried away captive; and the time that he lived after that conſpiracy. All which may well ſtand together. But if by *Ahaſuerus* be meant *Xerxes*, then inſtead of thoſe eighty nine, we muſt reckon one hundred thirty five, that is, adding to them twenty four more of *Darius Hyſtaſpis*, and twelve of *Xerxes*: which, together with his age before his captivity; and after the ſaid conſpiracy, intimated *chap.* X. would make him out-live the age of men in that age of the world.

7. *Hadaſſah*] Not the ſame with *Atoſſa* or *Vaſhti* who was the daughter of *Cyrus*; though the Greek Hiſtorians ſeeme to take *Atoſſa* for *Eſther*: But this *Hadaſſa* is *Eſther*: called ſo, as may ſeeme from the Myrtle-tree, dedicated by the Paynims to *Venus*; or from ἀστὴρ, the Star of *Venus*.

his Uncles daughter] So *Mordecai* and *Eſther* were coſen-germans, brothers-children.

9. *beſt of the houſe*] Beſt places and roomes in that houſe.

12. *twelve moneths*] Many were purifying together.

15. *the turne*] Which was in the fourth year ſince *Vaſthi* was put away; and in the ſeventh year of the Kings reigne. She was taken into the houſe a year before.

16. *Tebeth*] The Jewes after their returne from the Babyloniſh captivity uſed the Chaldee and Perſian names of moneths. To this *Tebeth* our *December*, our tenth moneth, moſtwhat anſwereth; they beginning the year at the vernal equinoctial.

17. *Queene*] The year after the Temple was finiſhed, *Ezra* VI. 15.

19. *the ſecond time*] To what ends then gathered, it is not expreſſed.

III. 1. *the Agagite*] *Ver.* 10. Likely of the royal ſtock of *Agag*: but ſure an Amalakite. Of whom ſee *Exod.* XVII. 14, 16. *Num.* XXIV. 7, 20. *Deut* XXV. 17, 19. 1 *Sam.* XV. 2, 3, 8. Ever bitter enemies to the Jewes, *ver.* 10. See the *Annotations* on this text.

2. *King had ſo commanded*] Commanded more then ordinary bowing and reverence; for to other no command had been needful: This ſure was extraordinary, ſuch or ſuch like as was uſed to the Kings of *Perſia* themſelves, more then was fit for any mortal man to have, a kinde of Divine reverence and worſhip, which made ſome Heathen men themſelves, as *Conon* the Athenian, not to yeeld unto it.

bowed

bowed not] In that ſort. His pious ſpirit would not ſtoop to it, could not brook it: And the rather becauſe *Haman* was of that curſed ſtock, which God would have rooted out for their bitter emnity againſt the Jews. Yet *Mordecai's* humility appears in returning to the Kings gate, his ordinary ſtanding and calling, preſently after his ſo high advancement in *chap.* VI. 6, -- 12.

had told them that he was a Jew] This he did to ſatisfie them, and juſtifie himſelf; which ſhewed the true cauſe of his refuſal; and moved *Haman* to ſuch wrath. 4.

all the Jewes] Wrath raging, and unmeaſurable: the rather out of his inveterate hatred againſt all Jewes. 6.

Niſan] *Niſan* is the Chaldee name And *Abib* the Hebrew name, of the firſt moneth; whereunto our *March* doth moſtwhat anſwer. In which moneth the Lots were caſt that ſhewed *Adar* the twelfth moneth, to be the luckie moneth for executing that bloody Decree. The Commandment for which bloody butchery, was iſſued forth on the thirteenth day of the foreſaid *Niſan*, *chap.* III. 12. 7.

from moneth to moneth] All this was or might be done in one day.

Adar] Whereunto our *February* moſtwhat anſwereth; as beginning on the eleventh day of our moneth.

ſcattered abroad] Not into *Babylon* only, but alſo into *Perſia*, and all the many Provinces of it: And there remained behinde after the *Proclamation* of *Cyrus*, and the *Returne* made with *Zerubbabel*, *Ezra* II. Amighty ſcattering, though this comprehend the ten Tribes alſo; And a ſhameful neglect of the Jewes, in not Returning. 8.

to ſuffer them] Leſt they infect and inteſt the Kings good ſubjects.

I will pay] The Jewes paid great tributes to the King. In recompence of that loſſe, if they were deſtroyed, *Haman* would pay this great ſumme 9.

Ten thouſand Talents] The ten thouſand Talents, at three hundred ſeventy five pound the Talent, comes to 3750000. See *Obſervations* on *Exod* XXXVIII. 24.

to the hands] Of the Kings treaſurers.

his Ring] See *chap.* VIII. 2, 8 *Gen.* XLI. 42. *Luke* XV. 22. 1 *King.* XXI. 8. *Dan.* VI. 17. 10.

given unto thee] The grace of Favourites. 11.

firſt moneth] All haſte uſed. Malice expedites miſchief. 12.

young and old] Monſtrous cruelty. 13.

twelfth moneth] Delayed ſo long, becauſe of the lot, *ver.* 7. elſe folly in *Haman* to have made ſo long a delay. Gods Providence ſeene in ordering the lot ſo as there might be ſo long a time between the decree and the execution, for the uſing of means to prevent it.

for a prey] To encourage the enemies and murderers. Which prey the Jewes, in their caſe, punctualy abſtained from, *chap.* 8. 11, and *ch.* IX. 10, 15, 16.

ſent raiment] That he might be fit to come into the Court, *ver.* 2. IV. 4.
and unto her.

who

11. *who is not called*] This cuſtome and law was partly for ſtate and honour, partly for ſafety and ſecurity. Some had a general calling and licence by their places and offices about the King: but this extended not to the Queen her ſelf.

14. *deliverance ariſe*] *Mordecai's* faith and confidence.

but thou] *Mordecai's* peremptorineſſe with *Eſther* in ſuch a caſe of extremity, *ver.* 13. And aſſuring her of certain danger and deſtruction from God, if ſhe inſiſted on pretended danger from the King.

16. *three dayes, night or day*] Of Faſting, ſee the *Annotations* on *Joel* I. 14. This length of time might be endured in that hot Countrey; and in a caſe of ſuch extremity: yet ſee *chap.* V. 1. *Haman* might well know of the Jewes faſting and mourning in *Shuſhan:* But not of this of *Eſthers* and her maids.

likewiſe] But not three whole dayes, *chap.* V. 1.

and if I periſh] She might ſuſpect her countenance leſſe beautiful upon her Faſting; and remember the Kings rigor againſt *Vaſthi:* yet this is her pious reſolution. See *Gen.* XLIII. 14.

V. 1. *on the third day*] Whiles they in *Shuſhan* continued the Faſt.

his royal throne] She takes the time, when moſt likely ſhe might finde the King, and have acceſſe.

3. *half of the Kingdome*] Again, *ver.* 6. and *chap.* VII. 2. So *Herod*, *Mark* VI. 23. a kinde of Proverbial ſpeech; not literaly to be taken.

4. *the King and Haman*] Both together, that ſhe might accuſe him face to face before the King; and ſo prevent delayes, or mediations.

8. *to morrow*] Gods ſecret and over-ruling hand of Providence herein.

9. *nor moved for him*] It ſeemes leſſe reſpect uſed now then before; elſe *Haman* belies him. And hither *Mordecai* comes, now without ſackcloth, on the third day of the Feaſt; upon juſt cauſes no doubt.

14. *of fifty Cubits high*] Monſtrous high; and ſuddenly erected.

VI. 1. *on that night*] Gods wondrous Providence. See the like 1 *Sam.* XXIII. 27. 1 *Kings* XXII. 34. Seene, as in *Eſthers* putting off her Petition to the next day; ſo here; in his ordering the Kings waking; and hearing the Chronicles read, That ſo the advancement of *Mordecai* might intervene. Of Gods Providence, ſee in the four living Wights, and in the Wheeles, *Ezek.* I. 5, — 25. and X. 12.

read] Likely reading to one in bed makes him ſleep the ſooner.

10. *to Mordecai the Jew*] So that the King knew *Mordecai* to be a Jew; and could not forget his Grant to *Haman* againſt them; and yet thus honours him.

11. *nothing fail*] Yet the Crowne is not mentioned, *ver.* 11.

Then took Haman] Without any replies, excuſes, or objections made.

13. *begun to fall*] One Favourite falls at the riſing of another.

14. *yet talking*] High time it was conſidering the buſineſſe already paſt on that day.

VII. 4. *could not countervaile the Kings damage*] The Jewes were many wayes

Chapter	Verse

wayes very advantagious to the Perſian Monarchs; as the Iſraelites were to *Pharaoh* in *Egypt*.

upon the bed] For the banquet, *chap*. I. 6. 8.

will he force] Likely *Haman* might claſp her feet in his hands, to ſhew the earneſtneſſe of his Petition for his life, that he would not let her go without granting him ſome favour. See 2 *Kings* IV. 27. *Matth.* XXVIII. 9.

covered Hamans face] See *Job* IX. 24. 2 *Sam.* XV. 30. *Ezek.* XII. 6, 12. as unworthy to ſee the Kings face, or to be ſeene himſelf. 9.

hang] The Kings word in thoſe dayes was warrant enough. 10.

pacified] He was not ſorry for it afterwards.

On that day] The very ſame day wherein the things in the former *Chapter* were done. VIII. 1.

the houſe] And his eſtate, as eſcheated to the King.

came before the King] As one of thoſe, *chap*. I. 14.

had told] And ſo the Kings kinſman by marriage.

Eſther ſpake yet again] *Eſthers* zealous care for the ſafety of Gods people the Jewes, ſtill appears, after *Hamans* hanging, and *Mordecai's* advancement, in the ſeconding of her Petition on their behalf, with kneeling, and tears, formerly not mentioned to be uſed by her to the King. 3.

golden Scepter] She ventures again to go in uncalled, for her peoples ſake. See *chap*. IV. 11. and *chap*. V. 2. 4.

write ye] This is another way. For the former Decree could not be reverſt, nor this new one being ſealed with the Kings Seal. See *Ch.* I. 19. 8.

third moneth] Two moneths, and ten dayes after *Hamans* Decree; *chap*. III. 12. The Lots were caſt in the firſt moneth, and twelfth year of *Ahaſuerus*, *chap*. III. 7. And the Decree iſſued out the thirteenth day of that moneth, *ver*. 12. And did ſtretch even to the Jews in *Jury*, *ver*. 6, 8, 13. And the execution of it was to be on the thirteenth day of *Adar*, the twelfth moneth following. But the Edict on their behalf iſſued forth on the twenty third day of the third moneth *Sivan*, *i. e.* two moneths and ten dayes, after *Hamans* bloody Edict. 9.

Sivan] Whereunto our *May* moſt anſwereth.

and unto the Jewes] Whom it ſo much concerned.

crown of gold] See *chap*. VI. 8. 15.

became Jewes] Proſelytes, turned to their Religion. 17.

as ſought their hurt] As aſſaulted them; ſo as they were on the defenſive part, and ſtood for their lives, *chap*. VIII. 11. and *chap*. IX. 16. IX. 2.

ſmote all their enemies] Wonder that they durſt riſe againſt the Jewes, conſidering the minde and power of the King, and Queen, and *Mordecai* for them; ſee *ver*. 3. 5.

in Shuſhan] Theſe likely of *Hamans* faction; eager ſet to revenge his death and downfal. 6.

13. *to do to morrow*] It may be neceſſity to preſerve the lives of the Jewes in *Shuſhan*, againſt ſuch as might ſeek an opportunity hereafter, to revenge the blood of *Haman*, his ſonnes, and others that were ſlaine, might move her to this Petition; ſo to rid their hands of all their enemies.

16. 75000] It argues a great height of malice againſt the Jewes, That *Hamans* ten ſonnes, and others in *Shuſhan*, even on a ſecond day; and ſo many in all the Kings Provinces, durſt ſo aſſault the Jewes, that in their own defence they killed in all ſeventy five thouſand eight hundred, likely moſt Amalekites; conſidering the Kings Edict for the Jewes, and the power of the Queene, and *Mordecai*, with the King, as hath been ſaid: yet the Jewes laid not their hands on the prey and ſpoile, though granted to them by the King *chap.* VIII. 11. *chap.* IX. 10, 15, 16. to ſhew they did it not for covetouſneſſe; but to preſerve their own lives.

20. *Mordecai wrote*] Some extend this to the whole Book: but more likely it relates to the point of Deliverance and ordaining the Feaſts, *ver.* XXIII. 29. And herein the power of the Church is ſeene in Ordaining ſet annual Feaſts, *ver.* 27. 29, 31. And ſo for Faſts, *Zech.* VII.

26. *Purim*] *i. e.* Lots. Of Lots, ſee the *Annotations* on *Jonah* I. 7.

31. *the matters of the faſtings, and their cry*] The occaſions that were given of their faſtings, and cries, by which they obtained ſuch a bleſſing. Some take this as a part of the Ordinance and Decree, to faſt on the thirteenth day: And alledge for it the practiſe of the Jewes to this day.

32. *in the Book*] Some publick record.

X. 1. *a tribute*] We read of a releaſe, *chap.* II. 18. whether the Jewes, by *Mordecai's* means were releaſed of this Tribute, the Scripture expreſſeth not.

Chapter | Verſe

Job.

THE Book of *Job* is a true Hiſtory, accompanied fully with all the circumſtances of a true Hiſtory, from firſt to laſt: and atteſted, *Ezek.* XIV. 14. and *Jam.* V. 11.

This Book is written, in the judgement of ſome, in Proſe, to *chap.* III. *v.* 3. In Verſe; thence, to *chap.* XLII. *ver.* 6. And then again concludes in Proſe, thence to the end.

Job lived moſt likely when the Iſraelites were in *Egypt*; His age being one hundred and fourty years after his Affliction was ended: and he having ſeven ſonnes, and three daughters; and being the greateſt of all the men of the Eaſt, before his Affliction began; *Job* XLII. 16. and I. *ver.* 2,3.

Jobs patience is wonderful; and ſo highly commended by the holy Ghoſt, *Jam.* V. 11. His Impatience too much accuſed, as by his friends then, ſo by ſome others now; not weighing the burden of his Afflictions, outward, and inward; from heaven, earth, and hell; and withal his fair clearing of God, and his juſtice; and his full acknowledgement of his owne ſinfulneſſe; though not of that Hypocriſie wherewith his friends did falſely charge him, *chap.* VII. 20, 21. and IX. 2, 3. 14, 15, 20, 21. and XIII. 26. and XIV. 17. and XXVII. 5, 6. and XXXI. 6. 33, 35, 36, 37. and XXIII. 10. and XIII. 15. and IX. 12.

Jobs three friends moſt likely were of the poſterity of *Abraham*, *viz.* *Eliphaz*, and *Zophar* of the poſterity of *Eſau*, *Gen.* XXXVI. 11, 40. *Bildad* of *Abrahams* race by *Ketura Gen.* XXV. 2. 1 *Chron.* I. 32. And *Elihu* the fourth, of the race of *Nahor*, *Abrahams* brother, *Gen.* XXII. 21.

Eliphaz, *Bildad*, and *Zophar*, ſpeak in order, one after another; *Eliphaz* and *Bildad*, thrice; *Zophar*, twice. To every one of which, *Jobs* Anſwers are annexed and interpoſed.

Elihu ſpeaks after they ceaſed, without any anſwer made by *Job* to him.

Jehovah ſpeaks laſt of all; And Orders all.

Uz] *Uz* in *Idumea*, or *Arabia* bordering upon it. So called from *Uz* the ſonne of *Diſhan*, of the linage of *Seir*, *Gen.* XXXVI. 28. Of this we read, *Lam.* IV. 21. *Jer.* XXV. 20. Or in that part of *Arabia the Deſert*, near to *Chaldea*, where *Job* had ſuch bad neighbours, the Chal- | I. | 1.

deans on the one ſide, and the Sabeans on the other, *chap.* I. 15, 17. We read of Kings of the Land of *Uz*, *Jer.* XXV. 20. And of *Uz*, the grandchilde of *Shem*, *Gen.* X. 22, 23. And of *Uz*, the ſonne of *Nahor*, *Abrahams* brother, *Gen.* XXII. 21.

3. *three thouſand Camels*] When God bleſſed his latter end, he had ſix thouſand Camels, *chap.* XLII. 12. a wondrous number for one man. They were numerous, and of much uſe, in the Eaſtern Countries. Fifty thouſand taken from the Hagarites, 1 *Chron.* V. 20, 21. The Midianites uſed very great multitudes of them in warre; and put ornaments, and chains of gold about their necks, *Judg.* VII. 12. and *chap.* VIII. 21, 26. Some of them were ſwift; all, for burden, with bunches on their backs, fit for that purpoſe; but not fit to go through the eye of a needle. *David* himſelf had a ſpecial officer, only over his Camels, 1 *Chron.* XXVII. 30.

Eaſt] Whither *Abraham* ſent his ſonnes, *Gen.* XXV. 6.

5. *and ſanctified them*] Sent to them, requiring them to fit and prepare themſelves, by all means, in an holy maner, to come and joyne with him in offering a ſacrifice for them, and their ſinnes. See *Num.* XI. 18. *Exod.* XIX. 10. *Joſh.* III. 5. and *chap.* VII. 13. 2 *Chron.* XXIX. 5.

continualy] On thoſe dayes when their feaſting was gone about.

6. *the ſonnes of God*] The good Angels, *Job* XXXVIII. 7.

to preſent themſelves] See 1 *Kings* XXII. 19. This is ſpoken after the maner of men, as *Rom.* III. 5.

among them] Not that Satan comes into Heaven. The ſimilitude is taken from earthly Kings.

15. *eſcaped alone*] Satan ſpared him, that by him *Job* might quickly hear it.

19. *winde*] a great whirlwinde.

young men] And daughters alſo. Satan by his Commiſſion might have taken away his wife alſo, as well as his children; But he left her to vex him.

20. *ſhaved his head*] Did it himſelf, or by ſome other.

21. *thither*] Into the womb of our common mother the earth; whereon he fell, *ver.* 20.

22. *ſinned not*] Contrary to that of Satan. He bleſſeth, *ver.* 21. not curſeth, as Satan ſaid, *ver.* 11.

II. 2. *earth*] He hath no power in Heaven; no temptation is there.

skin for skin] Any skin for his own; though even that of his children, *chap.* I. 19.

for his life] To ſave his life and perſon free.

7. *ſore boiles*] Satans power, if God give him leave.

9. *Curſe*] *Hebr. Bleſſe.* Either it is an ironical ſcoffe at *Jobs* piety, and patience: Or the word beareth two contrary ſignifications: as the Hebrew *Kadeſh*, *Levit.* VI. 29. *Deut.* XXII. 9. And with the Greeks, ἅγιος; and the Latines, *Sacer*, and ſundry others do. And ſo Curſing is here meant; as *chap.* I. 11. and 1 *Kings* XXI. 10. Some conceive

ceive that the crime of Blaſphemy was ſo odious and execrable in thoſe dayes, that men could not endure to hear it called by the proper name; but thoughthey had a word to expreſſe it by, yet they choſe rather to underſtand it by the contrary. So a Sodomite, and a Whore (our Engliſh word may haply be rather *Hore*, from *Hire*; as *Meretrix*, from *Merces*) have their names in Hebrew from holineſſe, being both moſt unholy, *Job* XXXVI. 14. *Gen.* XXXVIII. 21, 22. *Deut.* XXIII. 18.

and knew him not] At firſt ſight. 12.

wept] When they came near, and knew him.

Seven dayes] The three friends ſilence for ſeven dayes and nights is wonderful; Somewhat like is that, *Ezek.* III. 15, 16. See *Lam.* II. 10. and III. 28. 13.

After this] *Job* firſt breaks off that ſtrange ſilence; and his former pious patience; And through infirmity he paſſionately falls to curſe the day and night of his nativity: wiſheth he had died as ſoone as he was born; much magnifying the ſtate of the dead, above his woful life; whereof he complaines, that it is in being, and is ſo bitter to him. III. 1.

conceived] *i. e.* borne or brought forth. The night of conception is unknown, and the man-childe till it be borne, 3.

Then Eliphaz] Here begins the firſt Onſet of *Jobs* three friends. I will ſumme them up together. Here *Eliphaz* doth accuſe *Jobs* faintneſſe under preſent miſeries: glance at his former hypocriſie: maintain in the general, that no good man was ever ſo puniſhed; ſhewing the proſperous ſtate of the godly, and the plagues of God upon the wicked: and by relating a fearful Viſion, he ſeeks to humble the excellencies of man, and juſtifie God in his doings above him, *chap.* IV. Moreover, he hints, that no Saint is ſo afflicted as *Job*; and he ſheweth that the proſperity of the fooliſh ſinner is but momentany: adviſeth *Job* to ſubmit his cauſe to God; who doth wonderful things and unſearchable; againſt the evill, and for the good: and that he deſpiſe not the chaſtening of the Almighty; who then ſhall and will deliver and defend him, preſerve and proſper him and his, *chap.* V. After *Jobs* anſwer to this; Then *Bildad* doth reprove him for it: doth juſtifie God in his judgements: and that if *Iob* will ſeek to him, and be upright, God, who doth confound the hope of the hypocrite, will proſper him, and fill his lips with rejoycing, *chap.* VIII. After *Iobs* anſwer hereupon; Then *Zophar* reproves *Iob*, more then the other did, for his former anſwers, as juſtifying himſelf more then God; ſhewing that God exacts of him leſſe then his iniquity deſerved: that God and his wayes are unſearchable: But if *Iob* will pray unto him, and put away iniquity; then his future ſtate ſhall become ſecure and glorious, *chap.* XI. IV. 1.

who can with-hold?] Hearing ſuch, and ſo impatient ſpeeches. 2.

Is not this] This, as a touch-ſtone, ſhewes that formerly they were but counterfeits. Thus *Eliphaz* unwittingly plaies Satans part, *chap.* I. 9, 10, 11. and II. 5. 6.

7. *Remember*] Give one inſtance, if thou canſt, of any good man periſhing by the hand of God, as thou art like to do. This, and many other ſpeeches of *Jobs* friends, we muſt not take for Scriptural and Canonical truths; though ſome of their ſpeeches be cited elſewhere in Scripture. True it is that they ſaid thus, though all be not true that they ſaid; ſpecialy their falſe charges againſt *Job*, and miſapplying of things to him, *chap.* XLII. 7.

10. *Lion*] Seven names of Lions in Scripture. Whereof ſee the *Annotations* on this text; and *Buxtorfs Lexicon*.

12--16. *Now a thing*] A Viſion, or Preparation for the Revelation enſuing.

17--21. *Shall*] The voice ſpeaking, or revelation it ſelf. Now *Eliphaz* might miſapply the ſpeech of this Viſion; as himſelf, and his companions did many other good grounds.

18. *Loe*] There is no compariſon between Angels and God, much leſſe between man and God.

V. 1. *Saints wilt thou turne?*] To finde a parallel for thy ſelf, that any living Saint was ever ſo afflicted.

2. *wrath*] Impatience in man; or wrath in God.

11. *To ſet up*] This might ſerve as an encouragement to *Job*.

19. *yea in ſeven*] From many, yea from all troubles. There are in the words following ſeven troubles reckoned up.

24. *thou ſhalt know*] Now Promiſes of Bleſſings do follow; a comfortable ſtate, and numerous poſterity, a long life, and happy death.

27. *Loe this*] Application of all to *Job*, to make uſe of it.

VI. 1. *But Job anſwered*] Here I will ſumme up together his firſt Anſwers to each of the three friends; as I did formerly their ſeveral firſt ſpeeches to him. Here then, He laments the moſt woful extremity of this miſery which God inflicts upon him, ſo that his Complaints are not cauſeleſſe; he wiſheth that God would cut him off, and complaineth of the unpitifulneſſe of his friends towards him, *chap.* VI. He reneweth the mention, and bemoaning of his miſeries, as inſupportable: he wiſheth death: confeſſeth his ſinfulneſſe; and craveth pardon, *chap.* VII. He acknowledgeth man cannot contend with God; and that he will not anſwer God, or contend to juſtifie himſelf, though he were righteous, which he is not; but makes ſupplication to his Judge. He ſaith, God deſtroyes the perfect and the wicked; that his dayes are few; his ſorrowes are great; that God will not hold him innocent; that he cannot anſwer God; yet would willingly ſpeak to him, if his rod, and terrours were taken away from him, *chap.* IX. He will ſpeak to God and ſay, wherfore doeſt thou ſo contend with me; and ſearch after my ſinne? Thou knoweſt I am not wicked: Thy hands have made me: If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head; I am full of confuſion; Thou hunteſt me as a fierce Lion: Oh that I had not been borne. Ceaſe then, that I may take comfort a little before I die, *chap* 10. He reproves his friends for their pleadings againſt him: He knowes what they know, and ſay, *viz.* That God doth all things in the governing of the affairs and ſtates of men;

even

even of the great ones. *chap.* XII. Again reproves his friends, as before; and checks them for pleading for God, in a wrong maner: bids them hold their peace; that he may ſpeak: profeſſeth his truſt in God; his uprightneſſe, void of Hypocriſie; and that he ſhall be juſtified: he deſires of God to know his iniquity, for which he writeth ſuch bitter things againſt him, *Chap.* XIII. He entreateth God for favour by the ſhortneſſe of life, and certainty of death; though life once loſt be irrecoverable; yet he waighteth for his change: he complains that God watcheth over his ſinne; and concludes that God prevaileth over man, *chap.* XIV.

Doth the wilde Aſſe] So neither do I complaine, if I had not ſo great a cauſe, as *ver.* 3,4. 5.

Can that] Can it with any pleaſure? much leſſe if it be bitter, as mine afflictions are; and your unſavoury words. So the application ſeemes to be made in the next verſe. 6.

Cut me off] His wealth and health were taken away before; now he deſires that his life may be ſo. 9.

not concealed] But profeſſed before others, his word and worſhip. 10.

Is not] Any help in me, and defence for me, againſt theſe evills, and your words? 13.

Pitie ſhould] Here he ſtrikes at *Eliphaz*; and continues on ſo to do to the end of this *Chapter*. 14.

Tema] That part of *Arabia* where the poſterity of *Tema*, one of *Iſhmaels* race, *Gen.* XXV. 15. did inhabit See *Jer.* XXV. 23. 19.

Sheba] In *Arabia Fœlix*, South from *Iudea*; whoſe Queen came to *Solomon*. And whereof we read *Pſal.* LXXII. 10. *Eſay* XLIII. 3. and LX. 6. *Ier.* VI. 20. *Ezek.* VII. 22, 23. and XXXVIII. 13. Theſe ſeeme to be the poſterity of *Cuſh*, by his fourth ſonne *Raamah*, *Gen.* X. 7. The Ethiopians were no remote neighbours from them.

ye are nothing] *Hebr. not*, or, as the Maſorets in the margin, *to it*; *i.e.* ye are like to that brook, *ver.* 15. See the like various reading, *Ch.* XIII. 15. *Pſal.* C. 3. *Eſay* LXIII. 9. *Exod.* XXI. 8. 21.

to reprove words] As if my ſpeeches were words without matter, words of a deſperate brainleſſe man? 26.

my righteouſneſſe is in it] Ye ſhall finde me no hypocrite, if ye conſider better.

ſhall come up no more] Into this world: till the Reſurrection, *chap.* XIV. 12. and *chap.* XIX. 26,27. VII. 9.

I will complaine] Men in anguiſh think it ſome eaſe to complaine. Grief kept in, like fire, burns the more. 11.

Am I a Sea] Too bold a ſpeech from a creature to God, in this, and that which follows. 12.

not depart from me] To give me the leaſt intermiſſion of pain. 19.

I have ſinned] Though not by hypocriſie; nor more then all others. Here he confeſſeth ſinne: And petitions for pardon, *ver.* 21. 20.

How long] He ſeemes to cut off *Iob in his ſpeaking*; as not able to endure him longer to ſpeak ſo much againſt God; ſo to charge him and complaine of him. VIII. 2.

If

4. *If thy children*] Sonnes, and daughters, *chap.* I. 18,19.

6. *If thou wert*] Wouldeſt be, as *ver.*5,7.

7. *Though thy beginning was ſmall*] After thy repentance. As indeed it was, *chap.* XLII. 11.

9. *yeſterday*] See the *Obſervations* on *Deut.* XV. 17.

11. *Can the ruſh*] No more could *Iobs* and his childrens proſperity continue, becauſe of their hypocriſie, without ſound piety, which is the true nouriſher of Gods bleſſings. To which purpoſe he uſeth alſo the Similitude of a Spider, and of a tree, to ſet out the fleeting proſperity of ungodly men, ſuch as he intimates *Iob* and his children to be.

IX. 9. *Arcturus*] *Iobs* skill in Aſtronomy. And again, *chap.* XXVI. 7. 13. and in XXVII. 18. in ſome Tranſlations. See the *Annotations* on *Eſay* XIII. 10. And we ſee Aſtronomy in Gods ſpeech to *Iob*, *chap.* XXXVIII. 31,32,33.

17. *without cauſe*] High ſpeeches againſt God, and impatient paſſages. As likewiſe, *ver.*22.

XI. 2. *ſhould not*] An angry beginning likewiſe, ſavouring of indignation.

4. *I am clean in thine eyes*] Indeed no hypocrite, otherwiſe this is a falſe charge.

6. *ſecrets of wiſdome*] The hidden wayes of his providence, wherein he walks in his dealings with mortal men.

12. *wilde Aſſes colt*] So fooliſh, ſo unable to comprehend the wayes of God in his workings towards the ſons of men.

20. *the wicked*] Concludes with the miſery of the wicked; ſurmiſing, or implying *Iob* to be ſuch an one.

XII. 2. *ye are the people*] Ye all three. This is an ironical ſcoffe, with indignation. See the *Obſervations* on *Ioſh.* XI. 4. and on *Amos* IV. 4,5.

4. *who calleth upon God*] Either the mocked or mocker, calleth upon God.

anſwereth him] The mocker; whereas *Iob* himſelf, the mocked, is not anſwered.

6. *of robbers proſper*] This *Iob* proves at large.

8. *earth*] This Engliſh word may ſeeme to come from the Hebrew word ארץ.

11. *Doth not the eare*] So eaſie is this point of trial.

12. *with the ancient*] This may relate to that, *chap.* VIII. 8, 9, 10. And indeed it ſhould be ſo, *chap.* XXXII. 7. but is not alwayes ſo, *ver.* 20. and XXXII. 9.

16. *are his*] And ſubject to his authority and power.

18. *girdle*] Bringeth them to a lower condition.

XIII. 2. *what ye know*] This relateth to *chap.* XII. 3.

3. *to reaſon with God*] Rather then with his friends; he is weary of that. And he joynes herein with *Zophar* in his wiſh, *chap.* XI. 5. becauſe he could clear his own innocencie, before him, who ſees his heart; and that he is no hypocrite, *ver.* 16. as his friends take him to be, by Gods harſh dealing with him.

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XIV.	1.
	3.

of lies] Againſt God, and me.

Hear now] Bids them ſave their labour in ſpeaking, unleſſe it were to better purpoſe, *ver.* 5. And now hearken to him, and his reaſonings for God, againſt them, and in defence of himſelf.

mock him?] Or ſeek to delude and beguile him; pleading his cauſe by bad arguments?

accept perſons] Though it be Gods own perſon.

what will] What ever become of me. Like that 2 *Sam.* XVIII. 23.

my fleſh in my teeth?] Grief and plagues enough to make me teare my fleſh.

put my life] Every moment be in danger to die.

yet will I truſt] Here the *Cetib*, or written in the text, is לא *not:* And ſo the Reading and rendering may rather be this, ſhould I not truſt in him? And thus the denying Interrogative is equivalent to an affirming Enunciative. The like may well be admitted, *Eſay* XLIX. 5, 6. And there are ſundry Interrogatives found in Scripture where the Negative is ſuppreſſed; as *Job* X. 4. *Gen.* XXVII. 36. 1 *Sam.* II. 27, 28. 2 *Sam.* XXIII. 19. *Jer.* III. 6. and XXXI. 20 *Ezek.* XX. 30. *Amos* VI. 2. And the Maſorets in like caſes to this in *Job*, do uſualy adſcribe לו, *to him*; as their *Keri* in the margin. And they uſe this liberty more in this one word, then in any other in the Old Teſtament.

before him] To plead his cauſe with confidence, as I am ready to do.

I have ordered my Cauſe] He prepares for his trial before God. I am ready to plead.

juſtified] For the various ſignifications of this word, ſee the *Annotations* here.

Only] That he may have a fair trial.

then] I will go on in my plea.

Then call thou] He offers the choiſe to God, whether he will be Plaintif, or Defendant: ſuch is his confidence.

and anſwer thou me.] This is too much for any man, or creature, to ſay to God. Yet the extremity of his caſe brings him to this extremity.

How many] Here begins his Plea; and continues to the end of the next *Chapter*. Let me know my charge; and condemn me not before I be heard.

wherefore] If no heinous cauſe be alledged.

break a leaf] No honour to a Gyant to break and bruiſe an infant.

a print upon] Followeſt me ſtep by ſtep; not one ſtep behinde me; to mark my ſinnes, to plague me, and prevent my eſcape.

woman] In the Hebrew, hath her name from a man; as the firſt woman had her nature alſo.

And doeſt thou] *Chap.* VII. 17, 18.

me into judgement with thee?] So great a God, to deale *ſummo jure*, moſt rigorouſly, with ſuch a worme and wretch, and not to pity him; as if this were a maine thing that God looked at in his providence.

4. *who can*] Why then am I thus ſingled out?

6. *Turne from him*] From plaguing him ſo ſorely for ſinne, as now thou doeſt me.

7. *hope of a tree*] But an impoſſibility after mans death, to returne hither again, to enjoy any comfort here.

10. *and where is he?*] No where among the living.

11. *As the waters*] As the flood fed by thoſe waters then decayeth; So, *&c.*

12. *till the heavens be no more*] As now they are; but changed, at the Reſurrection.

14. *ſhall he live again*] As *chap.* XV. 11. and IV. 2. *Gen.* XVII. 17. a wonder it is; yet true.

15. *Thou wilt have a deſire*] Thus at that time it will appear; to *Jobs* comfort.

16. *For now*] *Job* concludes in a paſſionate fit, That yet now God deals ſtrictly and harſhly with him, and his ſins.

18. *the mountain*] The ſtrongeſt creatures yeeld to thy power.

20. *Thou prevaileſt*] Applies it to man, and Gods prevailing power over him, and his hopes.

22. *his ſoul*] For the various acceptations of this word, See the *Annotations* here.

XV. 1. *Then*] Here begins the ſecond onſet of *Jobs* three friends. Wherein being angred likely by ſome harſh words of *Job*, reflecting on them, they do only lay load upun him, as upon a wicked man; drawing ill Concluſions from his Paſſionate Speeches; and inſiſting upon it ſtill, That ſo many, and great calamities, as fell upon him, befell to none but to ungodly men: But they afford him not one Exhortation to Repentance, or one comfortable promiſe, as formerly they had done, *chap.* V. 8, 17. and *chap.* VIII. 5, 20, 21. and *chap.* XI. 13, — 19.

And *Job*, in his Replies, the more ſharply reproves them for their inhumanity, and uncomfortableneſſe towards him, in his diſtreſſed condition; which ſad eſtate he ſtill ſets out copiouſly; and that it ought to move them the more to pitie and commiſeration. He refels their falſe poſition, whereupon they ſtood ſo much, *viz.* the Proſperity of the Godly, and the Puniſhment of the Wicked only; and ſhewes, That many times the wicked greatly flouriſh, and the godly extremely ſuffer. And he refutes the ſlanderous imputations faſtened upon him by reaſon of the ſtrange grievouſneſſe of his afflictions; He aſſerts and defends his own innocencie, and contends more eagerly for his integrity, againſt hypocriſie, then he did before: He comforts himſelf in the certain hope of a glorious Reſurrection hereafter: and moves them to Repent of their ill and hard dealings againſt him.

4. *and reſtraineſt Prayer before God*] By thy ungodly ſpeeches doeſt diſcourage men from Praying to God.

9. *that we know not?*] See *chap.* XIII. 2.

14. *what is man*] *Eliphaz* doth but repeat the ſame argument which he uſed before, *chap.* IV. 17, 18, 19. And makes litle againſt *Job*; who confeſſeth

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confeſſeth as much. And yet *Bildad* uſeth it again, *chap.* XXV. 4,5.

unto whom] Unto which wiſe worthy men God gave a continuance of undiſturbed proſperity. And therefore their ſayings not to be ſleighted. — 19.

The wicked] Here follow thoſe wiſe ſentences, to the end of the *Chapter*. The ſame in ſubſtance he had ſaid before, *chapter* IV. and V. But here are they more lively ſet forth. — 20.

and the number] How long the Oppreſſor ſhall live.

He runneth upon him] God ſets fiercely on him, and his ſtrongeſt armour. — 26.

dwelleth in deſolate] His luxury fore-runs his poverty. He ſhall not be rich, nor proſper; God will blaſt his endeavours: for all his vaine confidence; as he ſheweth to the end of the *chapter*. — 28.

Though I ſpeak] *Job* acknowledgeth that all thoſe things had, and do befall him, which *Eliphaz* had ſaid do befall wicked men: and he inſtanceth in divers particular afflictions, wherein, and whereby he complaineth of his miſery, and the harſh and fierce dealings of God, and his friends, againſt him, to *verſe* 17. Yet denies himſelf to be an ungodly man; and by arguments makes it good, from *verſe* 17. to the end of the *chapter*. — XVI. 6.

a ſurety] *Job* would be glad of a Surety to be put in; to have ſome other, and not his friends, to hear him plead and maintain his cauſe. — XVII. 3.

aſtonied] At this dealing of God with *Job*. — 8.

ſtir up himſelf] For me, againſt the hypocrite; to clear me, and themſelves from ſuch men: and make better uſe of mine afflictions; as in the *verſe* following.

my hope] He was ſailed paſt the *Cape of good hope*, for any worldly proſperity: It ſhall lie down with him in the duſt. — 15.

for thee] *Bildad* bitterly reproves *Job*, for contemning them, and misbehaving himſelf. — XVIII. 4.

the light of the wicked] In a ſharp and angry ſpeech he laies out to the life the miſeries of wicked men, in life, in death, and after death, to the end of this *chapter*. And ſo he doth but enlarge what he had ſaid, *chap.* VIII. And ſeemes to imply thereby that they had not charged *Job* unjuſtly, ſeeing him lie under ſuch judgements, as God did not inflict but upon ungodly men. And here he deals not with him by exhortation, and promiſes; as there he did; but ſeemes alſo to imply and threaten theſe judgements to *Job*, as unavoidable by him. — 5.

the firſt-borne of death] The moſt terrible kinde of death, that carrieth the principality above all other kinds of death; as the firſt-borne doth above all the brethren. And yet death it ſelf, in what kinde ſoever, is called in the next verſe *the King of terrors*. — 13.

How long] Here *Job* again blames his friends, *ver.* 2,3. — XIX. 2.

And be it] By a freſh commemoration of his miſeries, wherein he chargeth God ſtill too heavily, he moves them rather to a Compaſſion and Commiſeration of him, to *verſe* 23. — 4.

skin of my teeth] Of my lips, or gums rather. — 20.

23. *Oh that my words*] Fearing to finde little comfort in his friends, he betakes himſelf to God, and comforts himſelf in an aſſured expectation of a joyful Reſurrection.

28. *But ye*] *Job* admoniſheth his friends to be well adviſed of their ill dealing with him; and to fear Gods wrath; ſeeing the root of right and Religion is in *Job*, and will be found ſo in the end.

XX. 5. *that the triumphing of the wicked is but ſhort*] Being driven from that part of their argument, That God did not uſe to give proſperity to wicked men; *Zophar* now inſiſteth upon this; That though it be ſo, Yet their Proſperity is but for a moment, or ſhort; and ruine and deſtruction ſhall befall them. And this he purſues to the end of the *chapter*.

12. *ſweet in his mouth*] *Zophar* ſeemes to inſiſt upon this ſimilitude, to *verſe* 23.

24. *bow of ſteele*] Of the Bow, ſee the *Annotations* on *Zech.* IX. 13. and *chap.* X. 4. Here is mentioned a Bow of ſteele. And ſo *Pſal.* XVIII. 34. ſuch, it ſeemes, were in uſe.

XXI. 7. *Wherefore do the wicked live*] *Job* overthrowes *Zophars* aſſertion of the ſhort proſperity of wicked men in this world, and their ſudden downfal; and ſhewes their flouriſhing eſtate in themſelves, *ver.* 7. in their children, *ver.* 8. in their families, *ver.* 9. in their wealth, *ver.* 10. in their pleaſures, *ver.* 11, 12. in their life and death, *ver.* 13. yea though they were notoriouſly wicked men, *ver.* 14, 15. yet their counſell, and courſe is farre from *Job*, *ver.* 16. And he ſhewes that God doth oftentimes break off their proſperity; and plagueth them *verſe* 17, —— 21. And that God deals both wayes thus diverſly with them, out of his unſearchable wiſdome, whereunto we cannot reach, *verſe* 22, — 26. He concludes with an application of the premiſes to his own caſe; relating their falſe doome of him, and his, upon their falſe grounds, *ver.* 27, 28. And refelling the ſame, by the teſtimony of paſſengers themſelves, and their better judgement, that many wicked men live and die proſperouſly, and peaceably, 29 – 33.

XXII. 1. *Then Eliphaz*] Here begins the third Onſet, by *Eliphaz*, and *Bildad*, only. Wherein being convinced by *Job* of the falſhood of their grand plea and poſition; *Eliphaz* now doth charge him home with particular ſinnes; tells him the juſtification of himſelf, and his righteouſneſſe, cannot be profitable to God; and Exhorts him to Repentance, with Promiſes of Mercie, *chap.* 22. And *Bildad* having little more to ſay, Concludes with this, That neither *Job*, nor any man can be juſtified with God; And therefore *Job* ſhould not contend with God, as if he had done him ſome wrong in afflicting him more then was fitting, *chap.* 25.

And *Job* in his Replies, longeth yet to appear and plead before God, in confidence of his mercie. He aſſerts his innocency againſt *Eliphaz*; and promiſeth to himſelf an happy iſſue, though for the preſent God do ſeeme to him inexorable. He ſhewes that God often winketh at many groſſe wickedneſſes committed by ungodly men, which

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which God puniſheth not in this world, but ſuffers them ſtill to proſper and flouriſh, *chap.* XXIII. And XXIV. And checking *Bildads* impertinencies, He ſpeaks more magnificently of Gods Power, and Wiſdom, then *Bildad* had done, *chap.* XXVI. And ſeeing his three friends at a *Non-Plus*, He goes on the more confidently to maintaine his Cauſe, and clear his own innocencie, againſt hypocriſie. He acknowledgeth that Gods judgements light on ungodly men in this world, and that their Bleſſings are turned into Curſes; though not alwayes, *chap.* XXVII. And this by Gods wonderful wiſdome, which paſſeth mans deepeſt wiſdome, and is unſearchable, and carrieth things farre above the reach of the wiſeſt men; whoſe higheſt wiſdome is to Fear the Lord, *chap.* XXVIII. And *Job*, it ſeemes after ſome intermiſſion of ſpeech, finding his friends ſtill ſilent, goes on, And in his laſt ſpeech, bemoanes himſelf and excuſeth his impatience, by his great fall from ſo great proſperity, *chap.* XXIX. to ſo great miſery, *chap.* XXX. And for concluſion, He ſtands upon the clearing of his own integrity, much more then before. And that by a ſolemne Proteſtation of his uprightneſſe, and piety in ſundry ſeveral duties, without any groſſe wickedneſſe committed by him, *chap.* XXXI.

for fear of thee?] Leſt thy wickedneſſe ſhould hurt him? or, thy fear of him and pietie could help him? — 4.

Is not] He chargeth *Job* home, and in particulars: But falſely. — 5.

old way] Haply relating to the time of the Flood. — 15.

By the pureneſſe of thine hands.] God will not only do good to thee, but to others alſo for thy ſake. — 30.

but he is not there] I cannot ſo ſee and finde him, that I might reaſon with him. — XXIII. 8.

in one minde] To lay load on me. — 13.

that is appointed for me] In his infinite wiſdom, and irreſiſtible will: he will not ceaſe afflicting me till all be done. — 14.

cut off] By death; Gods Executioner. — 17.

Why] Why may not God hide his times of puniſhing the wicked, even from the knowledge of the godly themſelves; that they could never obſerve that he puniſheth many ungodly men, according to their deeds, in this world? The wicked make ill uſe of this; as thinking, God ſees not, or cares not. — XXIV. 1.

yet God] Calls them not to account for their fooliſh ſinful actions. — 12.

the way of the Vineyards] He walketh not in thoſe wayes where men uſe to travel to their work, leſt he ſhould be ſeene and taken. — 18.

He evil intreateth] The oppreſſor doth ſo in this, and in what followeth. Yet ſome underſtand it of God and his judgements upon the wicked; in this verſe, and in thoſe alſo that follow. — 21.

eares of corne.] The not pronouncing this word rightly did coſt ſo many Ephramites their lives, *Judg.* XII. 6. — 24.

peace in his high places.] In and above the heavens. No Angel doth or dare queſtion or complain of his proceedings, much leſſe ſhould — XXV. 2.

XXVI. 2. *How*] *Job* ironicaly taunts *Bildad.*

5. *Dead things*] *Job* now makes a more majeſtical diſcourſe of Gods infinite power, and knowledge, ſeene in the works of creation, and adminiſtration, then *Bildad* had done; ſo that his ſpeech was impertinent and needleſſe.

13. *crooked Serpent*] Some underſtand this of the Orbs; or of a fiery Meteor, called the flying Dragon; or of the Whale.

XXVII 2. *God liveth*] He further aſſerts and clears his own innocencie againſt hypocriſie, to *ver.* 11. Theſe words are in the forme of an oath.

10. *will he delight himſelf*] Even in times of adverſity? The hypocrite cannot. But *Job* doth ſo.

11. *I will teach you*] Even that which you ſo much inſiſt upon; and I confeſſe; that is, Gods judgements upon the wicked, and his turning their bleſſings into curſes, many times, to the end of this *Chapter.*

XXVIII. 1. *Surely*] *Job* ſhewes how far mans wiſdome goes, in natural things. He inſtanceth in his digging in mines, ſearching minerals, and finding out gold and precious things, to *ver.* 12.

12. *But where ſhall Wiſdome*] He puts a period to humane wiſdome; implying that it is not able to finde out a reaſon of Gods proceedings in his various diſpenſations, proſpering ſome good and bad, and croſſing others of both ſorts: And he ſhewes, that this wiſdome cannot be found any where, *ver.* 13,14. nor gotten by any price, *ver.* 15--19. by any living man, *ver.* 20, 21. But is proper to God, who alone hath it: and teacheth man a more humble wiſdome, the beſt for him, *ver.* 23 — 28.

XXIX *Mereover*] In this *Chapter Job* wiſheth for his former proſperity, which he ſets forth at large; and his own upright, and pious behaviour in it.

XXX. 1. *But now*] *Job* bemoaneth his preſent miſery; which is ſo much the greater, by conſidering ſuch a Fall, from ſuch an height of proſperity, to ſuch a depth of miſery. This miſery he ſets forth by injuries received from others, even moſt baſe people, in words, to *ver.* 10. in deeds, to *ver.* 16. by deſcribing his own grief and paine by reaſon of his ſoares, to *ver.* 19. by Gods rough handling of him; to *ver.* 25. by lamenting his woful eſtate, and the ſad effects of it, though not ſo deſerved, as he conceives; to the end of the *chapter.*

XXXI. 1. *I made*] In this Chapter *Job* moſt of all doth clear his innocencie, and the uprightneſſe of his former life: Implying thereby, that theſe extraordinary plagues and puniſhments came not upon him for his extraordinary ſins, or hypocriſie, as his three friends would needs have it. He clears himſelf in many main particulars, That he was clear from fornication; and Adultery; *ver.* 1,—12. from ill dealing with his ſervants, *ver.* 13, 14, 15. from unmercifulneſſe to the poore; or wronging the widow, 16,—— 23. from truſting in riches, *ver.* 24,25. from Idolatry, *ver.* 26, 27, 28. from deſire of Revenge, *ver.* 29, 30. or unkindneſſe to ſtrangers; or hiding his own ſins *ver.* 32, 33. or provoking and wronging others, *ver.* 34—37. or detaining other mens lands;

lands; or the hirelings wages, *ver*, 38, 39, 40. And he annexeth ſeveral ſolemne imprecations againſt himſelf, if all the premiſes were not ſo in truth.

or my mouth hath kiſſed my hand] Kiſſing the Idols was Idolatry, 1 *King*. XIX. 18. *Hoſ*. XIII. 2. The Sunne and Moone being at ſuch a diſtance, could not be kiſſed; therefore Idolaters uſed to put their hand to their mouth, in a way and ſigne of their idolatrous Kiſſing and worſhipping of them. 27.

Oh that we had of his fleſh] The fleſh of him that hated *Job*. *Jobs* domeſticks provoked him to take revenge on his hating enemies; profeſſing, themſelves could not be ſatisfied, no not though they had eaten them up quick. Yet *Job* free from any revenge. 31.

of Job are ended] Which he had with his three friends. 40.

of Elihu] *Elihu*, the Buzite, deſcended of *Buz*, the ſonne of *Nachor*, *Abrahams* brother, *Gen*. XXII. 20, 21. who had been preſent all the while, taking occaſion of the ſilence now on all hands uſed; and being partly offended at ſome things paſſed, on either ſide; He begins his ſpeech; yet modeſtly excuſing the neceſſity of it; And he continues it in ſix Chapters. He ſpeaks to *Jobs* friends, by way of Preface, moſt for Attention *chap*. XXXII. To *Job* himſelf, after a like Preface, in four ſeveral Orations: wherein he repeats divers of *Jobs* ſayings; yet with ſome ſtrainings of ſome of them; and gathering Collections out of them; and ſo thereupon, blaming him; and anſwering them, *ch*. XXXIII. XXXIV. and XXXV. And in the XXXVI. and XXXVII. *chapters*, He ſeeks to allay *Jobs* Complaints of God, with a magnificent ſetting out of Gods juſtice, mercy, power, glory, and wiſdome, which *Job* ſeemed to obſcure by his bitter complaining of Gods harſh proceeding with him. *Elihu* ſpeaks more uprightly and wiſely in this cauſe, then *Jobs* three friends had done; As appears, in that he ſtopt *Jobs* mouth, that he anſwers nothing, though he gave him liberty three or four times to ſpeak; And God himſelf blames not him at all, as he doth the other three friends. XXXII. 2.

God thruſteth him down] God by his judgements on him, gives ſentence on our ſide, that *Job* is an hypocrite and wicked man: though none but God can thruſt him down from his own immovable confidence; which God may haply do by the efficacie of his words in the mouth of *Elihu*; As in a like ſenſe *Joſeph* ſpeaks, *Gen*. XLI. 16. And *Daniel*, *chap*. II. 28. 13.

They were amazed] Thus *Elihu* ſpeaks of *Jobs* friends; turning his ſpeech to ſome other perſons. 15.

wherefore Job] Now *Elihu* ſpeaks to *Job*. And after a Preface firſt uſed, *ver*. 1,——7. He falls cloſe to his work, in that which followeth. XXXIII. 1.

ſurely thou] Here *Elihu* begins to charge *Job* with undiſcreet ſpeeches, touching himſelf, and touching God, *ver*. 9, 10, 11. 8.

I am clean] This chardge ſeems gathered out of *chap*. X. 7. and *chap*. XVI. 9.

XVI.17. and XXIII.10,11. and XXVII.5. And yet elſewhere *Iob* acknowledged his ſinfulneſſe.

10. *Behold, he findes*] This ſeemes gathered out of *chap.* IX. 17. and XIII. 24, 27. and XIV. 16, 17. and XVI. 9. and XIX. 11.

12. *Behold, in this*] *Elihu's* Confutation; from Gods greatneſſe, giving not account of any of his actions, *ver.* 12, 13. And therefore *Iobs* expreſſions againſt God were too unſavoury and irreverent: And from mans weakneſſe, not apprehending Gods wayes of revealing his minde and will; nor Gods aime and end in his proceedings with man; the iſſue, effects, and fruits of his chaſtiſements; which he ſets down in particulars, *ver.* 14, —— 28. And ſummes up all together, *ver.* 29, 30. And makes a Concluſion and application of this his firſt ſpeech to *Iob*, *ver.* 31,32,33.

XXXIV. 1. *Furthermore*] *Elihu's* ſecond ſpeech to *Iob*, in this *Chapter*, wherein the Preface is, *ver.* 1,—4.

5. *Iob hath ſaid*] His charge againſt *Iob*, and the haynouſneſſe of it; *ver.* 5, —— 10. This ſeemes gathered out of *chap.* XIII. 18. and XXIII. 10. and XXVII. 2, 6. and XXXI. 1, &c. And again out of *chap.* IX. 22. and XXI. 7, 8. and XXX. 26. where he complaineth, that God had handled him like an ungodly man; and would not let him clear himſelf: And that God deſtroyed good men, as well as bad; and proſpered evill men, and afflicted him ſo fearfully.

10. *Therefore hearken*] His Confutation of *Iob* wherein he ſpeaks to *Iobs* friends, *ver.* 10,— 15. to *Iob* himſelf, *ver.* 16,— 33. and to his friends again, *ver.* 34,—37. To *Iobs* friends, he argues againſt *Iob*, from Gods juſtice, *ver.* 10, 11, 12. And from Gods abſolute Authority and Power, *ver.* 13,14,15.

16. *If now thou*] To *Iob* himſelf; Coming cloſer to him; He proceeds here to new arguments, and ſeeks to convince *Iob* of injurie done to God, *ver.* 17,——31. That he injuries God, he argues from Gods juſt government, *ver.* 17,18. from the effects of it, upon Princes, *ver.* 19. upon whole Nations, *ver.* 20,—23. upon ſtrong and ſtout men; With Gods end in ſuch proceedings, *ver.* 24,—30. Then he teacheth *Iob* how to carry himſelf better, *ver.* 31, 32, 33. And laſtly he turneth his ſpeech to *Iobs* friends again; being confident of their conſent with him, That *Iob* hath ſpoken fooliſhly.

XXXV. 1. *Elihu ſpake*] *Elihu's* third ſpeech; and the ſhorteſt; in this *Chapter*.

2. *Thinkeſt thou*] His charge againſt *Iob*, *ver.* 2, 3. That in effect *Iob* ſaid, That the righteouſneſſe of his cauſe, [not perſon] was more then that of Gods: which he would gather by conſequence out of *Iobs* words, *ver.* 3. and *chap.* IX. 22. and X. 15. See *chap.* XXXIV. 9.

4. *I will anſwer*] *Elihu's* Anſwer, and confutation of *Iob*. He ſhewes that *Iobs* ſinne, or righteouſneſſe cannot either hurt, or help God, *ver.* 4,--8. that the Oppreſſed and afflicted cry; but not to God; and therefore he doth not deliver them, *ver.* 9,--13. And he applies this caſe to *Iob*, *ver.* 14,15,16. Therein withall ſeeming to refute a ſaying of *Iob*, *ver.* 14.

ver. 14. taken out of *chap.* XXIII. 9. by averring; that God will judge; that *Job* ſhould truſt in him; that becauſe he doth not ſo, God doth viſit him in anger though in the extremity of his affliction *Job* ſo well heeds it not; And ſo, vainly multiplies words, without knowledge.

Elihu] This is *Elihu's* laſt ſpeech, and largeſt; contained in this, and the next *Chapter*. And herein, after his Preface, *ver.* 2, 3, 4 He propounds to *Job*, and dilates upon Gods Wiſdome, Power, Juſtice, Mercie; the good he aimes at in ſending afflictions, *ver.* 5,--15. He applieth this laſt point to *Job*: telling him what might have been, if he had carried himſelf well in this affliction, *ver.* 16. What is on him, becauſe he did not, *ver.* 17. What will be, if he repent not, *ver.* 18,--21. He adviſeth him to remember himſelf, what God is, in himſelf, and in his wayes, *ver.* 22, 23. And in his works; in the Meteors of the aire, the raine, the clouds, the lightnings, whereby he can work good to his, and hurt to his enemies; And whereby *Job* ſhould be moved to magnifie him, and his infinite wiſdome rather then to ſtand on his own innocencie, and quarrel ſo much at his rigorous dealing with him, *ver.* 22,--33. XXXVI. 1.

At this alſo] *Elihu* proceeds on to ſpeak of Gods works of Lightning and Thunder; haply the cracks of it then ſounding, *ver.* 1--5. Of the Snow; ſtormes; Whirle-winde; Froſt; Clouds; And this either for correction, or for mercie. And that *Job* ſhould weigh, and wonder at all this, *ver.* 1,--14. Theſe natural things farre ſurpaſſe the knowledge of man: and much more Gods ſtrange and various proceedings with the ſonnes of men: And therefore *Iob* muſt not ſo cenſure God, though he be in ſuch miſery. And *Elihu* further purſueth this ſame point; with the uſe, and application of it, to the end of his ſpeech, *ver.* 15,--24. XXXVII. 1.

Then the Lord] Here Jehovah himſelf, out of a Whirle-winde begins to anſwer *Iob*. And this continues in two majeſtical ſpeeches; far beyond thoſe of *Elihu* for matter, and maner. And herein by his manifold and marvelous works *chap.* XXXVIII. and XXXIX. And particularly by his creatures, *Behemoth*, *chap.* XL. and *Leviathan*, *chap.* XLI. he convinceth *Iob* of ignorance, and of impotencie; and therefore that he ſhould not take upon him to contend with God; to condemne God, that himſelf might be righteous. To each of which ſpeeches there is adjoyned *Iobs* humble and penitent ſubmiſſion. And laſtly the Lord prefers *Iob*, and his Cauſe, before his three friends: Orders their Submiſſion, and Sacrifice, and *Iobs* Prayer for them: Accepts *Iob*, and bleſſeth him, giving him as many ſonnes and daughters, and twice as much in all particulars of his ſubſtance and wealth, as he had before, *chap.* XLII. XXXVIII 1.

anſwer thou me.] *Iob* had deſired this more then once: And *Zophar* too, *chap.* XI. 5. *Iob* had been right in the maine; yet ſome raſh, if not raging ſpeeches, had eſcaped from him; complaining of God, and his juſtice, if not injuſtice, in his dealing with him. For which, as *E-* 3.

lihu before, ſo Jehovah here more calls him to anſwer.

4. *where waſt thou*] Thou that takeſt upon thee to cenſure me, and my actions, in governing the world; the various diſpenſations and adminiſtrations of my Providence towards the ſonnes of men, Tell me, Where waſt thou when I made the world; the Earth, *ver.* 4,--7- the Sea, *ver.* 8,--11. And need I thy counſel now in governing all? Haſt thou cauſed and commanded the morning, and day-ſpring to know his place? *ver.* 12,--15. Knoweſt thou the ſprings, and depth of the Sea? the gates of death? the breadth of the earth? where light and darkneſſe dwelleth? the treaſures of the Snow, and Haile, *ver.* 16,--23? Knoweſt thou who cauſeth and ordereth the lightning and thunder; the Waters, and water-courſes, the Raine; Yce; Froſt? *ver.* 24,--30. And yet takeſt thou upon thee to know and cenſure the depth of my wayes, and wiſdome? Canſt thou order the Influences, and Ordinances of heaven? Or call for, and command clouds, and lightnings, and raine? or give wiſdome to man? *ver.* 31,--38. Wilt thou hunt the prey for the Lion? or provide the Raven his food? If not theſe things; then much leſſe order me, and my wayes, and wiſdome.

XXXIX. 1. *Knoweſt thou*] Having ſpoken of the Lion, and of the Raven; Jehovah addes more in this *Chapter* of the wilde Goat; of the Hinde, *ver.* 1,——4. Of the wilde Aſſe, *ver.* 5,--8. Of the Unicorne, *ver.* 9,--12. Of the Peacock, and Oſtrich, *ver.* 13,--18. Of the Horſe, *ver.* 19,--25. Of the Hawk, *ver.* 26. Of the Eagle, *ver.* 27,--30. God ſhewes his power in theſe; in making and ordering them; in his Proviſion for them, which men take no care for, nor cannot effect; in the extraordinary ſtrength, and other qualities, which he hath beſtowed upon them, in ſome whereof they farre excel men. In all which particulars *Iobs* weakneſſe, and inſufficiency doth more then ſufficiently appear. And will *Iob* then contend and debate his quarrel with God? this God? reprove him? or think to apprehend, or comprehend the inviſible reaſons of his proceedings?

XL. 1. *Moreover*] Here the Lord calls upon *Iob* to anſwer; turnes him over to his own deſire. *chap.* 13.22.

3. *Then Iob*] Jobs *Submiſſion.*

5. *Once*] His ſinne is already too great, in ſpeaking preſumptuouſly againſt Gods proceedings. He will do ſo no more.

6. *Then*] Here the Lord proceeds yet further to preſſe *Job*, and convince him, and humble him. Where, after his Preface, in this *verſe*; and challenge in the next; He reproves him thus; Wilt thou diſanul my judgement? wilt thou condemne me, that thou mayeſt be righteous? *ver.* 8. Wilt thou be like God? *ver.* 9. Then do as he doth, *ver.* 9--13. And ſo God will confeſſe it, *ver.* 14.

15. *Behold now Behemoth*] The Lord bids *Job* conſider of the Elephant; and of Gods power in making ſuch a creature, which he deſcribes and ſets forth, *ver.* 15,—24.

XLI. 1. *Canſt thou*] The Lord doth further argue by an inſtance in Leviathan, the Whale; in this whole *Chapter.* And ſhewes *Jobs* weakneſſe

Chapter	Verſe.

neſſe to encounter and grapple with him by ſtrength, *ver.* 1,——10. And applies it thus, *Who then is able to ſtand before me? ver.* 10, 11.

I will not] Here followes a magnifical deſcription of the Whale; of the particular parts and members of his body; and of his qualifications, and actions. All to the end aforeſaid, *ver.* 10, 11. Yet Whales ſeeme now-a-dayes to be by Art more eaſily caught and conquered, then they were in *Jobs* dayes. 12.

Then Job] Here *Job* makes a more full profeſſion of his Repentance, *ver.* 1,--6. XLII. 1.

have I uttered] More then was fitting, in things ſo farre above my capacity. 3.

And it was ſo] Gods ſentence upon *Jobs* three friends, *ver.* 7,8,9. 7.

ſeven bullocks] A great ſacrifice for ſinne. 8.

a burnt offering] There is in *Leviticus* a difference between Burnt-Offerings, and Sinne, and Treſpaſſe-Offerings; yet likely not known in *Jobs* time.

the Lord turned] The reſtitution and reſtauration of *Job*, after all his miſery, *ver.* 10,--17. 10.

After this lived] His age ſhewes probably that he lived about that time of the Iſraelites being in *Egypt*. 16.

Pſalmes.

PSALMES, *Luke* XXIV. 44. Or Book of *Pſalmes*, *Luke* XX. 42. *Acts* I. 20. is divided by the Hebrewes into theſe five Parts: The firſt part ending with *Pſal.* XLI. The ſecond part, with *Pſal.* LXXII. The third, with *Pſalme* LXXXIX. The fourth, with *Pſalm* CVI. The fifth, with *Pſalme* CL.

The Diviſion of them, from the Subject-matters of them, is very various. There are *Pſalmes Laudatorie*, of Praiſes; *Gratulatorie*, of Thankſgiving: *Pſalmes* of Supplications; of Deprecations; of Conſolations; of Comminations; of Imprecations: There are Penetential *Pſalmes*; *Pſalmes* to teach, to give inſtruction; *Pſalmes* to bring to Remembrance, things paſt; *Pſalmes* Prophetical, of things to come: And many *Pſalmes* are mixt of many, or moſt of theſe matters. So as out of them, as out of a ſtore-houſe, every man may richly fit and furniſh himſelf for all and every particular occaſion, either publike, or elſe private, according to his ſeveral conditions, in proſperity, or adverſity, in all his devotions, and addreſſes to God; ſtill finding his own eſtate in ſome one *Pſalme*, or other; Theſe *Pſalmes* containing the very Anatomy of the ſoul, the characters and repreſentations of the thoughts, meditations, affections, and workings of it, towards God, towards man, towards her ſelf, throughout all the changes of her pilgrimage in this world.

The number of them is one hundred and fifty. The LXX. and vulgar Latin, do divide the ninth *Pſalme* into two. And ſo their reckoning of the number doth conſtantly go on to exceed ours by one, unto the CXLVII. *Pſalm*: which *Pſalm* doth contain their CXLVI. and CXLVII. And ſo in the concluſion all agree in the ſame number of CL.

Of theſe, eighty two bear *Davids* title. Whereof theſe are upon ſeveral ſpecial occaſions, as appears in their Inſcriptions, *viz.* the III. VII. XXX. LI. LII. LIV. LIX. LX. LXIII. And at *Gath*, before *Achiſh* or *Abimelech*, XXXIV. LVI. And when he was in the Cave, *Pſalm* LVII. and CXLII. His *Pſalms* of Prayer are *Pſalm* 17. and 86.

Some are his *Pſalmes*, and yet without his name in the Title as *Pſal.* II. *Acts* IV. 25. And *Pſal.* XCV. *Hebr.* IV. 7. See alſo *Pſal.* XCVI.

and

and *CV.* and *CVI.* See 1 *Chron.* XVI. 7. and LXXII. 20.

Other *Pſalmes*, without *Davids* name, which have ſpecial Titles, are *Pſalmes* XLV. LXXII. And, of or for *Aſaph*, *Pſalmes*, L. LXXIII. to LXXXIII. See 2 *Chron.* XXIX. 30. Of, or for the ſonnes of *Korah*, LXXXIV. LXXXV. LXXXVII. Of *Heman*, for the ſonnes of *Korah*, LXXXVIII. Of *Ethan*, LXXXIX. Of *Moſes*, XC. For the Sabbath, XCII. A Prayer of, or for the Afflicted, CII. *Pſalmes* of Degrees, CXX. to CXXXIV. Having Titles, are 125. The reſt being XXV. the ſixth part of the whole number, are without any Title or Inſcription at all.

In the Titles we have the perſons, by whom they were written; or for whom they were written; or to whom they were committed. And theſe laſt are either generaly deſcribed, by their skill in Muſick; or more particularly named to be of the Quire or Poſterity of *Jedathan*, of *Korah*, or of *Aſaph*.

In ſome we have alſo the Times when they were made; or when to be uſed. In ſome alſo their Quality and Excellencie. In ſome their Matter Subject, as of Prayer, of Deprecation, as Deſtroy not; of obteſtation; of Gratulation or Thankſgiving; of Praiſe; of Inſtruction, and Doctrine; of Commemoration, or for Remembrance; of nuptial love.

The Muſick, either by voice, or inſtrument mentioned in ſome Titles, is but little known in our dayes; yet for the voice, ſome *Pſalmes* may ſeeme to point to the Baſe, ſome to the Tenor, ſome to the Counter-tenor: And again, in ſome mens opinions, ſome *Pſalmes* do intimate that the voice ſhould leade, and the inſtrument follow; as in thoſe Titles שיר מזמור: Some, that the inſtruments ſhould leade, and the voice follow; as in thoſe Titles מזמור שיר But the truth is, That howſoever *Selah* in the Text, uſed ſome ſeventy times in this Book, and three times in that prayer of *Habakkuk, chap.* III. ſometimes in the middle of a verſe, but moſtwhat in the end; may ſeeme to be a Muſical Note; And *Neginoth* to be an hand or ſtringed inſtrument; *Shoſhannim*, of ſix ſtrings; from *Sheſh*, ſix, as *Shaliſhim* of three ſtrings, 1 *Sam.* XVIII. 6. *Sheminith*, of eight ſtrings; *Nehiloth*, a wind-inſtrument; *Mahalath*, likewiſe. And ſo other gueſſes may be made of other words mentioned in ſundry Titles of ſundry *Pſalms*; as *Shoſhannim Eduth*, *Shuſhan Eduth*, *Mahaloth Leannoth*, *Muthlabben*, *Altaskith*, *Gittith*, *Alamoth*, *Hammagneloth*, *Aijgeleth Shahar*, *Jonath-Elem-rehochim*: As alſo of *Higgajon*, *Michtam*, *Maſchil*: All which belonging to thoſe inſtruments, Muſick, or Poetry, then in uſe, now unknown, nor greatly material for us now to know, may admit of conjectural probabilities; yet no certainties can be had for the exact notions and ſignifications of them.

Pſalme XIV. and LIII. are much the ſame. And ſo again, *Pſalme* LX. and *CVIII.* and *Pſalme* XVIII. and 2 *Sam* XXII. are more the ſame. And *Pſal. CVIII.* 1,--5. are the ſame with the end of the LVII. *Pſalme*. And *ver.* 6,--18. are the ſame with the end of the LX. *Pſalme*.

Pſalme XXV. begins each *verſe* almoſt with the ſeveral letters of the Hebrew Alphabet, in order. And ſo in a maner doth the XXXIV. *Pſal.* CXI. and CXII. begin each *half verſe* with the letters of the Hebrew Alphabet, in order: ſave that the two laſt *verſes* in both *Pſalmes*, take up three letters apiece, to fill up the number of the two and twenty letters of the Hebrew Alphabet. *Pſal.* XXXVII. begins every ſecond *verſe* with the letters of the Hebrew Alphabet in order. *Pſalme CXIX.* without *Davids* Title, begins each of the firſt eight *verſes* with the firſt letter of the Hebrew Alphabet: and each of the eight next *verſes* with the ſecond letter of the Hebrew Alphabet. And ſo continues along to the end of the Alphabet. *Pſalme CXLV.* begins each *verſe* with the letters of the Hebrew Alphabet; omitting only the letter *Nun.*

Some *Pſalmes* compoſed long before *David* was borne; as *Pſalme XC.* Some long after he was dead; as *Pſalme LXXIV. LXXXIII. CXXVI. CXXXVII.* Whereby it appears that the *Pſalmes* were put into the forme and order they now have, after the returne of the Jewes from *Babylon.*

Some are ſet-formes, as *Pſalmes XX. XXI. CII. CXXXVI. Eſay XXVI.* 1.

The Book of P*ſalmes* authentical with the Papiſts, and by them fathered upon *Ferome*, is confeſſed by him to be but a Tranſlation out of the Greek LXX. not out of the Hebrew text. And the Popiſh *Bonaventure* ventures but badly when he ſubſtitutes the word *Mary*, or Lady, in ſtead of Lord or God; and with ſome other alteration applies them to the Virgin *Mary.*

This Book of the P*ſalmes* is much cited in the New Teſtament: As doth appear in this Table following.

Psalmes;	Alledged, or Alluded to, in	
2. 1.		*Acts* 4. 25.
7.		*Acts* 13 33.
		Hebr. 1 5.
9.		*Apoc.* 2. 27.
		19. 15.
5. 9.		*Rom.* 3. 13.
8. 2.		*Matth* 21. 16.
4,5,6.		*Heb* 2. 6,7,8.
		1 *Cor.* 15. 27.
10. 7.		*Rom.* 3. 14.
14. 2.		*Rom.* 3. 10.
16. 8--11.		*Acts* 2. 25--28. 31.
		13. 35.
18. 2.		*Hebr.* 2. 13.
49.		*Rom.* 15. 9.
19. 4.		*Rom.* 10. 18.
22. 1.		*Matth.* 27. 46.
		Mark 15. 34.
7, 8.		*Matth.* 27. 35, 39, 43.
16, 18.		*Mark* 15. 24.
		Luke 23. 33.
		John 19. 23. 24. 34. 37
22.		*Hebr.* 2. 12.
24. 1.		1 *Cor.* 10. 26, 28.
31. 5.		*Luke* 23. 46.
32. 1,2.		*Rom.* 4. 6, 7, 8.
34. 12--16		1 *Pet.* 3 10, 11, 12.
37. 11.		*Matth.* 5 5.
40. 6,7,8.		*Hebr.* 10. 5 6, 7.
41. 9.		*John* 13. 18.
44. 22.		*Rom.* 8. 36.
45. 6,7.		*Hebr.* 1. 8,9.
49. 4.		*Matth.* 13. 35.
50. 12.		1 *Cor.* 10. 26.
51. 4.		*Rom.* 3. 4.
53. 1,2,3.		*Rom.* 3. 10, 11, 12.
62. 12.		*Matth.* 16. 27.
68. 18.		*Ephes.* 4. 8.

Psalmes;	Alledged, or Alluded to, in	
69. 9.		*John* 2. 17.
		Rom. 15. 3.
21.		*John* 19. 28, 29
22, 23.		*Rom.* 11. 9, 10.
78. 2.		*Matth.* 13. 35.
25.		*John* 6. 31.
81. 12.		*Acts* 14. 6
82. 6.		*John* 10. 34.
90. 4.		2 *Pet.* 3. 8.
91. 11.		*Matth.* 4. 6.
		Luke 4. 10.
94. 11.		1 *Cor.* 3. 20.
95. 8--11.		*Hebr.* 3. 7--11.
		4. 7.
97. 7.		*Hebr.* 1. 6.
102. 25, 26, 27		*Heb.* 1, 10, 11, 12
104 4.		*Hebr.* 1. 7.
105. 41.		1 *Cor.* 10. 4.
109. 8.		*Acts* 1. 20.
110. 1.		*Mat.* 22. 43, 44.
		Mark 12. 36.
		Luke 12. 42.
		Acts 2. 34, 35.
		Hebr. 1. 13.
4.		*Hebr.* 5. 6.
		7. 16.
112. 9.		2 *Cor.* 9. 9.
116. 10.		2 *Cor.* 4. 13.
11.		*Rom.* 3. 4.
117 1.		*Rom.* 15. 11.
118. 6.		*Hebr.* 13. 6.
22, 23.		*Matth.* 21. 42.
		Mar. 12. 10, 11.
		Luke 20. 17.
		Acts 4. 11.
25, 26.		*Matth.* 21. 9.
132. 11.		*Acts* 2. 30.
17, 18.		*Luke* 1. 69, 70.
140. 3.		*Rom.* 3. 13, 14.
143. 2.		*Rom.* 3. 20.
		Gal. 2. 16.
144. 3.		*Hebr.* 2. 6.

In theſe Citations and Allegations, and Alluſions, The Penmen of Scripture regard more oftentimes the ſenſe and intent of the Text cited, then the preciſe termes, where the one ſwerves not much from the other, and what is in the words ſo read or implyed, is of undoubted truth. And ſometimes they cite not the entire Text, nor tie themſelves to the preciſe words of the place, nor obſerve ſtrictly the Order of them, as they lie in the Text; but pick only out of them ſo much as may ſerve for their preſent purpoſe; which in quotation of places is ſufficient. So *John* XII. 40. *Matth.* IV. 15, 16. *Ezek.* XX. 7. And in Citations in the New Teſtament, the holy Penmen in ſome places follow the LXX. as then moſt in uſe in Synagogues, & Schools, publikely, & privately, though therein departing from the Hebrew, but yet only in matters of no concernment as to the preſent Allegation. Some are Accommodations only; when Propheſies beſides their Litteral ſenſe; have ſometimes another in this ſort affixed to them, To which when they are accommodated, they are ſaid to be fulfilled, *i. e.* to have a more eminent accompliſhment in a higher ſenſe; As *Eſay* IX. 1, 2. the great Light and comfort and deliverance from *Sennacherib*, and out of *Babylon*, is accommodated, *Matth.* IV. 13, —— 16. to Chriſts preaching the Light and comfort of the Goſpel, and his deliverance of them from the bondage of Sin and Satan.

I. 1. *Bleſſed*] This is the maine end man aimes at.

Walketh not] Some here obſerve a Climax, or treble Climax, gradation, or aſcenſion, from the leſſe and lower, to the greater and higher: And ſo there is indeed in the ſins here mentioned: But not in the ſhunning and avoiding of ſinne, as ſome conceive. For ſo the firſt degree here mentioned ſeemes to them to be the higheſt of the three, in that kind. And ſo the ſpeech doth not aſcend, but deſcend lower, in each degree. A true Climax is that *Rom.* VIII. 29, 30. And again, *ver.* 34. And *Jer.* XV. 5. The ſenſe here agrees with *Davids* words, P*ſal.* XXVI. 4, 5.

3. *He ſhall be like*] *Jer.* XVII. 7, 8. *Job* VIII. 16, 17. *Ezek.* XIX. 10. and XXXI. 4. P*ſal. XCII.* 12, 13, 14.

a tree] No minde or mention here of the Palme tree, or alluſion to the tree of Life in Paradiſe.

4 *not ſo*] Thus are theſe words uſed, *Gen.* XLVIII. 18. *Exod.* X. 11. *Num.* XII. 7. *Deut.* XVIII. 14. P*rov.* XV. 7. *Eſay* XVI. 6. repeated *Jer.* XLVIII. 30. *Epheſ.* IV. 20. And in *Matth.* XX. 26. where Chriſt forbids not the exerciſe of Superiority among Chriſtians, or among Miniſters of the Goſpel, or requires parity of authority among them; but ſaith, that thoſe things, though good and lawful in themſelves, yet have no place in, nor relation to, his ſpiritual Kingdome, which is in the ſoul.

5. *not ſtand*] As *Num.* XXX. 5, 12. *Joſh.* II. 11. and VII. 12, 13.

6. *Knoweth*] Acknowledge and own; approveth, regardeth, rewardeth. As *Exod.* III. 7. *Deut.* XXXIV. 10. P*ſal.* XXXI. 8. and XXXVII. 18. and CXLII. 5. and CXLIV. 12. P*rov.* XII. 10. *Hoſ.* XIII. 5.

Matt.

	Pſalme	Verſe.
Matth. VII. 23. *Rom.* VII. 15. *John* X. 14. *Job* XXIII. 10. *Prov.* II. 8.		
Why] This P*ſalme* by many of the Ancients is joyned to the former, as a part of it; And they take the former, as a Preface to this; or rather to the whole Book of the P*ſalmes*. But Saint P*aul* doth diſtinguiſh them, *Acts* XIII. 33. And the Church doth aſcribe this P*ſalme* to *David*, though it bear not his Title, *Acts* IV. 25. And in this *Pſalme David* bears a Type of Chriſt, who is here more realy, properly, principaly, and immediately intended. All which appears *Acts* IV. 25, 26. and XIII. 33. *Heb.* I. 5. and V. 5. So that the firſt and open ſenſe points to *David*; the myſtical and more abſtruſe to the Meſſias. And no doubt, but this, and ſuch alluſions more, were out of all queſtion, even from the beginning ſo fore-caſt, and appointed, as it were, by the holy Ghoſt.	II.	1.
Why] The Pſalmiſt demands, and wonders at the banding and conſpiring of all, and all ſorts of enemies, againſt *David* and his Kingdome typicaly, as did *Saul*, *Iſhboſheth*, *Abner*, the Philiſtines, Jebuſites, and others: But againſt Chriſt, and his Kingdome principaly, as is the prime purpoſe maine ſcope, and intent of this P*ſalme*, *Acts* IV. 25, 26. *Mark* III. 6. *John* XI. 53. *Luke* XIX. 14. Though all in vaine, *ver.* 1, 2, 3.		
The Kings] 2 *Sam.* VIII. and X. *Chapters*.		2.
heavens] 1 *King.* VIII 27 *Jer.* XXIII. 24. P*ſal.* CXXXIX. 7. The King of heaven againſt thoſe Kings of the earth, *ver.* 2,		4.
laugh] *And have them in deriſion*, as *Job* XLI 29. *dictum* ψθρσπ-πα-ω; *intelligendum* σεσρεπῶς. *Pſal.* XXXVII. 12, 13. and LIX. 8. *Prov.* I. 26.		
wrath] No paſſion properly hath any place in Gods will. It is not *in* him, but *without* him; not in his affection, but in his act. Theſe expreſſions are but condeſcentions to the weakneſſe of our capacities, *Pſal.* LXXVI. 6, 9. and CIV. 32.		5.
yet have I] God the Father who makes and orders all earthly Kingdomes, *Dan.* IV. 14. and II. 21. and VII. 14. *Ezra* I. 1.		6.
my King] *Prov.* VIII. 22,—30. *Acts* II. 36.		
Sion] See the *Obſervations* on *Deut.* III. 9. and on 1 *Chron.* XI. 5. See *Pſal.* LXXVIII. 68. and LXVIII. 17. and CXXXII. 13. and LXXXVII. 2. *Eſay* II. 2, 3, 4. and IV. 4.		
I will declare] *David* typicaly; Chriſt principaly who is in the boſome of the Father, the Word and Wiſdome of the Father.		7.
The Lord hath ſaid] *Hebr.* V. 5. *Pſal.* CX. 1.		
my ſonne] Not as holy men. Princes, *David*, or Angels are called the ſonnes of God, *John* I. 12. *Jer.* XXXI. 9. *Pſal.* LXXXII 6. *Job* I. 6. But in a peculiar maner farre above all theſe, *Hebr.* I. 4, 5, 9. not by adoption or grace, but by nature.		
This day] Relates to his Nativity, as man; not to his Divinity, as God. And as σεσρωπος, he is called the Sonne of God, *Luke* I. 35. *Heb.* I. 5. And that raiſing up of Jeſus, *Acts* XIII. 33. relates to this		

Exhibition of him in the fleſh, mentioned alſo, *ver.* 23. That other raiſing him from the dead ſpeaks plainly of his reſurrection from the grave, *Acts* XIII. *ver.* 34,—37. *Rom.* I. 4.

have I begotten thee] Not relating here to his eternal generation as the Sonne of God, the ſecond Perſon and Hypoſtaſis in the Trinity: But to his *gigniture* φανερώσεος, when he revealed him to the world.

8. *Aske of me*] God Decrees, as the End, ſo the Means. As *Aſſuerus* to *Eſter*, *chap.* V. 3. And *Herod* to the daughter of *Herodias*, Mark VI. 23. And God himſelf to *Solomon*, 1 *King.* III. 5. So, and much more here God the Father to Chriſt his Sonne, the Mediatour. Thus Chriſt asked and prayed, in the dayes of his fleſh; and was ever heard in whatſoever he asked, according to the nature of his asking, *John* XI. 22,42. *Heb.* V. 7. *John* XVII. 9.

and the uttermoſt] *Pſal.* XXII. 29, 30. *Heb.* I. 2. *Dan.* II. 44.

9. *them*] Thine enemies, *ver.* 1,2,3.

rod of iron] *Eſay* XXX. 14. *Jer.* XIX. 11. See the actual execution, *Apoc.* II. 26. and *chap.* XII. 5. and XIX. 15. *Eſay* XI. 4.

10. *Be wiſe*] Take better counſel then that, *ver.* 2; uſe better wiſdome.

now] *Heb.* V. 7. *Prov.* V. 7. and VII. 24. and VIII. 32. *Eſay* XLIV. 1. Delay is dangerous.

Kings] Ye, *ver.* 2.

11. *ſerve*] Kings; and all other yet enemies ſerve him, *Luke* I. 74,75. *Pſal.* CXVI. 16.

with fear] A filial fear, which is joyned with joy, *Pſal.* C. 2.

rejoyce with trembling] Theſe two alſo are coëxiſtent; joy, *Rom.* XIV. 17. *Pſ.* IX. 2. 14. *Phil.* IV. 4. Trembling, *Phil.* II. 12. The regenerate man is a kinde of mixt perſon; hath, as *Rebecca*, two ſtrugling in him.

12. *Kiſſe*] A ſigne, of Love amongſt equals, *Gen.* XXXIII. 4. 1 *Sam.* XX. 41. *Rom.* XVI. 16. 1 *Cor.* XVI. 20. Of Subjection in inferiours, *Gen.* XLI. 40. 1 *Sam.* X. 1. *Prov.* XXIV. 26. Of religious adoration, 1 *King.* XIX. 18. *Job* XXXI. 27.

the Sonne] 1 *John* II. 23. *John* V. 23.

leſt he be angry] *Gen.* III. 3. Certainly he will, *ver.* 5. 2 *Theſ.* I. 8. *Apoc.* VI. 16, 17.

and ye periſh from the way] The way of happineſſe; you, and your way periſh, *Pſal.* I. 6. or your way of combination againſt Chriſt, *ver.* 1,2. or in the way of your conceited peace and ſecure proſperity.

Bleſſed] *Apoc.* XIX. 9. *Rom.* IX. 33. *John* III. 36.

III. 6. *ten thouſands of people*] And likely more now gathered againſt him, by means of *Abſolom*. Moſt of *Davids* Pſalmes in order of time go before this *Pſalme*.

2. *my glorie*] The glorie of my Kingdome which God hath promiſed me, and whereunto he hath anointed me.

IV. 3. *godly*] חסיד, In an active ſignification. Whence the Aſideans, 1 *Macc.* 7. 13. 2 *Macc.* XIV. 6. may ſeeme to have their name.

And

	Pſalme	Verſe.
And whence the Pelican hath the name of חסידה, from the pious benignity it ſhews, as to her young ones, ſo to her dam when over-grown with years, as ſome write. And from her Greek name πελαργος ariſeth the Greek Proverb αντιπελαργειν, to denotate a retribution and recompenſation of pious duties, offices, and benefits, ſuch as the Pelican uſeth. The ſame word חסידה, is taken alſo and uſed by ſome for the Stork, as *Jer.* VIII. 7. the Stork having the like pious benigne properties and qualifications.		
ſtand in awe and ſinne not] *Epheſ.* IV. 26. *Be angry, and ſinne not.* And that ſenſe the word here uſed will bear; *David* ſpeaking thus to his friends; Let not your indignation, and juſt reſentment of theſe ſcandals and confuſions in my ſufferings, proceed to a ſinful murmuring againſt God; but conſider of it wiſely in your moſt retired thoughts, and be ſilent, contented, and quiet.		4.
into thy houſe] So farre as it was lawful for *David.*	V.	7.
toward thy holy Temple] And ſo *David*, *Pſal.* XXVII. 4. and *XXIX.* 9. and LXV. 4. and LXVIII. 29. and CXXXVIII. 2. And yet in *Davids* dayes the Temple was not built. He minded that which after his dayes he knew preſently ſhould be: And meane time he ſtiles the Arke, or Tabernacle, by the name of the Temple. See the *Obſervations* on *Exod. XXXIII.* 7.		
rebuke me not] *Pſal. XXXVIII.* 1.	VI.	1.
heale me] *David* was in ſome ſoar ſickneſſe at this time.		2.
bed to ſwim] See the *Obſervations* on *Joſh. XI.* 4.		6.
If I have done this] Whereof *Cuſh Sauls* Courtier or Favourite, one of his Tribe, doth falſely accuſe me.	VII.	3.
return thou on high] To aſcend, and ſet thy ſelf on thy high tribunal and judgement-ſeat, 1 *Kings* X. 19. And this; to judge for me; and againſt *Cuſh*; as it followeth in the reſt of the *Pſalme.*		7.
Out of the mouth] This is alluded to *Mat. XXI.* 16.	VIII.	2.
What is man] This, and *ver.* 5, 6. are applied to Chriſt by the Apoſtle, *Heb. II.* 6, — 9. 1 *Cor. XV.* 27. *Epheſ. I.* 22. ſo taking in both Chriſt the head; and mankinde, ſpecialy the faithful, as members; ſhewing thereby that myſticaly and propheticaly in theſe words is intimated the humiliation and exaltation of the man Chriſt Jeſus.		4.
O thou enemie] A kinde of ſcoff and deriſion, whereby *David* upbraids him for his bloody deſignes and threats.	IX.	6.
Know thy name will] Know experimentaly, practicaly, *verſe* 20. in all their hearts, and ſouls; in themſelves; as the phraſes of Scripture are, *Joſh. XXIII.* 14. 1 *Sam. VI.* 9. *Heb. X.* 34. Of this knowledge is that *Iohn XVII.* 3. and 1 *Iohn II.* 3, 4, 5. and *chap.* III. 19 24. and *chap.* IV. 6, 7, 8, 13. and *chap.* V. 2. 18, 19, 20. Noëtical, ſpeculative knowledge, ſwimming only in the braine, and not ſinking into the heart, is none of this knowledge.	10.	
till thou finde none] Rid the world of them, and their ſinnes, at once.	X.	15.
flee as a bird] 1 *Sam.* XXVI. 19.	XI.	1.

3. *If the foundations*] In Church and Kingdome.
what can] He help; but ſuffer in ſuch a general ruine?

XIV. 1. *The fool*] *Pſal.* X. 4. and LIII. 1. The three firſt verſes of this *Pſalme* are by Saint *Paul* applied to all mankinde in general, in the ſtate of the Fall, and natural corruption, *Rom.* III. 10,11,12.

XV. 5. *uſury*] Of this ſee *Exod.* XXII. 25. *Levit.* XXV. 36,37. *Deut.* XXIII. 19,20. *Neh.* V. 17. *Levit.* XXVIII. 8. And the *Annotations* on *Ezek.* XVIII. 8. and XXII. 12,13. *Mat.* XXV. 27.

XVI. 4. *that haſten*] Or give gifts to another god. See *Ezek.* XVI. 33, 34. The true God needs them not, *ver.* 2. But falſe gods do; which gifts do redound in the end to the dammage and ſorrowes of the givers.
their drink-offerings of blood] Their Offerings and Sacrifices of mans blood. The drink-offerings to the true God, were of wine, according to his Law, *Num.* XV. 5. But Idolaters in ſtead thereof did many times offer mans blood. *Pauls* readineſſe to be offered, *Phil.* II. 17. 2 *Tim.* IV. 6. imports no more then his willingneſſe to die and ſpend his blood, for Chriſts cauſe, and the good of his Church and people.
their names] See the *Obſervations* on *Joſh.* XXIII. 7.

8. *I have ſet the Lord*] *Acts* II. 25,—31. and XIII. 35,——37. *David* ſpeaks here of himſelf, in this regard, as having Chriſt in his loins, in a Prophetical ſpirit relating to Chriſt.
right hand] *Pſal. CIX.* 31. & *CX.* 5. & *CXXI.* 5.
not be moved] *Pſal. CXVIII.* 6. *CXXXV.* 1. *Rom. VIII.* 31, *&c.*

9. *my glory*] My tongue, *Acts* II. 26. *Pſal.* XXX. 12. and LVII. 8. and *CVIII.* 2. *Gen. XLIX.* 6.
my fleſh alſo] As *Rom. VIII.* 19. 21.

10. *my ſoul in hell*] A Propheſie of Chriſts Reſurrection. *David* ſpeaks here in the Perſon of Chriſt.
Soul] Sometimes is taken properly, ſometimes improperly, for the whole perſon of man, *Gen.* XIV. 12. *Acts* XXVII. 37. ſometimes for the life of the perſon, ſometimes for the body, *Gen. XVII.* 21. ſometimes for the dead carkaſſe, *Levit. XIX.* 28. and *XXI.* 1, 2. *Num. VI.* 6. and *V.* 2, 9, 10. *Hag. II.* 14. And ſo ψυχη is taken alſo. Here, my ſoul, *i. e.* my ſelf.
hell] The Hebrew שאול is taken for the grave, *Pſal. CXLI.* 7. and *LXXXVI.* 13. and XXX. 13. and LV. 15. *Gen. XXXVII.* 35. and *XLII.* 3. 1 *Kings II.* 6, 9. *Num. XVI.* 30. *Jonah II.* 1, 2. Not for a place of ſouls under the earth. See Doctor *Rainolds, Prælect.* 81. & 82. upon the Apocryphal books: and *Robert Parker* upon Chriſts Deſcent into hell; ἅδης is taken for death, or the ſtate of the dead: for the place inviſible; for the grave, in relation to the body, *Acts II.* 27. And in relation to the ſoul, for heaven to the godly ſoul, as in our *Creed*; and for Hell, to the ſoul ungodly; and ſo moſt uſualy. Chriſts ſoul did not deſcend to the lower parts, or that imaginary place of *Limbus Patrum.* This place here meant is a place of puniſhment, and there-

Pſalme	Verſe

therefore it is mentioned as a mercy, that Chriſt was thence delivered; Chriſts ſoul was not therefore there in triumph. The ſcope of the Apoſtles in citing this place is not to deale about the deliverance of Chriſts ſoul out of Hell but punctualy of Chriſts Reſurrection: They inferre nothing elſe out of this text. But Reſurrection is properly of the Body, not of the Soul. *Gehenna* is ſometimes taken for the Grave; and moſt-times further, for Hell it ſelf. The true meaning and ſenſe of the Article of Chriſts Deſcent into Hell, as the Latines very improperly tranſlate the words, Κατηβη εἰς ἅδου, ſeemes to be thus rendered rather, he went into the place of inviſible ſouls: and to be underſtood of Chriſts Soul; for his body remained in the Grave; And his ſoul in that interim to paſſe to the place of ſouls; to Heaven or Paradiſe; as the ſouls of the godly did, and his principaly. As the ſouls of the wicked went to Hell. For ἅδου as a general name doth certainly and evidently ſignifie both places. And thus the Articles go on methodicaly, without any tautologie; That after Chriſts death, his body was buried in the Grave, his Soul went to the place of bleſſed ſouls; and the third day, both ſoul and body were reunited in his Reſurrection. This verſe then, and two before, and one following, are moſt properly meant of Chriſt, and of his Reſurrection. *Acts II.* 25,——28, 31. and XIII. 35, 36, 37.

Thou wilt ſhew me] Experimentaly. 11.

me] Chriſt ſpeaks of himſelf.

the path of life] Of glory after his Reſurrection. All this true of Chriſt the head; and in and by him, true alſo of *David*, of all his members. Chriſts Reſurrection, and Glorification is the beginning of ours; he the Author. and meanes of it to us; in our firſt Reſurrection here by Regeneration, to the life of Grace; whereby Chriſt lives in us, *Gal. II.* 20. He in us, and we in him by Faith, *Epheſ. III.* 17. *Rom. I.* 17 And in our ſecond Reſurrection, to the life of Glory; as followes in. this *verſe*.

In thy preſence] Before thy face; in the light of thy countenance. See *Gen.* XXXII. and *Exod. XXXIII.* 14, 15. *Num.* VI. 23. *Pſal.* IV. 6. and *XXXI.* 16. and LXXX. 3. *Deut. XXXIV.* 10. *Eſay VI.*

fulneſſe] Yet all the former but in part, whiles we are in the way; in fulneſſe, when we come to our countrey, or heavenly *Canaan*, *Job* XIX. 26, 27. 1 *John III.* 2. 1 *Cor. XIII.* 12. *Matth.* V. 8. And yet this beatifical Viſion of God in glory ſhall be to our fulneſſe; not to his. The fulneſſe of his infinite Eſſence, by any created power of Saint, or Angel by the eye of fleſh, though glorified, or by the intellectual eye of a ſoul or ſpirit glorified cannot be ſeene, 1 *Tim.* VI. 16. But to our fulneſſe, as farre as creatures are capable of, our veſſel thrown into this infinite Sea, ſhall be brim full, though it containe not all this Ocean, *Pſal.* XVII. 15. And how great then ſhall this fulneſſe then be, when of things in this kinde revealed of God to his Apoſtles in this life, by his Spirit, the Apoſtle ſo ſpeaketh, as we read, 1 *Cor.* XI. 9.

out of *Eſay* LXIV. 4? This is a fulneſſe beyond all that of Faith, and Hope, a fulneſſe that fills up all deſires, a fulneſſe of fruition, of ſatisfaction, without ſatiety. *Apoc. III.* Conſider that ſaying of the Queen of *Sheba*, 1 *King.* X. 8. and of the Diſciples at Chriſts Transfiguration, *Mat. XVII.* 4.

At thy right hand] And by thy right hand, *Pſal.* XX. 7. *LXIII.* 9. *CXVIII.* 16.

for evermore] Without which eternity there were no true felicity.

XVII. 1. *right*] My plea for my righteous cauſe; my righteous cauſe and complaint, *ver.* 2.

3. *I am purpoſed*] *Pſal.* XXXIX. 1.

4. *of thy lips*] Guiding and directing me.

15. *when I awake*] Out of the ſleep of death, *Eſay* XXVI. 19.

with thy likeneſſe] 1 *Cor* XV. 49. 1 *John* III. 2. *Apoc.* XXII. 4.

XVIII. 2. *Horne*] Signifieth power, and glory, *Pſal. XCII.* 10. *Amos* VI. 13. And Chriſt called *the Horne of Salvation*, *Luke* I. 69.

7. *earth ſhook*] Here, and hereafter are ſublime expreſſions, not of what hiſtoricaly hapned, but of the marvelous maner of Gods mighty preſence, aſſiſtance, and concurrence in *Davids* victories, in ſome ſort Poeticaly ſet forth.

13. *thundered*] Thunder is called Gods voice, *Apoc.* X. 3, 4. and XIX. 6. Of thunder. See *Pſal.* XXIX. 3, 10. and LXXVII. 18. and CIV. 7. *Exod.* XIX. 16. & XX. 18. *Jer.* X. 13. *Job* XXVI. 14 & XXXVIII. 25. *Eſay* XXIX. 6. *Apoc.* IV. 5. and 8. 5. Some proud blaſphemers have laboured to imitate the thunder: and ſome impious Tyrants have exceedingly feared it.

24. *according to my righteouſneſſe*] The juſtneſſe of my Cauſe againſt *Saul*, and others; and my ſincere deſire and endeavour to ſerve and obey God; though not for any merit of my works.

26. *thy ſelf froward*] Meet with them in their own way. As *Levit. XXVI.* 23, 24.

34. Bow of ſteele.

49. *Therefore will I give thanks unto thee*] This *verſe* is applied, *Rom. XV.* 9 to the Calling of the Gentiles to the faith of Chriſt, and praiſe unto God therefore. And ſo formerly, *ver.* 43, 44. and again, *verſe* 50. are more truly verified in Chriſt, then in *David.*

50. *to his Anointed, to David, and to his ſeed for evermore*] To his Meſſiah, his Chriſt, as *Pſal.* II. 2. to *David* literaly; to Chriſt myſticaly called by the name of *David*, *Jer. XXX.* 9. *Ezek. XXXIV.* 23, 24. and *chap. XXXVII.* 24. *Hoſ.* 5. to his ſeed, both himſelf properly, called the ſeed of *David*, *Rom.* I. 3. *Acts* XIII. 23. as the ſeed of *Abraham*, *Gal.* III. 16. and to his ſeed, *Eſay* LIII. 10. *Heb.* II. 13. And thus properly it is *for evermore.*

XIX. 2. *Day unto day*] Or day after day: the viciſſitude or continual ſucceſſion of day and night ſpeaketh much divine knowledge. The aſſiduity, and conſtancy without any intermiſſion by the Heavens preaching is hereby expreſſed.

Pſalme	Verſe
	3.
	4.
	5.
	7.
	10.
	11
	12
	13
XXI.	1.

There is no ſpeech] Among all variety of Languages, yet this language and idiome of the heavens is one and the ſame, underſtood of all, and heard of all, *ver.* 4.

Their line] *Rom.* X. 18. the Apoſtle hath it their ſound, or voice. And ſuch a like difference is found in *Micah* V. 2. with *Matth. chap.* II. 6. And again in *Rom.* IX. 33. with *Iſa. chap.* XXVIII. 16. The Apoſtle fits this Teſtimonie to his own purpoſe; not derogating thereby from the truth of the literal ſenſe. As that *Exod.* XVI. 18. is applied, 2 *Cor.* VIII. 15. Or rather the Apoſtle retaines the literal ſenſe, for the preaching of the Goſpel to all the world, *Rom.* XV. 19. *Col.* I. 6, 23. And out of this teſtimonie of the *Pſalme* in its literal ſenſe proves that the Gentiles had heard and learned ſomewhat of God and pietie before, out of the book of the Creation, *Rom.* I. 19. *Acts* XIV. 17. Which was a forerunner to this more ample Doctrine and School of the Goſpel, which now God was pleaſed to vouchſafe unto them. In ſumme, the Apoſtle herein followes the LXX. And applies this to the preaching of the Goſpel to the Heathens; as God had formerly taught them, in another & a weaker maner and degree, by his works of Creation. They had as a voice to ſpeak; ſo a line to write, rule, direct, and inſtruct, as *Eſay* XXVIII. 10.

ſunne] The carbuncle of heaven; the eye, and heart of the world, for its light, and heat.

to runne a race] His race, is without intermiſſion, or wearineſſe; and the ſwiftneſſe of his running, being ſo great a body, in its owne orbe, is even to amazement, and aſtoniſhment, almoſt beyond imagination. That the Sunne ſhould ſtand, and the Earth ſo move, as ſome braines fancie, is no leſſe then a prodigious Paradox.

The Law] From the Book of Gods works, he comes now to the Book of his Word, in five *verſes*. And in this Schoole, each *verſe* in a maner doth expreſſe the name, the nature, the effects, the preciouſneſſe of this Word; much againſt all thoſe imbaſements and impeachments which the Papiſts would put upon it.

gold] Gold of *Havilah*, good, *Gen.* II. 11, 12. *Ophir*, 1 *Kings* IX. 28. *Uphaz*, *Jer.* X. 9. This is the chiefeſt gold, *Dan* X. 5. *Job* XXVIII. 15. *Pſal.* CXIX. 72. See the *Obſervations* on *Eſay* XIII. 12.

great reward] Which reward yet is of grace, not of merit, *Rom.* VIII. 3. through Gods free grace and bounty; not the merit of our works. The Apoſtle doth thus diſtinguiſh of merit, *Rom.* IV. 4, 5. and XI. 6. There is no merit properly, if the work be not properly our own; and not otherwiſe due debt; and juſtly equal to the reward. They are juſtly due out of his true and free promiſe.

who can] Where then is that poſſibility, and facility of fulfilling the Law, even unto works of Supererogation, whereof Papiſts do ſo much brag?

dominion over me] There are ſinnes reigning; and not reigning, but rebelling, *Rom.* VI. 12, 22. and VII. 15, — 20.

The Lord hear thee] This *Pſalme*, and the next, are compoſed by *David*.

David, for a publike forme of a Prayer in the one, of a Thankſgiving in the other, to be uſed by the people, for himſelf the King. They ſeeme to ſtretch this *Pſalme* too farre, and that without ground, who make it to be a Propheſie of Chriſts Sufferings, and his deliverances out of them, for which the Church with him triumpheth. As alſo the next *Pſalme* to gratulate the victory and Salvation of Chriſt.

9. *Save Lord, let the King hear us*] Moſt here underſtand God, or the Meſſias. Some *David*. The LXX. not obſerving or keeping the Hebrew diſtinction *Athnach*, render it thus, *Lord ſave the King, and hear us when we call upon thee.*

XXI. 4. *for ever and ever*] *Pſal.* LXXXIX. 29, 36, 37. and LXI. 6,7. *David* lived but ſeventy years: yet in his royal poſterity, for many ages; and in Chriſt, the Sonne of *David*, *Matth.* XXII. 42. *for ever and ever*, eternaly, *Rom.* VI. 9. *Apoc.* I. 18. *Heb.* VII. 25. See the *Obſervations* on *Deut.* XV. 17.

8. *Thine hand*] King *Davids* hand.

XXII. In ſome *Pſalmes* there are paſſages that properly and literaly belong to *David*; and to Chriſt only, as *David* was a Type of him. But in this *Pſalme*, are ſome Paſſages, as *ver.* 16, 17, 18. (beſides many other which are applied to Chriſt in the New Teſtament, as *ver.* 1, 7, 8, 22, 27.) which literaly and properly belong to Chriſt, and are appliable to him only, or to him more then to *David*. Then here is no place left for that queſtion of the Eunuch, *Acts* VIII. 34. The allegations out of this Pſalme, *Matth.* XXVII. 46, 35, 43. *Heb.* II. 12. and the body of the *Pſalme* it ſelf do ſhew, that little of it can be applied to *David*, as a Type, moſt of it is proper and peculiar to Chriſt alone, as I formerly ſaid, 1 *Pet.* I. 11, 12.

1. *my God*] Jeſus on the Croſſe a little before his death, about the ninth hour, cryed out theſe words with a loud voice, *Matth.* XXVII. 46. *Heb.* V. 7. upon the weight of Gods wrath, under the burden of our ſinnes; The Deity by a ſpecial providence and diſpenſation withdrawing and ſuſpending its influence from the Humanity for this time; God withdrawing all ſenſe of his favour from him. Not that the hypoſtatical union of both natures was then or ever ſevered or diſſolved. But yet he ſuffered chiefly in his ſoul, all the paines, pangs and agonies of a juſtly angry and puniſhing God, even more then can either be expreſſed or imagined, even ſo farre above the meaſure of ordinary ſufferings, as himſelf was above ordinary men; without any influence, or joy, or comfort ſtreaming from the Viſion of God upon his mind and wil for that time. So that he ſuffered as in body, ſo in ſoul, in his whole man; as in his ſenſual part, ſo in his intellectual alſo, in his whole ſoul, and body, and in all the parts, powers, and faculties of them. And the greateſt ſufferings, as was ſaid, that could be ſuſtained in this life, *Lam.* I. 12. yet without any derogation to the integrity, purity, innocencie, dignity of the perſon of Chriſt our Surety and Saviour. Theſe words then are not a complaint out of impatience, ignorance, diſobedience, or diffidence. They are the words of ſenſe, not of infidelity. See *ver.*

24. *Luke* XXIII. 46. He ſtrongly calls him *his God*, even in that inſtant of theſe ſuffering; ſo expreſſing his firme faith in him. But they are a Proteſtation of the bitterneſſe of his Paſſion, ſo ſtricken, ſmitten of God, and afflicted, and ſo farre prevailing on him, in whom the ſpirit of fortitude had his reſidence.

forſaken me] This ſenſe of dereliction and carencie of Divine favour for the time, as it was the Fathers pleaſure to have it ſo, ſo the Sonnes office called him unto it; and he did not contract it by any fault of his, but did voluntarily undertake it for our ſinnes, and the expiation of them: as he did the death it ſelf. So that in this then there could not be any defect or default of faith, and hope requiſite in him. And likewiſe that Prayer and Speech, *Matth.* XXVI. 39. bewrayes the ſenſe of the fleſh; but joyned with the obedience of the Spirit in him: A double Will in him, againſt the Monothelites: but joyned both in one holy obedience and ſubjection. All which ſhew the nature of ſinne, the infinite wrath of God againſt it; the infinite Love of the Father, and the Sonne, towards the children of men; and the verity of Chriſts Humane Nature, both in body and ſoul.

roaring] Like that of Lions *Pſal.* XXXII. 3. and XXXVIII. 8. *Matth.* XXVI. 38. *Marke* XIV. 33. *Luke* XXII. 44. ſo that he had need of an Angel for his Comforter. Yet he ſo wreſtles and prevailes, that no ſigne of halting was left remaining after; no ſigne or voice of deſpair; as ſome are ſhameleſly wronged to charge upon him. All the agonies of Chriſts ſoul ceaſed with his death.

but thou heareſt not] We read that God ever heard him, *ver.* 24. *John* XI. 42. *Heb.* V. 7. But here this Prayer was only conditional; a ſignification of a natural deſire; not an abſolute, and plenary Prayer. 2.

inhabit the praiſes of Iſrael] Whoſe praiſe thou art, *Deut.* X. 21. And they praiſe thee, in thy Houſe and Sanctuary. Thou art ſtill praiſed by them for thy benefits to them, and acknowledged their holy one. 3.

Our fathers] And ſhall I be ſo forſaken, not heard, nor holpen, nor delivered? Thus he aggravates his complaint, rouzeth up his faith, bowes and moves God to mercie. 4.

Cried] Crying or clamor, and Prayer, are oft conjoyned, *Pſal.* III. 4. and XVIII. 7. *Jer.* VII. 16. *Jonas* III. 8. *Micah* III. 4. 5.

a worme] So vile and contemptible in the eyes of men, *Eſay* LIII. 2, 3. as *Job* XXV. 6. *Eſay* XLI. 14. Not only made lower then the Angels, *Pſal.* VIII. 5. *Heb.* II. 7. but diſeſteemed more then *Barrabas*, or the two theives. 6.

All they that ſee me] This *verſe*, and the next, we ſee fulfilled in the Hiſtory of Chriſts Paſſion, *Matth.* XXVII. 39, ——44. *Luke* XXIII. 35. Not that Chriſt herein murmurs againſt God; but declares and deplores his own miſery, whereunto for mans ſake, and his redemption, he willingly ſubjects himſelf. 7.

laugh me to ſcorne] *Matth.* XXVII. 39.

8. *He truſted*] *Matt. XXVII.* 43.

9. *But thou art*] This *verſe*, and the next, ſhew his Hope in God. The like ſee in *David*, *Pſal. LXXI.* 5, 6, 7.

out of the womb] By a natural, not miraculous way, as *David* was, *Pſal. LXXI.* 5. by the opening of the womb, without any loſſe or læſion of Bleſſed *Maries* Virginity; not by a miraculous penetration of dimenſions and ſubſtances, to keep the womb ſtill cloſed and ſhut.

breaſts] So *Job XXXI.* 18. *Pſal. LXXI.* 6. 2 *Tim. III.* 15. *Eſay XLVI.* 3. and *XLIX.* 1. *Luke I.* 15, 41.

10. *I was caſt*] By him ſaved from *Herods* intended murder, *Mat. II.*

11. *Be not farre from me*] Therefore he was not utterly forſaken, *ver.* 1. So *Pſal.* X. 1. and *XXXVIII.* 22, 23. So againe, *Eſay XLVIII.* 9.

for trouble is near] Death it ſelf.

none to help] *Eſay LXIII.* 3, 5. His Diſciples fled; *Peter* forſwears him: none but God could help him.

12. *Many Bulls*] So afterwards Lions, *ver.* 13. Dogs, *ver.* 16, 20. Such were his enemies to him; the Devil and his inſtruments; the Prieſts, and Rulers of the Jewes, in our Saviours dayes.

Baſhan] See the *Annotations* on *Micah VII.* 14.

13. *roaring Lion*] Even they forced *Pilate*, notwithſtanding all his pleadings for Jeſus, to condemne him. See *Matth. XXVII.* 17.——26. *John* XIX. 1,—13.

14. *like water*] Such is his ſtate. As 2 *Sam.* XIV. 14. His bones, heart, bowels, melted, burnt, as it were, with the heat of Gods wrath.

16. *the Aſſembly*] In their Councils, *Marke* XIV. 55. and XV. 1. *John* XI. 47.

They pierced] Our Hebrew Bibles have כארי, as a Lion. Which yet by anomalie in Grammer may ſignifie כרו, they pierced. And ſuch anomalies are found ſometimes in the Hebrew text, as *Ezra* X. 16. 44. *Pſal.* X. 15. And כארו is confeſſed to be found in ſome ancient Copies, or כארו; So that the text here may be ſaid to admit divers readings. Yet the Spirit of God in the New Teſtament doth conſtantly render it, *they pierced.* The ancient Jewes maintaine this reading; And ſome of the moderne. The other reading as a Lion, is but a various reading; and though in the text, yet in good ſenſe it ſeemes not ſo well to ſtand; and therefore this *foderunt*, ſet in the margin, is to be read. And ſome Copies have *foderunt* in the text; yea, and the other reading as was ſaid by anomalie in Grammar, not unuſual in Scripture, will ſignifie *foderunt* alſo. And thus they dealt with our Saviour Jeſus Chriſt, *John* XX. 25. *Luke* XXIV. 40. *Zech.* XII. 10. compared with *John* XIX. 37.

17. *ſtare upon me*] As *Pſal.* XXXV. 21. and *LIV.* 9. They fed their eyes with my miſerable ſpectacle; with all pleaſure, and without any pitying of me.

18. *parted my garments*] *John XIX.* 23, 24. The four ſouldiers that had the chardge of the execution, did ſo. But other ſouldiers, with their

Pſalme	Verſe.
their Captaine or Centurion, were there preſent.	
lots] Of Lots, ſee the *Annotations* on *Jonah* I. 7. Lots are for diviſion; or conſultation, and Divination.	
my darling] *Pſal.* XXXV. 17. or my onely one, which is without an helper, *ver.* 11.	20.
Unicorns] See the *Obſervations* on *Num. XXIII.* 22.	21.
I will declare] Recount, publiſh, and praiſe; thy bounty, and goodneſſe, all thy Divine attributes, perfections, and actions.	22.
unto my brethren] *Heb.* II. 10, 11, 12. brethren in that one and common ſanctification.	
ye that fear the Lord] Chriſts ſpeech and exhortation to his Church, to praiſe, and worſhip God, *Pſal. CXXXV.* 1. &c.	23.
hath not deſpiſed] Chriſt, in his low and baſe eſtate; though men did, *Eſay* LIII. 3	24.
he heard] *Heb.* V. 7.	
my praiſe] As Chriſt exhorted others; ſo himſelf will not be behinde, but an example to them, to praiſe his Father.	25.
vowes] See the *Annotations* on *Jonah* I. 16.	
The meek] Spiritual feeding, and bleſſings are here mainly intended; by alluſion likely to the feaſtings at Peace-offerings; as at that 2 *Sam.* VI. 18, 19. See *Eſay* LV. 1, 2. *Prov.* IX. 5, 6.	26.
All the ends] The large bounds of the Church of Chriſt, *Pſal.* II. 8. *Gen.* XVII. 18. and XLVIII. 10. *Eſay* XLIX. 22. *Acts* XIII. 47. and XIV. 14.	27.
worſhip] 1 *Sam.* I. 3 19, 28. *John* IV. 20,—24.	
For the Kingdome] His Kingdome of Grace, revealed to the Gentiles, whereby he reigneth in their hearts, *Eſay* II. 4.	28.
All they] All ſorts and conditions of men ſhall worſhip before him, *James* I. 9. the rich and great ones, *Pſal.* XLV. 12. *Eſay* XLIX. 23. and the poor hungry ones ready to die and periſh, *Matth.* XI. 5.	29.
A ſeed] Chriſts Church ſhall be Catholike, as for places, and perſons; ſo here for time and duration, *Eſay* LIII. 10. Thoſe worſhippers in the former *verſe*, ſhall have a ſeed and ſucceſſion to continue from generation to generation, *Pſal.* LXXXVII. 5, 6. *Acts* XV. 16.	30.
They ſhall come] They that are firſt in Chriſt, begotten by the immortal ſeed of his Word.	31.
ſhall declare his righteouſneſſe] In performing his promiſes, in the exhibition of the Meſſias, and the benefits of redemption and ſalvation by him, *Pſal* XL. 10. and LXXI. 15.	
that he hath done this] Like that *Pſal.* XXXVII. 5.	
Shepheard] A frequent ſimilitude: none oftner uſed in Scripture; yet may *David* the more willingly uſe it, as having been a Shepheard himſelf. It is uſed of God; of Chriſt; and of Magiſtrates, and Miniſters under them. And the godly are called by the name of ſheepe. The texts are numerous.	XXIII. 1.
I ſhall not want] 1 *Cor. III* 21. *Mat.* V. 33.	
in green paſtures] *Ezek.* XXXIV. 14. *Eſay* XLIX. 10.	2.

4. *thou art with me*] *Gen.* XV. 1. and *chap.* XXI. 22. 1 *Chron.* XI. 9. 2 *Kings* VI. 16. *Judg.* VI. 12. *Acts* XVIII. 9. *Jer.* XV. 20. *Eſay* XLIII. 2.

Thy rod and thy ſtaffe] *Micah* VII. 14. *Zech.* XI. 7.

6. *dwel in the houſe of the Lord*] The place of Gods worſhip, *Judg.* XIX. 18. *Pſal.* LXVI. 13. and XXVII. 4. yet God dwells not in Temples made with hands, *Eſay* LXVI. 1. *Acts* VII. 48.

XXIV. 1. *The earth*] 1 *Cor.* X. 26, 28. twiſe alledged by the Apoſtle; and to two ſeveral purpoſes; and both appoſitely

3. *hill of the Lord*] Though all the earth be the Lords, *verſe* 1. yet the hill of Zion, *Pſal.* II. 6. is his holy place. As *Exod.* XIX. 5. *Deut.* X. 14. Of this hill, ſee *Eſay* II. 2, 3. *Micah* IV. 1. See *Pſal.* XV. 1.

holy place] Place, not capable of holineſſe in it ſelf, of any inherent holineſſe: But of a relative holineſſe, in a relation to Gods preſence therein, for the time, either by extraordinary ſignes and tokens as *Exod.* III. 5. or by appointing his ordinary means of worſhip therein; ceremonial under the Old Teſtament; which now is done away, and not to be recalled; or ſpiritual, under the New. The former, though of Gods appointment and ordination, had not in themſelves, nor could give abſolute holineſſe to the worſhip therein performed: And much more now the Places of Gods worſhip do not make holy the Services therein performed; but by them rather are made holy only relatively, being appointed to ſuch holy uſes.

4. *He that hath*] *Eſay* XXXIII. 15, 16.

clean hands] *Pſal.* XVIII. 21. *Eſay* LVI. 2. *Ezek.* XVIII. 8.

pure heart] *Matth.* XV. 19. *Prov.* II. 19. *Jer.* XVII. 9. yet *Acts* XV. 9. 1 *Tim.* I. 5. *Pſal.* CI. 2.

nor ſworn deceitfully] Oaths are taken in a ſtrict and proper ſenſe; or at a great latitude. They are Aſſertorie, or Promiſſorie; ſingle, or with a curſe or execration annexed; lawful in themſelves; an act of Religion; *Eſay* XIX. 18. Lawful in the Old Teſtament, by Gods precept, promiſe, and examples of holy men. Lawful in the New Teſtament by ſame nature, and uſe of them, as in the Old, *Hebr.* VI. 16. by thoſe warrants, *Eſay* XLV. 1. *Jer.* XII. 16. ſpeaking of the times of the New Teſtament; by the example of the Angel, *Apoc.* X. 16. of the Apoſtle, *Rom.* I. 9. 2 *Cor.* I. 23. That text, *Matth.* V. 34. and ſo that *James* V. 12. is not to be underſtood ſimply and abſolutely; but relatively, as Chriſt thereby oppoſeth the corrupt practiſe of the Phariſees, and their falſe interpretation of Gods Law concerning ſwearing, as if ſwearing, ſo as Gods name were not directly uſed in it, and no falſhood or perjury contained in it, were no ſinne with them; but ever and altogether lawful, though it were never ſo lightly and ſlightly, vainly, and cuſtomarily, unneceſſarily, and cauſeleſly done, where *yea* and *nay* had been ſufficient. Thus Chriſt oppoſeth and forbiddeth even all ſwearing as much as lieth in us; but forbids not lawfull ſwearing, upon juſt, urgent and neceſſary occaſions. Of Oaths, ſee more in the *Obſervations* on *Hoſ.* IV. 15.

Pſalme	Verſe
	5.

He ſhall] He is a true member of the inviſible and Catholike Church, and he only; whereas hypocrites and wicked perſons may be members of the viſible and of particular Churches, by reaſon of their external profeſſion only, *Rom.* IX. 6. *Matth.* VII 21. The former are members properly, univocaly, eſſentialy, formaly, inwardly, in truth, and in the judgement of God; The later only equivocaly, externaly, materialy, not formaly and eſſentialy, in ſhew, in the opinion of men as rotten members, or ill humours in the body, 2 *Tim.* I. 1.5. *Gal.* V. 24. Theſe are in the viſible Church, as chaffe is among the wheat.

receive] Not by merit of condignity, for the worth of his works, *Dan.* IX. 18. *Rom. VIII.* 18. For the works are imperfect in themſelves; and again, not our own, and wholy from our ſelves, and beſides due debt otherwiſe, without this reward; and laſtly no wiſe equivalent, and equipollent to this reward. But receive the bleſſing and reward by and becauſe of Gods free grace, rich mercie, bountiful promiſe, whereby he hath freely engaged himſelf to give ſuch and ſo ſuperabundant a remuneration. And ſo he gives it in juſtice now becauſe engaged and obliged thereunto by the truth of his ſo free, gracious, and bountiful a promiſe. God is juſt to performe his promiſe, 1 *Iohn* I. 9. 2 *Tim.* IV. 7.

Bleſſing] *Gen. XII.* 2. *Gal. III.* 9. *Eph. I.* 2. *Mat. XXV.* 34.

righteouſneſſe] Of Juſtification, and of Sanctification; Righteouſneſſe, with the encreaſe, fruit, and reward of it, according to Gods righteous promiſe and performance.

This is the generation] This kinde of men. As *Luke XI.* 29. *and XVI.* 8. *Matth. XII.* 39. Not thoſe that brag of being *Abrahams* or *Iacobs* ſeed, *Matth. III.* 9. *Iohn VIII.* 33. but theſe are the true ſeed and generation, *Gal. III.* 7, 29. *Rom. IX.* 6, 7. Theſe are the true *Iſrael* of God, that ſeek him. | 6.

that ſeek] *Deut. IV.* 29. *Pſal. XXVII.* 8. 2 *Kings XX.* 3, 4. which grace comes of God, *Eſay LXV.* 1, 2.

thy face O Iacob] O God of *Iacob*. Or, this in *Iacob*; or the generation of *Iacob*, that ſeek Gods face; as *Iacob* did, *Gen.* XXXII. 24, 30. See *Iohn* I. 47. *Rom.* IX. 6. and II. 28, 29.

Lift up] Having mentioned the hill of the Lord, and his holy place, *ver.* 3. This may ſeeme to relate to the gates and doors of the Temple, vowed by *David*, and to be built by *Solomon*; and to the coming in of the Ark into it: or rather, proceeding from the Type to the Truth, we may myſticaly referre this to the Church of Chriſt, and the true members of it, to lift up the gates and doors of their hearts and everlaſting ſouls, that the Lord whom they ſeek may come into his Temple *Mal.* III. 2. that they prepare themſelves to receive and entertaine him at his coming in the fleſh, at his coming into their hearts, *Apoc.* III. 20. who is indeed the true King of glory, *Apoc.* XVII. 14. 2 *Cor.* II. 8. the true *Iehovah*, *Exod.* III. 15. *Pſal.* LXXXIII. 18. *Col.* II. 9. and Chriſt, compare *Num.* XXI, 5. with 1 *Cor.* X. 9. and *Eſay* VI. 1. with *Iohn* XII. 41. *Even Iehovah our righteouſneſſe,* | 7. |

Ier. XXIII. 6. *the mighty God, Eſay* IX. 6. *the increaſe of whoſe Kingdome and government ſhall have no end, Eſay* IX. 7. *Dan.* VII. 14. *Mat.* XXVIII 18. for whoſe in-coming the doors of our hearts and affections ſhould lie open.

XXV. To make the Alphabetical order perfect in this P*ſalm*, ſome would have the *verſes* in it not to be rightly all diſtinguiſhed: as namely, the ſecond, and the fifth. And ו קיום to ſeeme wanting in the beginning of the ſeventeenth *verſe*. And, the laſt *verſe* to be only the later part of the foregoing *verſe*.

3. *without cauſe*] Given on my part; not provoked by me.

11. *for it is great*] And ſo needs much mercie, great mercie.

XXVII. 8. *ſeek ye my face,*] *Deut.* IV. 29. *Davids* ſoul did moſt ſeek it, to be near where the Ark of God was, and ſo before the face of the Lord, as the Scripture phraſeth it: being out of heart when he was barred from it, *ver.* 4. *Pſal.* LXV. 4. *Pſal.* LXXXIV. and XLII. 1 *Sam.* XXVI. 19. Gods command here was *Davids* requeſt, and the thing he aimed at.

XXVIII. 5. *regard not*] *Eſay* V. 12. do not attend, and wiſely conſider of them; of the myſteries of Gods providence and wayes; in bringing *David* to the Crown; in managing the matters of this world, as to the godly, and as to the wicked; in husbanding mans ſalvation by contraries, &c. *Rom.* XI. 33.

XXIX. 2. *in the beauty of holineſſe*] In the comely honour of the Sanctuary, *Pſal.* XCVI. 9. the glorious, holy Sanctuary.

3. *The voice of the Lord*] Of thunder, ſee *Exod.* IX. 23. *Job* XXXVII. 4, 5. and XL. 9. See the *Obſervations* on *Pſal.* XVIII. 13.

6. *Sirion*] See the *Obſervations* on *Deut.* III. 9.

XXX. 5. *but a moment*] *Eſay* XXVI. 20. and LIV. 7, 8.

9. *in my blood*] By any violent death, through *Sauls* means.

XXXI. 5. *into thy hands*] *Luke* XXIII. 46. 1 *Pet.* IV. 19.

15. *My times*] And troubles, and changes therein.

19. *O how great*] *Eſay* LXIV. 4. 1 *Cor.* II. 9.

21. *in a*] As in a fenſed Citie.

22. *in my haſt*] 1 *Sam* XXIII. 26. Or in my haſty thoughts, through the extremity of my imminent inſtant danger. So *Pſal.* LXXVII. 7. &c. 2 *Cor.* I. 8, 9. yet this might ſtand mixed with faith; as *Pſal.* XXII. 1. And as Fear and Confidence are not altogether inconſiſtent, *Phil.* II. 12. *Heb.* III 6, 14.

XXXII 1. *Bleſſed*] Saint *Paul, Rom.* IV. 6, 7, 8. alledgeth this to prove juſtification by Faith, without Works. Faith and Works are inſeparable, *Epheſ.* II. 8, 9, 10. *James* II. 14, 17, 18, 20, —26. That Faith which is without Works is dead, no true Faith. But Faith onely acteth in the point of our juſtification before God, applying Chriſt and the Promiſes, beleeving according to the Covenant of the Goſpel; whereby Chriſt doth become ours, his righteouſneſſe our juſtification; and all the benefits of his redemption do redound and amount to our ſalvation.

	Pſalme	Verſe
imputeth] Frequent is the uſe of this word in the point of juſtification.		2.
mule] See the *Annotations* on *Gen.* XXXVI. 24.		9.
neer unto thee] To hurt thee: or not neer to thee to do thee ſervice, unleſſe forced by the bridle, *Iam.* III 3.		
Harp] Invented by *Iubal, Gen.* IV. 21. made by *Solomon* of Almug trees, 1 *Kings* X. 12. called the pleaſant Harp, *Pſal.* LXXXI. 2. much uſed for mirth and joy, *Gen* XXXI. 27. *Iob* XXI. 12. *Eſay* V. 12. *Ezek.* XXVI. 13. And much uſed in Gods worſhip and ſervice, in the praiſing of him, by ordinance in the Temple, 1 *Chron.* XV. 21. and XXV. 1, 3, 6. And upon other religious occaſions; both publike, as 1 *Sam.* X. 5. 2 *Sam.* VI. 5. 1 *Chron.* XV. 16. 2 *Chron.* V. 12. *Nehem.* XII. 27. and private, wherein *David* excelled, 1 *Sam.* XVI. 16, 23. and abounded, *Pſal.* LVII. 8. and CVIII. 3. And much in holy uſe with others alſo; as here; and ſo XLIII. 4. and LXXI. 22. and XCVIII. 5. And of ſpiritual harps we read in the Revelation, *chap.* V. 8. and *XIV.* 2. and *XV.* 2.	XXXIII.	2.
Pſalterie] Or Lute, or Viol. In Hebrew *Nebel.* Whence the Greeks and Latines ſeeme to have the names of their inſtruments *Nablium, Naulon.*		
a new Song] So *Pſal.* XL. 3. and *XCVI.* 1 and *XCVIII.* 1. and *CXLIV.* 9. New ſtill, upon new and freſh occaſions renued. As Love is ſaid to be both an old and a new Commandment. Yet in Scripture phraſe very much, Things appertaining to the times of the Goſpel, are called New; as a New Covenant, *Heb.* VIII. 13. a New Teſtament, 1 *Cor.* XI. 25. a New *Ieruſalem*, *Apoc. III.* 12. New Heavens, and a New Earth, *Eſay* LXV. 17. a New name, a New man, *Eph. II.* 15. *Eſay* LXII. 2. a New Commandment, *John* XIII. 34. a New way, *Heb.* X. 28. a New heart, *Ezek.* XXXVI. 26. yea and all things New, 2 *Cor.* V. 17. *Apoc.* XXI. 5. See that *Song*, *Luke* II. 14.		3.
Abimelech] The common name of the Kings of the Philiſtines, ſignifying my-father-King: *Achiſh* being the proper name for this King of *Gath*, a Citie of the Philiſtines, 1 *Sam.* XXI. 10. The LVI. *Pſalme* is alſo upon this ſame occaſion. And this one of the Alphabetical *Pſalmes*: Only *Zain* is omitted, and *Phe* twice uſed.	XXXIV.	
They looked unto him] To God; and to his dealing with *David.*		5.
afflictions] They ſerve to them as cures, or preſervatives from ſpiritual evils, *Pſal.* CXIX. 67, 71. *Heb.* XII. 6, &c.		19.
not one of them is broken] See *Exod.* XII. 46. *Num.* IX. 12. *John* XIX. 36.. The ſenſe here is more general.		20.
Let them] See the *Obſervations* on *Pſal.* CIX.	XXXV.	4.
Falſe witneſſes] *Mat.* XXVI. 59.		11.
my prayer returned] Though they got no good by it, yet I did.		13.
my darling] *Pſal.* XXII. 20,—23.		17.
within my heart] I verily beleeve it of them, by reaſon of their heinous tranſgreſſions, which indeed proclaime it.	XXXVI.	1.
not good] Extremely bad. μεῖωσις. See the *Obſervations* on *Prov.* XX. 23.		4.

great

6. *great mountains*] Mountains of God. See the *Obſervations* on *Jonah* III. 3. and on 1 *Sam.* XIV. 15.

XXXVII The matter of this *Pſalme*, or the firſt maine part of it, is that grand point, of the proſperity of the wicked, and afflictions of the godly, in this life; and of Gods Providence therein. Heathens have much debated this matter. *Job* is much upon it, as *chap.* XXI. 7. &c. and *chap.* XXIV. and *chap.* XXVII. and in other places. Divers other *Pſalmes* alſo inſiſt upon it more or leſſe; as P*ſal.* XLIX. and LXXIII. and XC. *Jeremie* profeſſedly, *chap.* XII. 1. *&c.* And *Habakkuk* ſomewhat, *chap.* I. 13. The caſe in point of fact is plain and undeniable. The Providence, Wiſdome, and Juſtice of God in it, is a Myſtery to man. Yet to the Chriſtian who believes the Reſurrection of the body, and eternal life, things not ſo clearly revealed in the infancie of the Church, the difficulty is now ſoone diſſolved. And the well and wiſe weighing of the point by an Heathen, or natural man, may much availe him for his further and better information in matters of great conſequence and concernment. See the *Annotations* on P*ſal.* XLI. 1. The greateſt doubt ariſing hence to the godly, may ſeeme to be this, How theſe ſame occurrences of adminiſtrations in Gods Providence may ſtand with ſuch conſtant, continual, and abundant promiſes of Gods bleſſings in temporal things to the godly in this life, 1 *Tim.* IV. 8. and with his like threatnings of plagues and puniſhments to the wicked in this world. The iſſue will be, That theſe Promiſes and Threatnings, ſpecialy under the Law, are ſpoken to vulgar capacities, in thoſe times; and yet have their exceptions and limitations in the Word: And that the proſperity of the wicked is but a ſeeming proſperity; and a ſhort, and momentany proſperity in relation to eternity; and many wayes diſadvantageous and hurtful to them; and ends with an overthrow ſuddaine, and terrible, and everlaſting: And again, That the affliction of the godly is but momentany, nothing to eternity, and mainly profitable for the work of Grace here, more then abundantly recompenſing and over-poizing their afflictions; and for the increaſe of Glory hereafter. Yet ſuper-adding this, That Gods wiſdome and wayes of Providence are not commenſurate with mans finite and ſhallow capacity, P*ſal.* *XXXVI.* 6. *Rom.* XI. 33. *Gen.* XVIII. 25. *Eſay* LV. 8, 9.

1. *Fret not*] Another Alphabetical *Pſalme*. Wherein, not every *verſe*, but every ſecond *verſe*, begins with the letter of the Hebrew Alphabet in order. Only *verſe* 7, 20, 29 34. ſtand ſingle in their due order, without any other letter or *verſe* interpoſed.

8. *ceaſe from anger*] Upon unjuſt cauſes, in an unjuſt maner, and meaſure, *Epheſ.* IV. 31. yet in it ſelf lawful, *Epheſ.* IV. 26. *Mark* III. 5.

16. *A little*] *Prov.* XV. 16. and XVI. 8. and X. 22. *Eccl.* IX. 7.

25. *I have been young*] This was *Davids* experience in his time. It followes not to be ſo in all ages.

XXXVIII *to bring to remembrance*] That he might remember Gods chaſtiſement upon him for his ſinne; or that God might remember him to help and deliver him out of it.

leſt

	Pſalme	Verſe
leſt otherwiſe] A like argument or expreſſion God uſeth, *Deut.* XXXII.27.		16.
to Feduthun] Or for him, and his poſteritie, 1 *Chron. XXV.* 3. So P*ſal. LXXVII.* title.	XXXIX.	
Even from good] Not much unlike that idiotiſme and expreſſion, *Gen. XXXI.29. Num. XXIII.25.*		2.
the fire burned] See *Jer. XX. 9. Job* XXXII 18, 19.		3.
a moath] The moath is ſuddenly cruſhed, *Job* IV. 19. and doth inſenſibly conſume a garment, *Job* XIII. 28. *Hoſ.* V. 12.		11.
That this P*ſalme* ſhould wholly be underſtood of Chriſt; excluding *David*; may ſeeme not ſo ſafe and warrantable.	XL.	
I waited] They are *Davids* words throughout this P*ſalme.* Yet he being in ſome things a Type of Chriſt; and was to be the Father of Chriſt according to the fleſh, he uſeth ſome words propheticaly of Chriſt, ſpeaking them as in the perſon of Chriſt, which are directly applyed to Chriſt by the Apoſtle, *Heb. X.* 7, 8, 9.		1.
and heard my cry] Thus from experience of mercie formerly received, in Gods hearing his Prayers, and delivering him from deepeſt dangers, in the former part of the P*ſalme*; he ſtrengthens his faith in Prayer for obtaining like mercie, and deliverance, in the later part of the P*ſalme*: ſo as there is no ſhew of oppoſition or contradiction, between the beginning, and ending of it.		
an horrible pit] Not that imaginarie *Limbus Patrum*: nor that ſtate of ſinne before regeneration; whereunto their own preparatorie diſpoſitions, to their converſion, did availe and prevaile, whiles they were in that ſtate of ſinne, to their deliverance out of it, by merit of congruity. But this pit is the depth of miſeries, the evils of puniſhments, the gulph of temporal afflictions, wherein *David* was plunged after his converſion, and the graces of faith, hope, and invocation appearing in him, *ver.* 1.		2.
a new ſong] For new benefits and deliverances; and thoſe ſuch and ſo new, as the like were ſcarce heard of before.		3.
many ſhall] P*ſal. XXXII.* 6.		
fear, and ſhall truſt] Theſe two conjoyned in a pious ſoul; fear, and faith; a reverent fear, and truſt in Gods mercie, P*ſal. CXXX.* 4.		
unto our God] To God, and Chriſt.		
his truſt] Whoſe ſure mercie to them is ſuch, as we read, 1 *Tim.* IV. 10. *Deut.* I. 31. and *XXXII.* 10, 11, 12. *John* III. 16.		4.
Many, O Lord my God] *David* ſpeaking to God and Chriſt; if not in the perſon of Chriſt, as his Type, with admiration of his infinite goodneſſe and mercy towards man, and in ordering the meanes of his ſalvation. So that he riſeth up now to a more general admiration of Gods wonderful works and thoughts towards his; and of the number, quantity, and quality of them.		5.
Sacrifice] Chriſts words, *Heb.* X. 5. So that theſe words, and the next are ſpoken unto God, in the perſon of the *Meſſias*, who was to come of the ſeed of *David*, *Heb.* X. 5, 6, 7. See the like before,		6.

XVI 10. *David* having ſpoken in the former *verſe* of Gods wonderfull works and thoughts towards mankinde, doth in this maner in the words of the *Meſſias* riſe up to the very higheſt of them all in theſe two *verſes*. For *Sacrifices*, ſee my Table of them in *Leviticus*.

not deſire] *Jer.* VII. 22. *Hoſ.* VI. 6. *Prov.* XXI. 3. 1 *Sam.* XV. 22. *Pſal.* L. 5,—16. *Matth.* XII. 7. *Mark* XII. 33. And Chriſt was now to put an end to them, *Dan.* IX. 27. as not able in themſelves to purge away ſinne, *Heb.* X. 4. Therefore God deſired them not ſimply of themſelves, without inward piety concurring, as the very life and ſoul of them; Or, in compariſon of the ſpiritual worſhip of God; or, in compariſon of that al-ſufficient Sacrifice of Chriſt, which he was to offer in the body of his fleſh, *Heb.* X. 1, 4. *Rom.* VIII. 3, 4. After which theſe Legal Typical Sacrifices were to be aboliſhed, as was ſaid. And that Sacrifice of Chriſt one offered never to be reiterated, *Heb.* IX. and X. *chapters*; contrary to that blaſphemous ſacrifice of Chriſt in the Popiſh Maſſe.

mine ears haſt thou opened] Digged open, or peirced; made me obedient to thy voice: or bored, to make me thy ſervant for ever; in alluſion to the Law *Exod.* XXI. 6. For theſe words here, we read, *Heb.* X. 5. *but a body haſt thou prepared me*, or *fitted me*. Wherein the Apoſtle either followeth the LXX. or cites, not the words, but the ſenſe, *Rom.* VIII. 3. *Phil.* II. 7. it being the ſame both wayes, in iſſue. Beſides that varieties of readings in both places are alledged out of ancient Copies by the learned. Papiſts themſelves deny not this text to be incorrupt. The Apoſtle faithfuly retaining the ſenſe and ſcope of the place, without tying himſelf to the letter of the words in his quotation. The variation is but a change of the figurative phraſe into a proper, to expreſſe the ready obedience of Chriſt to do the will of his Father in the work of the redemption of mankind, *John* V. 30. V. 38. and IV. 34. whereunto by framing him a body God had fitted him.

Sinne-offering] Heb. *Sinne*. Put often in the Law for the Sinne-offering. So *Levit.* IV. 3. 24. *Exod.* XXIX. 14. In which ſenſe Chriſt is called Sinne, 2 *Cor.* V. 21.

7. *Then ſaid I, Lo, I come*] When thou hadſt ſo fitted me, *Mark X.* 32, 33, 34.

In the volume] or Scroll rowled up, *Jer.* XXXVI. 2. *Ezek.* II. 9. The Volume of the Law and Scripture, *Luke* XXIV. 27, 44. *John* V. 39.

of the Book] *Sepher*, or Book generaly ſignifies any writings, Court-rolls, *&c. Deut.* XXIV. 1. 2 *Kings* V. 5, 6. *Jer.* XXXII. 11.

it is written of me] So Chriſt himſelf ſaith, *Matth.* XXVI. 24. *John* V. 46. See *Luke* XXIV. 44, 46. *Acts* XIII. 29.

I delight] *Luke* XXII. 15. *Heb.* X. 10.

to do thy will] *Heb.* X. 10. *John* VI. 38. *Luke XXII.* 42. In all things to be performed by me in my fleſh, which are required by thee for the redemption and ſalvation of man; even to my obedience in ſuffering the death of the Croſſe, *Phil.* II. 8. Thus Chriſt in regard of his

his humane nature was truly leſſe then the Father, *Johh XIV.* 28. was ſubject to him; his will to the will of his Father; took upon him the forme of a ſervant, *Phil.* II. 7. was truly a ſervant, *Eſay XLII.* 1. obeyed the mandates of the Father, *Johh XII.* 49. and *XIV.* 31. and XV. 10. Being our Surety, was made under the Law, *Gal.* IV. 4. under the Law of *Moſes*, Moral, and Ceremonial; that the righteouſneſſe of the Law might be fulfilled in us, *Rom.* VIII. 4. And theſe are not figurative and metaphorical, but proper elocutions, in regard of Chriſts humane nature; not making a Perſon in it ſelf, diſtinct from the Perſon of the Sonne of God, with *Neſtorius*; nor yet hereby making the Perſon of the Sonne of God hypoſtaticaly uniting to himſelf the Humane Nature, inferiour to the Perſon of the Father, as *Arius* would.

I have preached] Though Gods works were ſuch as the fifth *verſe* expreſſeth; and ſpecialy that work of mans redemption; yet Chriſt, as he took a body, by the ſacrifice of it, as a Prieſt, to ſatisfie the Father; ſo here as the great Prophet of the Church, he doth preach and publiſh it, *Johh XVII.* 6. *Luke XXIV.* 47. even Gods righteouſneſſe, faithfulneſſe, truth, loving-kindneſſe, ſalvation, to the great Congregation of his people, *Rom.* III. 21, 22. *Eſay LXI.* 1, 2, 3. and *XLIX.* 6. which office and duty *David* alſo the Type, in his degree, and all Chriſts meſſengers in their place and function, do performe. 9.

with-hold not thou] *David* prayes here for what he had preached in the former *verſe*, containing in it the fountain, and the epitome of bleſſings and happineſſe to man. 11.

heart faileth me] *Pſal. XXII.* 14. and *XXXVIII.* 10. 12.

Be pleaſed] Hence to the end of the *Pſalme* agrees with *Pſal. LXX.* *David* petitions, for his deliverance, in this *verſe*; the confuſion of his enemies, *verſe* 14, 15. to the joy of the godly, and the glory of God, *verſe* 16. 13.

confounded] *Davids* imprecation againſt his enemies. This is more then a paſſionate unfolding of their injuries, and leaving the revenge to God: more then that 2 *Sam.* XV. 31. and *Acts* IV. 29. and *Pſal. LXXXIII.* 16. more then a meer prophetical prediction of evills to befall them. Here is more: And ſo *Pſal. XXXV.* 4. and LXX. 2, 3. and *CIX.* 7. *&c.* & LIX. 13. and 2 *Tim.* IV. 14. And in many other places. *David* here, and other holy Prophets do not thunder thus againſt their enemies, deſperate ſinners, out of any immoderate carnal paſſions, of private hatred, or deſire of revenge; or out of any raſh and inconſiderate zeal; but moved and inflamed rather by the Spirit of God; acting herein the publike cauſe of God, and of his glory; againſt thoſe whom they knew by the ſpirit of diſcerning, 1 *Cor. XII.* 10. to be Gods, and their forlorne foes. Yet poſſible that in ſome of theſe imprecations ſome mixture of humane infirmities might be: as in *Jeremie XV.* 15, 16, 17. But for us; touching private and perſonal enemies, our duty is, as we read, *Matth.* V. 44. as we finde in the example of Chriſt, *Luke* XXIII. 34. and of *Stephen*, *Acts* VII. 60. and 1 *Pet.* II. 23. And for publick enemies of God and his Church; we 14.

may not abſolutely uſe execrations againſt their perſons; as not knowing but God may convert them afterwards, of *Sauls* make them *Pauls*; and leſt we incurre that rebuke, with thoſe Diſciples, *Luke* IX. 55. Let us ſtay till we know that we be of their ſpirit before we do as theſe Prophets did. Of imprecations, ſee more in the *Obſervations* on *Pſal.* CIX. 14. and the *Annotations* on *Neh.* IV. 5.

16. *Let all thoſe*] *Davids* prayer for thoſe that ſeek God, and love his ſalvation.

17. *But I*] He concludes with commending his own caſe to God, his help, and deliverer.

XLI. 1. *Bleſſed*] This *Pſalme* by ſome is applied to Chriſt; but very hardly.

deliver him] That is, the poor or ſick weakling: *David* ſo comforts the poor afflicted. So we muſt judge charitably, that God in his ordinary courſe of providence will in due time, raiſe and reſtore them whom for a while he hath caſt down. Some by *him* underſtand him that conſidereth the poor.

3. *his bed in his ſickneſſe*] Make it to his eaſe.

8. *an evil diſeaſe*] As *Acts* XXVIII. 4.

9. *eate of my bread*] This our Saviour applieth to *Judas*, *John* XIII. 18. See *Pſal.* LV. 12, 13, 14.

13. *Amen*] A concurrence of wiſhes, and confidence. An end of the firſt Book of *Pſalmes*.

XLII. *Korah*] This, and ten other *Pſalmes*, without *Davids* name in the Title, are inſcribed for *Korah's* poſterity, to be ſung in the Temple, with voice, and inſtrument. *Heman* the ſinger, the grandchilde of *Samuel* the Prophet, being one of his poſterity, 1 *Chron.* VI. 33,—43. See the *Obſervations* on *Num.* XVI. 32.

This *Pſalme* ſeemes written by *David*; and when he was baniſhed by *Abſolom*, or *Saul* rather, from the Sanctuary, and ſacred Aſſemblies, and Solemnities, *verſe* 1,2,4,6,9.

1. *As the Hart*] Or Hinde. The LXX. hath it, the *Hinde*; reading the Hebrew here in the fœminine gender; for which the Hebrews render divers reaſons. And though the Hebrews have a word of the maſculine gender for the Hart, and of the fœminine gender for the Hind; yet by either of them many times the other ſex is underſtood. And ſo it is alſo in other names of beaſts with the Hebrews. As in *Zech.* IX. 9. the word for Aſſe is of the maſculine gender, yet the female ſex is thereby underſtood, *Matth.* XXI. 2. So the name of the fiſh which ſwallowed *Jonas* is named both in the maſculine, and in the fœminine termination. See *Jer.* II. 24.

4. *Kept holy day*] Three ſolemne feaſts in the year. At their ſolemne Aſſemblies, and Sacrifices they kept feaſts, with dancing, and joy; *Exod.* XXIII. 14. and XXXII. 5, 6, 19. *Deut.* XVI. 14, 15. *Judg.* XXI. 19, 21. *Eſay* XXX. 29.

5. *for the help of his countenance*] Or, *his preſence is ſalvations i. e.* moſt ample, firme, abſolute, and perfect ſalvation. For ſo the Plural

number

	Pſalme	Verſe
number is uſed to advance and amplifie the matter ſubject whereunto it is applied, as in this word, *Pſ.* XVIII. 2. & XXVIII. 8. and XLIV. 4. and LXXIV. 12. So in others; as may be ſeene in the *Obſervations* on *Pſal.* LI 17.		
from the land of Jordan] From the places of his baniſhment, in the borders of the land.		6.
Deep] Afflictions upon afflictions, breaking in as billowes, wallowing as waves, upon me: and the noiſe of one calling as it were for another.		7.
Seemes written by *David*, and upon the ſame occaſion with the former.	XLIII.	
hill, and to thy Tabernacles] The Ark was then at the hill of *Kiriathjearim*; and the Tabernacle at *Nob*, or *Gibeon*.		3.
This *Pſalme* is of Inſtruction, concerning afflictions, and the right uſe of them. And ſeemes written, in the time of oppreſſions under the Philiſtines immediately before *Davids* reign; or of the Babyloniſh captivity; and not to be extended to the dayes of *Antiochus Epiphanes*.	XLIV.	
and caſt them out] Or rather didſt propagate, ſend forth, make ſpread, as the word ſignifieth, *Pſal.* LXXX. 12. *Ezck.* XVII. 6.		2.
them] That is, our fathers.		
command] *Pſal.* XLII. 8. *Deut.* XXVIII. 8. *Pſal.* CXXXIII. 3.		4.
But] Having remembred Gods former mercies, he now bemoans their preſent miſeries for want of Gods help. So *Pſal.* LXXXIX.		9.
Yet] They profeſſe their integrity.		17.
neither] In Hebrew it is, *and*. But this particle is divers times taken to ſignifie *neither*. And ſo *Pſal.* L. 8. and *Prov.* XXXI. 3. *Eſay* XLI. 28. and *chap.* XXVIII. 27, 28. See the *Cinnus p.* 182, 183.		18.
for thy ſake are] Applied by Saint Paul, to the preſent ſtate and condition of himſelf; the Apoſtles, and Chriſtians, in their times, *Rom.* VIII. 36.		22.
Awake,] They beg his help, and mercie.		23.
a ſong of loves] A marriage ſong or *Epithalamion* of the well-beloved (Virgins) *verſe* 9, 10, 14. ſung by them. To this Hymne we may apply thoſe words, *Epheſ.* V. 32. It ſetteth forth Chriſt in his glory; and his Spouſe, the Church, in her beauty. See *Heb.* I. 8. *John* III. 29. *Apoc.* XXI. 9, 10. Typified here in *Solomon*, and *Pharaohs* daughter; wherein yet ſome things are proper only to the Antitype.	XLV.	
My heart] *Matth.* XII. 34.		
touching the King] My Poëms of the King. He the matter ſubject of this Song.		1.
Thou art fairer] *Cant.* V. 10,—16. *John* I. 16. *Heb.* VII. 26.		2.
lips] *Cant.* V. 13. *Luke* IV. 22. *Eſay* L. 4. *John* I. 18. and III. 37.		
gird thy ſword] The ſpiritual ſword is the Word of God, *Epheſ.* VI. 17. Therefore Chriſts ſword properly cometh out of his mouth, *Apoc.* I. 16. And with the breath of his lips ſhall he ſlay the wicked, *Eſay.* XI. 4.		3.

4. *ride proſperouſly*] As in a triumphant Chariot, *Eſay* LIII. 10.
becauſe of truth, &c.] Sitting and riding as it were, upon theſe three royal vertues and graces; & they, as it were, drawing the Chariot.
truth] *Epheſ.* I. 13. *Prov.* XX. 28.
Meekneſſe] *Matth.* XXI. 5. and *chap.* XI. 29. and *chap.* XII. 19, 20. *Eſay* XLII. 2. *Zech.* IX. 9.
righteouſneſſe] *Verſe* 7. *Dan.* IX. 24.
teach thee] Experimentaly, by its own actings, *Pſal.* XCVIII. 1. *Eſay* LXIII. 5.

5. *Thine arrows*] *Heb.* IV. 12. 2 *Cor.* II. 14, 15. and X. 4, 5. This *verſe* not ſo properly ſuits to *Solomon*, or befits him. Therefore *a greater then Solomon is here*, *Matth.* XII. 42. *Eſay* XLIX. 2. Of theſe arrows is that true, 2 *Sam.* I. 22. and 2 *King.* XIII. 17.

6. *Thy Throne*] *Heb.* I. 8. 2 *Sam.* VII. 16. *Pſal.* X. 16. *Eſay* IX. 7. *Luke* I. 33. *Dan.* III. 44, 45. and VII. 14 *Pſal.* CXLV. 13. *John* XVIII. 36. Neither doth this ſixth verſe properly pertain to *Solomon*, either for the perpetuity of his Throne; or righteouſneſſe of his Scepter: But to Chriſt, who is here called God.
the Scepter] *Eſay* XI. 3, 4. *Pſal.* XCVI. 10.

7. *Thou loveſt righteouſneſſe*] *Eſay* XI. 3, 4, 5. and *chap.* IX. 7. and LXI. 8.
Therefore] To that *end* and purpoſe anointed; not anointed for that cauſe and *merit*, becauſe he loved righteouſneſſe. As *Eſay* L. XI. 1. And ſo is therefore to be underſtood in the ſecond *verſe* aforegoing. So *Gen.* XVIII. 5. and XIX. 8.
God thy God] The firſt of theſe may be read either in the Nominative, or Vocative caſe. The later is God anointing; who is truly the Gōd of the Meſſias; as *Pſal.* XXII. 1.
hath anointed] God *anointed* him to his Offices of Prophet, Prieſt, and King: as ſuch Officers were of old anointed, *Exod.* XXIX. 7. 1 *Sam.* IX. 16. 1 *King.* XIX. 17. But this *anointing* here is to be underſtood of ſpiritual, inward, inviſible anointing, *Acts* X. 37, 38. And ſo *Pſal.* CV. 15. The Patriarchs are ſtiled *anointed*, who never were ſo outwardly with material oile. And this *ſpiritual Anointing* here is the ſuperabundant infuſion of the gifts and graces of the holy Ghoſt, not into the *Divine* nature of Chriſt properly, which is incapable of grace infuſed, or of having any thing added to it; but into his *Humane* nature, plentifuly furniſhing him with all abilities and graces for his execution of his ſaid Offices, *Luke* IV. 17, —— 21. *Eſay* LXI. 1. *Dan.* IX. 24. Yet as he is θεάνθρωπος, *Emmanuel*, the Mediatour, reſerving ever the property of either nature intire to it ſelf, He may be ſaid to be *anionted in both natures*, taking anointed in that ſenſe as it denotes the *deſignation* and inauguration of him to his ſaid Offices. And this *Anointing* may be appliable ſpecialy to the time of his Incarnation, of his Baptiſme, and of his Riſing from the dead.
above thy fellows] Both Kings, Prieſts, and Prophets, *Pſal. LXXIX.* 27. above all his fellows, in nature, *Heb.* II. 14. in Chriſtian Prerogatives,

tives, 1 *John* II. 20, 27. *Apoc.* I. 6. 1 *Pet.* II. 5, 9. And this both extenſively, and intenſively; *Eſay* XI. 2. *John* I. 16. and III. 24.

garments] Are odoriferous, as theſe aromatique ſpices and ſmels; ot by ſuffumigation of them. 8.

out of the Ivory palaces] 2 *Kings* XXII. 39. *Amos* III. 15. 1 *Kings* X. 20. Meaning, that either the King cometh out of them, as the bridegroome; like that *Pſal.* XIX. 5. Or that the garments were taken out of ſuch palaces or coffers.

Whereby they have made thee glad] By thoſe odoriferous ſmels and perfumes: *Prov.* XXVII. 9 Or thoſe that meet thee, or the bridegromes friends *John* III. 29. by their joyful acclamations and congratulations. Or, as ſome, *more then theirs that make thee glad*, i. e. thy garments more odoriferous then theirs, thy fellows and friends. All this was true in *Solomon* literaly. Much more in Chriſt ſpiritualy and myſticaly. Whereof his Spouſe makes uſe, *Cant.* I. 3. *Eſay* LXI. 10.

Kings daughters] The daughters of minor-Kings, or great Princes: or ſuch as for their deportment, port, and abiliments, might be ſo eſteemed. As *Judg.* VIII. 18. 9.

thy honourable women] Thoſe beloved Virgins, intimated in the Title; honoured alſo by their invitation to this marriage, and honouring it, as the brides maids.

thy right hand] The prime place next the King: as the *left* hand is the ſecond place; the King being in the middle. So *Bathſheba*, 1 *King.* II. 19. So Chriſt in reſpect of his Humanity, *Matth.* XXVI. 65.

did ſtand] Or ſit; had her ſeat, or ſtation. So both ſtanding and ſitting on Gods right hand, in one and the ſame ſenſe, are aſcribed to our Saviour, *Mark* XVI. 19. *Acts* VII. 56. For us, See *Epheſ.* II. 6.

the Queene] This royal and honourable Engliſh word is very nigh the diſhoneſt name of a Queane. And ſo the Hebrew word here uſed שגל for a Queene, a wife, is very nigh to the unſeemely word שגל; for which the Maſſorets, as more mannerly forſooth, ſtill in the margin put another word שכב, *Deut.* XXVIII. 30. *Eſay* XIII. 16. *Zech.* XIV. 2. *Jer.* III. 2.

in gold] In cloath of gold; of threads of gold, of fine gliſtering gold, with rings, chains, and bracelets of gold, the moſt pure and ſplendent gold, *Job* XXXI. 24. *Cant.* V. 11. *Dan.* X. V. Of the ſeveral names of gold in the Hebrew, ſee the *Annotations* on *Job XXVIII.* 15,——19.

of Ophir] See the *Obſervations* on 1 *King.* X. 11.

Hearken] *Matth.* XVII. 5. *Rom.* X. 17. 10.

O daughter] *John* I. 13. *Apoc.* XXI. 9, 10.

forget alſo] *Luke* IX. 23. and XIV. 26. *Matth.* X. 37. As *Abraham* did, *Gen.* XII. 1. and *Ruth, chap.* I. 16, 17.

So ſhall] Upon theſe termes, more and more. 11.

greatly deſire] This true in *Solomon.* But Chriſt loves his Spouſe firſt,

firſt, 1 *John* IV. 10. Loves her in her blood, *Ezek.* XVI. 6.

thy Lord] 1 Pet. III. 6. *Judg.* XIX. 26. And that no common or vulgar perſon. In the higheſt degree is Chriſt ſo to his Spouſe the Church, even her Lord and God.

Worſhip thou him] *Pharaohs* daughter was with civil worſhip to do it to *Solomon*, with civil reverent incurvation and adoration. The Church to Chriſt, with religious worſhip.

12. *of Tyre*] Of this Citie, ſee the *Annotations* on *Amos* I. 9. This rich Merchant-Citie, the prime Mart for traffick, ſhould bring to *Solomons* Spouſe gifts and nuptial preſents. And much more, *Tyre* and all Heathen Nations ſhould bring themſelves, and their Gifts, with all offices of ſubmiſſion and ſubjection, to the Spouſe of Chriſt, *Eſay* XLIX. 23. and LXVI. 12. *Pſal.* LXXXVII. 4.

the rich] *Eſay* LX. 3, 10, 11, 16.

13. *glorious within*] 1 Pet. II. 4, 5. Not *Helen* without, and *Hecuba* within. This true in *Solomons* Spouſe partly. But in Chriſts Spouſe true altogether, by her bridegroomes donation and operation, *Epheſ.* V. 27.

14. *brought*] With pompe, joy, and jubilation.

of needle-work] As formerly coſtly for matter; ſo here curious for Art and work. As the like, *Exod.* XXVIII. 6, 8, 15, 39.

15. *with gladneſſe*] As is fit in marriage ſolemnities.

they be brought] The Spouſe firſt; the Virgins and brides maids, following and waiting on her; *Cant.* IV. 8. *Apoc.* XIX. 7, 8, 9. 2 *Cor.* XI. 2.

palace] As the wiſe Virgins, *Matt.* XXV. 10.

16. *thy children*] We read not that *Pharaoh's* daughter had any child by *Solomon*. But this is abundantly verified in the Church, the Spouſe of Chriſt; *Eſay* XLIX. 18,——21. and LIV. 1, 2, 3. *Heb.* II. 13.

17. *I will*] Saith the Pſalmiſt; by himſelf; and by informing others ſo to do.

thy Name] The name of the Bridegroome.

therefore] By my example; as well as for all the reaſons foregoing in this *Pſalme*.

praiſe thee] Chriſt the Bridegroome, for ever and ever: whereas *Solomon* by his foul fall worthily merited and inherited ſhame and diſpraiſe.

XLVI. 1. *preſent help*] Deliverer, or Aſſiſtant.

2. *will not we fear*] Though a natural fear; as *Prov.* XIV. 16. and XXII. 3. *Matth.* VIII. 26. yet not a godleſſe, and faithleſſe fear. Here faith triumphs over ſuch a fear.

though the earth] Hyperbolical expreſſions, uſualy intimating the fearful alterations of States, and Polities; or the moſt dreadful dangers.

4. *a river*] Alluding to that of *Kidron*, *Gihon*, and *Shiloah*: intending chiefly that, *Ezek.* XLVII. 1. *Joel* III. 18. *Apoc.* XXII. 1. Or, the meaning of this ſeemes beſt expounded in the next *verſe*; and in the two *verſes* following.

He

Pſalme	Verſe.
	9.
	10.
XLVII	1.
	2.
	3.
	4.
	5.
	7.
	8.
	9.
XLVIII.	

He maketh] *Eſay* XLV. 7. *Amos* III. 6. *Pſal.* LXXVI. 3.

Exalted] *Eſay* XXXIII. 9, 10. and XXX. 15.

O clap] A ſigne of joyful acclamation uſed at the coronation of Kings, 2 *Kings* XI. 12. and upon other joyous occaſions *Ezek.* XXV. 6. See *Pſal.* XCVIII. 8. *Eſay* LV. 12. *Pſal.* LXVI. 1. The Pſalmiſt exhorteth all people to ſing Praiſes unto God, *ver.* 1. 7. A thing uſual in the *Pſalmes.*

For the Lord] Reaſons, from Gods nature and properties; appliable alſo to Chriſt; terrible to the wicked, his enemies: and a great King above all earthly Kings, *Mal.* I. 14. *Matt.* XXVIII. 18.

He ſhall ſubdue] The Jewes enemies. And he had done ſo; the Canaanites, and others. And he will do ſo; the Churches enemies; Chriſt will call the Nations, and bring them into ſubjection under him, and his Church, *Ezek.* XX. 37.

He ſhall chooſe] He did chooſe *Canaan* for his people *Iſrael*, *Pſal.* LXXVIII. 55. And will chooſe and prepare that heavenly *Canaan*, that inheritance incorruptible, 1 *Pet.* I. 4. for all that beleeve and hope in him.

for us] The Jewes ſeeming here to include the Gentiles, as called by Chriſt into the ſame communion of the Covenant, for grace, and glory, *John* X. 16. *Eph.* II. 14.

the excellencie of Jacob] High and glorious excellencie, whereby *Jacobs* poſterity excelled, *Ezek.* XXIV. 21. *Amos* VI. 8. and VIII. 7. *Nahum.* II. 2. *viz.* the Temple, Prieſthood, &c. all thoſe moſt excellent and precious promiſes and bleſſings made in Chriſt unto *Iacob*, and his poſterity.

God is gone up] When the Ark was carried from *Kiriathjearim* to the houſe of *Obed Edom*: thence to the Citie of *David*: thence by *Solomon* into the Oracle: 1 *Chron.* XIII. 8. and XV. 28. and 2 *Chron.* V. 13. Spiritualy and myſticaly, when Chriſt aſcended with triumph into heaven. See *Eph.* IV. 8. *Col.* II. 15.

the King of all the earth] The univerſal Kingdome of God, and of Chriſt. So again, *verſe* 8. Differing from earthly Kings.

with underſtanding.] 1 *Cor.* XIV. 15. The word *Maſchil* is here uſed for *Pſalme*, which is the Title of ſundry *Pſalmes*, ſignifying an *inſtructing* Pſalme. Thereby to inſtruct your ſelves, and others, of the Kingdome of God, and Chriſt; and of your duty.

the throne of his holineſſe] *Pſal.* IX. 4. *Apoc.* IV. 2.

The Princes] The voluntary, bounteous Princes, and people, ſubject themſelves to this King.

of the God of Abraham] His ſpiritual ſeed, *Luke* III. 8. *John* VIII. 33. *&c. Rom.* IV. 16, 17.

Sheilds] He is the great Shield, *Gen.* XV. 1. *Pſal.* V. 12. and XVIII. 35. the great conqueror, and protector of all. And Magiſtrates Sheilds under him; *Hoſ.* IV. 18. *Pſal.* LXXXIX. 18.

greatly exalted] *Pſal.* XCVII. 9.

A Song and Pſalme] Wherein both voice and inſtument were uſed;

uſed; the voice began, and the inſtrument after; And where the Inſcription is a *Pſalme* and *Song*, there likely the inſtrument began, and the voice followed. Of the former ſort are, as this *Pſalme*; ſo *Pſal.* LXVI. LXXXIII. CVIII. Of the later, are *Pſal.* LXVII. LXVIII. LXXV. LXXXVII. and XCII.

2. *whole earth*] Or Land of *Judea*. As *Exod.* X. 15. and moſt likely *Matth.* XXVII. 45.

the ſides of the North] The Temple on Mount *Moriah*, and the City of *Jeruſalem*, joyned North to Mount *Sion*. *Moriah* is the *North* part of *Sion*. So *Eſay* XIV. 13.

4. *the Kings were aſſembled*] The Philiſtian Princes, 2 *Sam.* V. or thoſe in the dayes of *Jehoſhaphat*, 2 *Chron.* XX. or of *Ezekiah*, 2 *Kings* XVIII. Upon ſome of which occaſions this *Pſalme* ſeemes to be compoſed and inſpired, *Pſal.* XLVI. 6.

5. *marvailed, and were troubled*] At *Sions* beauty, and at her ſtrength, and their own overthrow.

6. *Thou breakeſt*] As in a Shipwrack; ſo thou didſt break them. As 2 *Sam.* V. 20.

Tarſhiſh] See the *Obſervations* on 1 *Kings* X. 22.

Eaſt wind] See *Ezek.* XVII. 10. and XIX. 12. *Hoſ.* XII. 1. and *Ch.* XIII. 15. *Jonah* IV. 8.

8. *As we have heard*] *Pſal.* XLIV. 1.

ſeene] By experience.

11. *becauſe of thy judgements*] In confounding thine enemies, and defending thy people

12. *tell the towers*] Mark if any of them be demoliſhed, or hurt by the enemie.

13. *that ye may tell it*] How God had preſerved and kept them.

XLIX. 4. *a parable*] A ſententious, grave, witty, dark ſaying, *Prov.* I. 6. not beſeeming ſimple ones, *Prov.* XXVI. 7. uſed by *Balaam*, *Num.* *XXIII.* and *XXIV.* by *Ezekiel* at Gods command, *chap. XVII.* 2. and XX. 49 and much by our Saviour himſelf in his preaching, *Matth.* *XIII.* 35. ſometimes in plainer maner, *Mark* IV. 33 ſometimes in intended obſcurity, *Luke VIII.* 10. requiring ſharpneſſe of wit to underſtand and expound them. Here the Pſalmiſts extraordinary Preface uſhering it in; and this enigmatical maner of delivering it, argues the matter to be of great weight and difficulty. As indeed it is that which ſo much troubleth and puzleth the wiſeſt and the beſt men of the world; the afflictions and miſeries of the godly, and the proſperities of the wicked. See *Pſal.* XXXVII. 1. and *LXXIII.* 2, — 12. and *XCIV.* 3,4. *Job XXI.* 7,13. *Ier. XII.* 1. *Hab.* I. 4,5. And the wicked thereby take encouragement to evil, and nouriſh impious conceipts in their hearts touching God, and his providence; *Iob XXI.* 14,15. *Pſal.* X. 3,6,11,13. and *XIV.* 1. and *XCIV.* 7,8. *Mal.* II, 17. and III. 15. See more of this in the *Obſervations* on *Pſal. XXXVII.* 1.

5. *ſhould I fear?*] The godly ſhould not fear, diſmay, or be diſcouraged at the evils and miſeries of this life.

boaſt]

Pſalme	Verſe.
	6.
	10.
	11.
	12.
	13.
	14.
	15.
	16.
	19.
	20.
L.	
	1.
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	3.

boaſt] The wicked, and wealthy, cannot ſave the life of others, or their own life from death. And that ends all their jollity and proſperity.

wiſe men die] *Eccl.* II. 16. and III. 19.

Their inward thought] They hunted after honour, and a famous memorial.

Neverthelesſe] They ſhall have no more good by their honours, then the others had by their riches; they abide not in life thereby one night the longer, P*ſal. XXXVII.* 36. 1 *Iohn* II. 17.

abideth not] *Heb. Abideth not for a night.* Which text many Jews, and other Writers, both old and new, do urge for their opinion, that *Adam fell the ſame day wherein he was created*; which point the great Linguiſt and Chronologer Maſter *Hugh Broughton* doth preſſe and proſecute, even with ſome heat, and overmuch paſſion, at large. But the learned *Gataker* doth clear this text from any ſuch meaning, and gives reaſons moſt probable, That *Adam* did not fall the ſame day wherein he was created, in his *Cinnus*, *p.* 189.—198.

yet their poſterity] Not warned thereby; but commend their fathers fooliſh courſes, and continue in them, P*ſal. X.* 3.

like ſheep] Rotten ſheep that die of themſelves.

feel on them] And devour them.

and the upright] The righteous in Chriſt, men of ſincere integrity.

in the morning] Of the reſurrection; when Chriſt the Sunne of righteouſneſſe ſhall ariſe at his ſecond coming.

But God] This anſwers that queſtion, *verſe* 5.

will redeeme, &c.] Raiſe up my body, and receive me into everlaſting life; which is here oppoſed to all the worldly proſperity of faithleſſe wicked men. See *Gen.* V. 24. P*ſal.* LXXIII. 24. *Iohn* XIV. 3. *Acts* VII. 15. 1 *Theſ.* IV. 14. A clear teſtimony of the reſurrection of the body, the immortality of the ſoul, and the life everlaſting.

Be not thou afraid] Stumble not, nor be offended at the proſperity of the wicked.

never ſee light] *Iob* XXXIII. 28, 30. *Pſal.* LVI. 13. nor the light of heaven, *Matth.* VIII. 12.

man] *Verſe* 12.

beaſts] The Sheep, *verſe* 14.

Aſaph] Either the Author, 2 *Chron.* XXIX. 30. Or chief Singer; to whom, and his ſons, and poſterity it was committed, 1 *Chron.* XVI. 5, 7. and XXV. 2. to tune it, and ſing it, and play it upon muſical inſtruments. And thus, *Pſal.* LXXIII. to LXXXIII. are entituled all to, or for *Aſaph*.

The mighty God] God himſelf is brought in as a Judge upon the Bench, arraigning, convincing, ſentencing, and judging his people.

the perfection of beauty] *Pſal.* XLVIII. 2. *Lam.* II. 15.

a fire] As at Mount *Sinai*, when he gave his Law, *Heb.* XII. 18, 19.

4. *call to the heavens*] As *Deut.* IV. 26. and XXX. 19. and XXXI. 28 and XXXII. 1. *Eſay* I. 2. *Micah* VI. 1, 2.

8. *not reprove thee for thy Sacrifices*] *Jer.* VII. 22. They uſed to weary God with outward Offerings; *Eſay* I. 11,14. and LXVI. 3. *Micah* VI. 6, 7 *Hoſ.* VI. 6. *Amos* IV. 4, 5. The meaning here is according to that 1 *Sam.* XV. 22.

14. *Offer*] The inward, and real, and ſubſtantial part of the Covenant, is the thing which God requireth; obedience and ſervice in ſpirit and truth. The rejecting the former; and the exacting this later, is the maine matter of this majeſtical *Pſalme, verſe* 23. *Hoſ.* XIV. 3. *Heb.* XII. 15.

pay thy vowes] Of vowes, ſee the *Annotations* on *Jonah* I. 16.

16. *But unto the wicked*] Here God ſentenceth thoſe groſſe hypocrites that place all Religion in outward Rites and Ceremonies: neglecting the maine duties of Piety and Righteouſneſſe. Againſt whom is the maine bent and drift of this *Pſalme*.

20. *And ſpeakeſt againſt*] *Pſal.* LXIX. 13. The godly do otherwiſe, *Pſal.* XXVI. 4 5.

LI. *Nathan*] To reprove him for his ſinne, ſo long unrepented, 2 *Sam.* XI. and XII. *chapters*. Written, upon that argument, though not at that time.

gone in] *Gen.* VI. 4.

Bathſheba] The daughter of *Eliam*, 2 *Sam.* XI. 3. called alſo *Bathſhua*, daughter of *Ammiel*, 1 *Chron. III.* 5.

1. *Have mercie*] A rare example of repentance: and uſeful againſt deſpair: as his fearful fall ſhould make us watchful over our ſelves; not preſume of our own ſtrength; but ever to eye, truſt to, and depend upon God and his preventing, aſſiſting Grace. Mercie here, and the multitude of Gods tender mercies, is his Citie of Refuge, and ſhute-anchor. No defenſe for himſelf, no other plea can he make.

2. *waſh me*] And ſo *verſe* 7. alluding to the Legal waſhings, *Levit.* XI. 25, 32. *Exod.* XIX. 10. *Num.* XIX. 19. Thus he prayes, and thus he deals throughout this *Pſalme*; even after *Nathans* abſolution. And thus true Penitents will do.

3. *For I acknowledge*] *Prov.* XXVIII. 13. 1 *John* I. 9. So *Eſay* LIX. 12. *Jer.* III. 13.

4. Cited, *Rom.* III. 4. with no variation in ſenſe.

thee only] Not becauſe he a King, and ſo exempt from the power of others: But becauſe this was his greateſt grief, to offend God, 1 *Sam.* II. 24,25. and ſuch a God, ſo good to him, 2 *Sam.* VII. 18, 19. and that God ſhould ſo ſuffer in this his ſinne; 2 *Sam. XII.* 14. who yet only could pardon his ſinne, *Matth. IX.* 3. as againſt whom, and whoſe commandment properly, all ſinne is committed.

in thy ſight] God then ſees the ſinnes of his Saints; yea more, he is offended with them, reproves them, makes his Saints ſmart for them; as in the Scripture plentifully appears. That place *Num. XXIII.* 21. is blindly brought againſt this truth, as if they would make God a

blinde

Pſalme	Verſe

blinde idol, and not an omniſcient God. Or, as if that text had not relation to the Saints under the Old Teſtament, before that grace, which they ſay, is given in the New.

that thou mighteſt be juſtified] Acquitted, glorified, by this my confeſſion, *Joſh.* VII. 19.

when thou ſpeakeſt] In thy reproof by *Nathan.*

and be clear] Clearly overcome, be unreprovable, and win the victory in judgement.

when thou judgeſt] In ſentencing my ſinne, and my puniſhment for it: Or, when thou art judged; in the opinion of men, and in their cenſures, for thy dealing with me. Saint *Paul* citing theſe words, *Rom.* III. 4. applies them from the hypotheſis, in *Davids* ſingular caſe; to the theſis, to Gods general faith and truth in all his promiſes and proceedings. And thus the injuſtice of man doth commend the juſtice of God.

in iniquity] This we call Original ſinne. The Apoſtle calleth it inhabiting ſinne, *Rom.* VII. 17. whereby all men are carnal, ſold under ſinne, *John III. 6. Rom.* VII. 14. The fountain of actual ſinnes, *John IX.* 34. *Epheſ. II.* 1. So as whole man is in evil, and whole evil is in man. — 5.

the hidden part] The hid man of the heart, 1 *Pet. III.* 4. — 6.

thou ſhalt make me] Thus riſing up by faith to this hope: Or, *haſt made me*; thus oppoſing that integrity which God requires, to his preſent ſtate of corruption by his foul fall contracted.

to know wiſdome] 1 *John II.* 4. by his ſinne now eclipſed.

with hyſop] *Exod. XII.* 22. *Levit. XIV.* 4, 6, 49. *Num.* XIX. 6, 18. *Heb.* IX. 19. — 7.

Create] *Epheſ. II.* 10. and IV. 24. *Jer. XXXII.* 39. *Ezek. XI.* 19. and *XXXVI.* 26. — 10.

take not] Yet Gods holy Spirit was in him; even in this caſe, and ſtate of extremity. — 11.

free ſpirit] *Freely* and bountifully beſtowed, *freeing me* from the bondage of ſinne, making me *free to righteouſneſſe*, 2 *Cor. III.* 17. *Rom. VI.* 18. 22. — 12.

blood-guiltineſſe] Bloods of *Uriah*, and others ſlaine with him. — 14.

Open thou my lips] Give me new occaſion by the pardoning of my ſinne: yea, give me the grace both to will, and to do; the habit and ability, and the grace to bring the habit into act, to act it effectualy. — 15.

not Sacrifice] See the *Obſervations* on *Pſal.* XL. 6. Indeed we finde not expreſſed any ſacrifice for murder, or adultery, or any capital crime. — 16.

the Sacrifices] The *plural* number is here uſed for the greater *emphaſis*, and amplification. And ſo *Judg. VII.* 10. 2 *Chron. XXIV.* 25. and *chap. XXVIII.* 3. *Prov. I.* 20. *Mal. I.* 6. *Lam. III.* 22. 2 *Sam. XXII.* 1. — 17.

unto Sion] The whole Church was in danger of Gods judgement by his ſinne: as 2 *Sam.* XXIV. 15. — 18.

19. *and whole-burnt-offering*] See *Levit.* VI. 23.

LII. *the Edomite*] Of *Edom*, or *Idumea:* or Adonite, from *Adam*, a Citie in *Reuben*; or *Admah*, a Citie in *Iudah*; or *Adam*, a towne in *Naphtali*; or *Adummim*, in the borders of *Iudah* and *Benjamin*. The Hiſtory of this is in 1 *Sam.* XXI. and XXII. *chapters*. Here we have *Davids* increpation of *Doeg*; and imprecation againſt him; and his own glorious truſting in God.

LIII. This is much like the fourteenth *Pſalme*. And ſo as I have ſaid, the LX. and the CVIII. *Pſalme* are much alike.

5. *where no fear was*] *Deut.* XXVIII. 65. *Levit.* XXVI. 36. *Iob* XV. 21. *Prov.* XXVIII. 1.

LIV. *Ziphims*] Citizens of *Ziph* in the tribe of *Iudah*, *Joſh.* XV. 24. having a Wood and Wilderneſſe of that name by it.

ſaid to Saul] This they did twiſe, 1 *Sam.* XXIII. 19. and againe, *chap.* XXVI. 1:

5. *ſtrangers*] Though of the ſame *tribe*, yet at leaſt they carried themſelves ſo to him: as *Job* complains, *chap.* XIX. 13, 14, 15. and ſo eſtranged from God, *Pſal. LVIII.* 3. No ſtrangers more ſtrange then they that caſt off the bands of civility, and nature, wherein they were bound.

cut them off in thy wrath.] *Pſal. CXLIII.* 12. Of *Imprecations*, ſee the *Obſervations* on *Pſal.* CIX. 14.

LV. 2. *and make a noiſe*] In the earneſtneſſe of his Prayer, a doleful noiſe.

3. *caſt iniquity upon me*] From themſelves upon me, by unjuſt imputation and defamation.

4. *my heart*] *Pſal.* XXXI. 9, —— 12.

6. *O that I had*] A paſſionate wiſh, as *Pſal. XIV.* 7.

flee away] As a bird, *Pſal.* XI. 1. ſwiftly and ſpeedily.

7. *wilderneſſe*] As *Apoc. XII.* 6, 14.

9. *divide their tongues*] Their language, and counſels, as *Gen.* XI. 7. 2 *Sam. XVII.* 1, 5, 14.

12. *not an enemie*] *Pſal.* XLI. 9. *John XIII.* 18.

13. *mine equal*] My Peere, and chief Counſellor. This moſt likely aimes at *Achitophel:* and the whole *Pſalme*, to his diſtreſſe in his flight from *Abſolom*, and his conſpiracie.

15. *quick into hell*] As *Num. XVI.* 32, 33.

17. *Evening*,] *Dan.* VI. 10. *Acts* III. 1. and *chap. X.* 9.

18. *battel*] 2 *Sam. XVIII. Pſal.* XXVII. 2, 3.

19. *becauſe they have no changes*] In their temporal eſtate and proſperity, *Job X.* 17. (*David* therefore bleſſeth God for afflictions, *Pſalme CXIX.* 67, 71.) which yet ſhould have made them change from evil to good; but it wrought no change in them, but the contrary; they were in evil unchangable, *Jer.* XIII. 23.

21. *drawn ſwords*] *Pſal.* LVII. 4. and LIX. 7. and *Prov.* XII. 18. and *XXX.* 14.

22. *caſt thy burden*] 1 Pet. V. 7. the duty, and triumph of Faith.

23. *half their dayes*] *Job XV.* 32, 33. and *XXI.* 21. *Pſal. XXXVII.* 35, 36.

	Pſalme	Verſe
36. *Jeremie* XVII. 11. *Eccleſ.* VIII. 12, 13.		
Jonath Elem Rechokim] Many take not theſe words for a muſical inſtrument; but thus tranſlate them, *concerning the dumb Dove in a farre place*; underſtanding them of *David* himſelf, and his caſe and condition now in *Gath*. See *Pſal.* XXXIV. and the Title. Of *Gath*, ſee the *Annotations* on *Amos* VI. 2. *Michtam* is a jewel, or golden *Pſalme*.	LVI.	
I am afraid, I will truſt in thee] Faith and Fear ſtand together. And ſo Fear and Love.		3.
In God I will praiſe his Word] So again *verſe* 10. 1 *Sam.* XXX. 6. in his word and promiſe. The Popiſh Text aud Tranſlation, and their wreſted, and forced ſenſes upon it, both here, and very frequently throughout this Book of the *Pſalmes*, is not worth the while to take notice of them.		4.
ſhall they eſcape by iniquity?] It is not fit ſo to do. Let their painful iniquity breed their pain; as *Pſal.* VII. 15. and IX. 15. and X. 2. *Prov.* V. 22.		7.
my wandrings] From *Sauls* preſence to *Gath*. And he had many wandrings after this; to the Cave of *Adullam*; to *Mizpeh* in *Moab*; to the Forreſt of *Hareth* in *Judah*; to *Keilah*; to the Wilderneſſe of *Ziph*; of *Maon*; to *Engedi*: hunted as a Partridge in the Mountaines.		8.
wilt not thou] *Verſe* 9. 2 *Cor.* I. 10. Surely thou wilt, *Pſal.* CXVI. 8. 9.		13.
Al-taſchith] That is, *Deſtroy not*: which ſeemes to be the ſubject-matter of this *Pſalme*. The ſame is in the Titles of *Pſal.* LVIII. LIX. LXXV. Poſſibly the word here may relate to that, 1 *Sam.* XXVI. 9. though that fell out after his being in the Cave.	LVII.	
Cave] 1 *Sam.* XXIV. 3. And in the Cave he made a Prayer, which is the CXLII. *Pſalme*.		
performeth all things for me] *Pſal.* CXXXVIII. 8. *Phil.* I. 6.		2.
Some underſtand this *Pſalme* in this ſenſe, to admoniſh Judges and Magiſtrates of their duties and offices: minding them of their high power received from God: who they are againſt whom they muſt exerciſe it, even wicked men, ſuch as are here deſcribed. And ſo ſhall men count them worthy the title of gods, and acknowledge God in them, and their doings: Yet I would not in this *Pſalme*, exclude all, or any relation had to *Saul*, and his wicked Courtiers.	LVIII.	
Do ye] He appeals to their conſciences.		1.
ſpeak righteouſneſſe] Or *dumb juſtice*: boaſting ſo to do, when indeed juſtice was dumb, and opened not her mouth.		
O congregation] O aſſembly, company of *Sauls* Courtiers and Counſellors; complying with the King againſt *David*.		
you weigh] Not juſtice; but wrong for right, to ſerve your violence as you are able.		2.
from the womb] *Eſay* XLVIII. 8. *John* IX. 34. *Epheſ.* IV. 18. inbred, inveterate, incorrigible, *Jer.* XIII. 23.		3.

	5.	*Charmers*] The Addars craft againſt them is recorded by divers Authors. Some ſinners like the Addars, *Acts* VII.57. Charmers ſeem to practiſe thus upon Addars, *Eccleſ. X.* 11. *Jer.* VIII. 17. And Charmers are forbidded by Gods Law, *Deut.* XVIII. 11. Yet this may ſeeme a proverbial ſpeech uſed by *David*, without any purpoſe to maintaine either the truth of the thing in matter of fact, no more then *Sirenum voces*, or *Cygnea cantio* do prove ſuch things to be; or elſe the lawfulneſſe of it in relation to God and his Law. And Proverbs and Similitudes may be taked from things in themſelves unlawful; as from a thief, *Apoc.* XVI. 15. the unjuſt Steward, *Luke* XVI.18.
	6.	*O God*] The *plural* word *Elohim* here uſed is moſt times meant of one true God in the ſingular number. See *Gen.* XX.13. and XXXV.7. And ſo may be underſtood that in *Exod.* XXXII. 1. and *verſe* 4. comparing therewith *Neh.* IX.18.
	9.	*Before your pots can feele the thornes*] The general meaning is plain, of the ſuddenneſſe of the deſtruction of thoſe wicked men, in the former *verſes*. Yet this proves a thorny text, to expound aright the ſimilitude of thornes here uſed, and the reſt of the words contained in this *verſe*. Pots, thornes, living, are words here of various ſignifications; whence three maine renditions and interpretations do ariſe, thus: *Before your pots can feele the fire of thornes*, which is ſhort, *Eccleſ.* VII. 6. ſo ſhall God take them away, as raw (fleſh) by the heat of his indignation. Or thus, as quick, or as yet living, and flouriſhing, in his wrath. Or thus, Ere men ſhall perceive your young ſprings of thornes grow to a perfect pricking bramble, God will as with a whirlewinde deſtroy every one of them, even as alive or quick, even in wrath as in burning anger. Thus ſpeaking to the wicked, of their ſudden deſtruction. Or thus, As raw fleſh is ſnatched out of the pot, or fleſh ſnatched out of the pot, being yet raw, before the heat of that light bramble-fire be come to it; ſo God, &c. Thus variouſly we may extend our mindes and meanings; without any peremptory determination of any one particular.
	10.	*waſh his feet*] As *Pſal.* LXVIII. 23. See *Eſay* LXIII. 3. *Mal.* IV. 3. *Apoc.* XIV. 20.
LIX.	6.	*at evening*] *Sauls* meſſengers watching the houſe to kill *David*. And ſo *verſe* 14.
	9.	*of his ſtrength*] *Sauls*. Or, ſuddenly changing the perſon, as is ſometimes in the Hebrew, as *Deut.* V. 10. *Dan.* IX. 4. *Mich.* I. 2. meaning *Davids* ſtrength. And ſo it is *verſe* 17.
	10.	*my mercie*] So by the vowels, and in the margin of the Maſorets. But in the Hebrew text, *his* mercie.
	11.	*Slay them not*] At once; but by little and little. Yet *verſe* 13. he ſaith *Conſume them—that they may not be.* And in the next words, *and let them know.* All which may ſo well agree together, as needs no words of reconciliation.
LX.		*Shuſhan-Eduth*] *Shuſhan* ſignifieth an inſtrument of ſix ſtrings, from

Pſalme	Verſe

from שֵׁשׁ ſix; or a Lillie called שׁוּשַׁן, becauſe it conſiſts of ſix leaves: *Eduth* ſignifieth Teſtimony; either implying this *Pſalme* to be a teſtimony of *Davids* faith and thankfulneſſe; or to be ſung by the Prieſts before the Ark of the teſtimonie; or rather, being joyned to the former word by a *Maccaph*, as in ſome kinde a part of it, it makes up the name of the muſical inſtrument.

to teach] The Doctrine in this *Pſalme* contained; that all might learn it. As *Deut.* XXXI. 19. 2 *Sam.* I. 18. 2 *Chron.* XXXV. 25.

when he ſtrove] See the Hiſtories, 2 *Sam.* VIII. 13. 1 *Chron.* XVIII. 12. And ſee the *Obſervations* on 2 *Sam.* VIII. 5, 13.

Edom] The Edomites joyning with the Syrians.

in the valley of ſalt] At the South end of the dead Sea. Or, that called the valley of *Siddim*, *Gen.* XIV. 8. Or the valley of *Saveh*, *verſe* 17.

twelve thouſand] And after in the purſuit of the victory, ſix thouſand, or theſe ſix thouſand, by *Abiſhai*, before the main battel. From both doth ariſe the number of eighteen thouſand. Which victory being atchieved by *Davids* two Generals, *Joab* and *Abiſhai*, both under him, is aſcribed to each of theſe three, in the places afore cited. And as *David*, and his Generals, obtained a victory here, 2 *Sam.* VIII. 13. So afterwards did *Amatziah* ſlay of *Edom* in the valley of Salt 10000. And other 10000. were caſt down the top of the rock, or *Selah*, or *Petra*; which *Amatziah* took by warre, and they all were broken in pieces, 2 *King.* XIV. 7. 2 *Chron.* XXV. 11, 12.

Thou haſt given] Now a banner of conqueſt and victory. 4.

That] From hence to the end accords with *Pſal.* CVIII. 6, — 13. 5.

I will reioyce] *David* by reaſon of Gods truth, word, and promiſes, will triumph over his enemies, within the Land of *Judea*, and thoſe bordering about it. 6.

I will divide] This implieth a poſſeſſion firſt.

Shechem] It was a Citie in Mount *Ephraim* near *Samaria*; given to the Koharhites-Levites, and a Citie of Refuge. *Abram* came thither. *Jacob* had his daughter *Dinah* raviſhed there. *Joſhua* thither gathers all *Iſrael*, and renues Gods Covenant with them a little before his death. The Shechemites conſpire againſt the houſe of *Gideon* to make *Abimelech* King, and he deſtroyes them. Thither *Rehoboam* came to be made King; but *Jeroboam* gaines the Kingdome of *Iſrael*, builds, or repairs *Shechem*, and dwels in it. Of this ſee the *Annotations* on *Hoſ.* VI. 9.

Succoth] Not that in *Egypt*, *Exod.* XII. 37. But that where *Jacob* built booths, *Gen.* XXXIII 5. Afterward a Citie in the Tribe of *Gad*, upon the river *Jabbok*, Eaſt of *Jordan*; juſtly deſtroyed by *Gideon*, *Judg.* VIII. But repaired after.

Gilead is mine] Thus *David* triumphs in having, or in aſſurance to have upon Gods word and promiſe, theſe utmoſt bounds, and Tribes of *Judea* beyond *Jordan*, though they ſtood longeſt out for *Iſhboſheth*, *Sauls* ſonne. 7.

8. *Moab is my waſhpot*] I can and will uſe it to baſe offices, as to waſh my feet, uſe it as a conquered Nation, in ſervile and abject condition. See 2 *Sam.* 2. VIII. *Pſal.* CVIII. 9.

Over Edom] Trample it under foot, or uſe it to baſe offices. See *Matt.* III. 11. as to pull off my ſhooe, to wipe my ſhooe; or as *Sapores* the Perſian uſed *Valerian* the Romand Emperour; or *Temerlan* the Scythian uſed *Bajazeth* the Turk; or Pope *Alexander* the third uſed *Frederik* the Emperour; and Pope *Cæleſtine* the third did to *Henry* the Emperour: bring it to a baſe and ignominious ſubjection.

triumph thou] An ironical apoſtrophe, or bitter mock to *Philiſtia*, or the Philiſtines, in the Weſt border of *Paleſtine*. And divers ſuch ironies are in Scripture; See the *Obſervations* on *Amos* IV. 4.

9. *who will*] The anſwer is in the two next verſes.

12. *Through God*] *Davids* wiſh, and confidence. See 1 *Chron.* XIX. 13.

LXI. 2. *From the end of the earth*] Of *Judea*; being now likely driven thither, by *Saul*, or *Abſalom* rather, 2 *Sam.* XVII. 24.

6. *prolong*] In this likely *David* hath a principal eye to Chriſt.

LXII. 11. *once, twice*] See the like *Job* XL. 5.

12. *mercie; for thou rendereſt*] Even reward it ſelf is of mercie.

LXIII. *in the wilderneſſe of Judah.*] 1 *Sam.* XXII. 5. and XXIII. 14, 15. Thus *Davids* Pſalmes are not ſet down in this Book according to the Order of time, and occaſions, wherein, and whereupon they were made and inſpired.

2. *ſeene thee in the Sanctuary*] *Davids* deſires to the Sanctuary, and to Gods Ordinances therein, *Pſal.* XXVII. 4. and LXV. 4.

6. *meditate*] *Davids* night-meditations.

8. *my ſoul followeth hard after thee*] 1 *Cor.* VI. 17. *Phil.* III. 13, 14.

11. *that ſweareth by him*] Swearing here taken for the whole worſhip of God, *Deut.* VI. 13. *Eſay* XLV. 23. and LXV. 16. Of Swearing; ſee the *Obſervations* on *Hoſ.* IV. 15.

LXV. 2. *O thou that hearest prayer, to thee*] An heavenly incouragement to Prayer.

4. *chooſeſt, and cauſeſt*] Gods free grace; not mans free will.

9. *Thou viſiteſt the earth*] This *Pſalme* may ſeeme compoſed after ſome year of famine.

with the river of God] The raine, *Deut.* XI. 10, 11.

LXVI. 3. *ſubmit*] Though feignedly and falſely, *Pſal.* XVIII. 44. 1 *Sam.* XXII. 45. As the faithful ſhall obey God willingly and ſincerely.

15. *with the incenſe of rams*] Meaning their fat which was burned on the Altar: or incenſe with it; as in Peace-Offerings, *Levit.* II. 1, 2, 16. and VI. 15.

18. *If I regard*] *John* IX. 31. *James* IV. 3. *Job* XXVII. 8, 9. *Prov.* I. 28, 29. *Eſay* I. 15. *Micah III.* 4. *Ezek. VIII.* 18. *Prov.* XV. 29. *He that turneth away his eare from hearing the Law, his prayer is abomination*, Prov. XXVIII. 9.

LXVIII. *David* penned by inſpiration this *Pſalme*; It ſeemes, after his victories

Pſalme	Verſe

ctories over the Philiſtines, and other neighbouring enemies; and upon the occaſion of that publick joyful ſolemnity in bringing the Arke into the Citie of *David*, 2 *Sam.* VI. 1 *Chron.* XIII. XIV. XV. *chapters*. It conſiſts moſt of Praiſes, and Propheſies.

Let God] Theſe words *Moſes* uſed, *Num.* X. 35 at the removing of the Arke and Tabernacle from Mount *Sinai*. And may be taken as a Prayer, or a Prediction; or an aſſertion of what is done when God thus ariſeth. — 1.

ariſe] To help his: to ſcatter his enemies. See P*ſal.* III. 7. and X. 12. and LIX. 5.

extol him that rideth upon the heavens] *Verſe* 33. P*ſal.* XVIII. 10. *Deut.* XXXIII. 26. *Eſay* 19. 1. ſome tranſlate thus, *make an highway for him*; prepare it, as *Eſay* XL. 3, 4. *Matth.* III. 2. *Luke* I. 76. as *Matth.* XXI. 8. And thus was done. Or thus, *him that rideth in the Deſerts*; that is, as he did in the Wilderneſſe of *Arabia* before his Arke and people, *verſe* 7. This variety of interpretation is of ſmall concernment. — 4.

Jah] Some would have it the contract of יהוה: as אל is of אלהים, if not of איל, to ſignifie the *ſtrong God*. *Jah* is uſed again, *ver.* 18. God is called alſo by the Heathens ΙΑ Ω. and *Jove* or *Jupiter*, that is *Iah-father*; deemed by *Varro* to be the God of the Jewes. This is the proper name of God, *Eſay* XLII. 8. *Exod.* VI. 3. 2 *Chron.* VI. 33. *Acts* XVII. 23, 25, 28. P*ſal.* LXXXIII. 18. See more in the *Obſervations* on *Eſay* XXVI. 4.

habitation] Of heaven; and of his Sanctuary, 1 *Kings VIII.* 30, 38, 39. — 5.

ſolitarie in families] Senſeleſſe here is the Popiſh text; throughout the verſe: and fooliſh is *Bellarmines* interpretation, and application. See *Exod.* I. 21. *Pſal.* CXIII. 9. *Ruth* IV. 11. — 6.

a dry land] Without fountains of waters, or ſhowers of raine. A ſpecial judgement in thoſe hot countries.

when thou wenteſt forth] *Iudg.* V. 4, 5. Gods praiſe in bringing his people out of *Egypt*; in giving them the poſſeſſion of *Canaan*; in deſtroying the Kings their enemies *verſe* 7 —— 13. — 7.

The earth ſhook] *Exod.* XIX. 18. *Iudg.* V. 4. P*ſal.* CXIV. and CIV. 32. *Heb.* XII. 18. — 8.

Sinai] An hill of a great height. Of *Sinai* ſee more in the *Obſervations* on *Exod.* II. 11. and on XIX. 3.

a plentiful raine] God did bleſſe his inheritance of the Land of *Canaan* which he gave to them, with raine, and all temporal bleſſings; which was an argument for their praiſing of him: And ſpecially, as the inheritance of *Canaan*, and all temporal promiſes, and earthly bleſſings to them were ſhadowes and types, intimations, and pledges of ſpiritual bleſſings, and eternal life in heaven; *Heb.* XI. 13, — 16 and 26. *Iohn* V. 39. — 9.

gave the word] The occaſion; it was his doing; he miniſtred the matter and ſpeech unto them, in the glad tidings of victories. As P*ſal.* CXVIII. 23. — 11.

of thoſe that publiſhed it] The word here is of the feminine gender; and ſo may be underſtood of maids and women, entertaining, and publiſhing theſe good newes of victories with Songs and melody. As *Exod.* XV. 20. *Judg.* V. 11. and XI. 34. 1 *Sam.* XVIII. 6. Or of men, as the feminine is uſed for a maſculine, in *Koheleth, Eccl.* I. 1. Such publiſhers, as 2 *Sam.* XVIII. 19.

12. *did flee*] *Deut.* XXVIII. 7. As *Exod.* XIV. 25, 27. *Joſh.* X. 11, 16. *Judg.* V. 19, 22. and VIII. 12. 2 *Sam.* V. 25. And in this *verſe* again, the Popiſh text ſcarce bears any ſenſe; and their interpretations are ſuitable.

13. *though ye have lien among the pots*] A promiſe and conſolation for the future: miniſtring more arguments of praiſing God. Though in the times of *Heli* and *Saul* ye have lien in black darkneſſe of afflictions, as a Skullion lies in a Campe or Leaguer among pots.

as the wings of a Dove] Shining and bright.

14. *When the Almighty*] Παντοκράτωρ, the alſufficient.

ſcattered] Diſperſed, diſcomfited, vanquiſhed the Kings by his powerful preſence, that they did flee apace, *verſe* 12. Or, when he ſhall ſo do: ſo continuing and amplifying the former Promiſe.

Kings] His, and their enemies, in *Canaan*.

in it] In thy inheritance, wherein thy Congregation did dwell.

it was white] An embleme of proſperity and joy; ſhall be black no more, as *verſe* 13. but joyous and proſperous: or, white with the dead bones of the ſcattered ſlaughtered enemies.

Salmon] *Judg.* IX. 48. A Mountain nigh *Shechem*, and *Samaria*, in the tribe of *Ephraim*, not farre from *Iordan*: likely ſnow was much upon it.

15. *as the hill of Baſhan*] Of *Baſhan*, ſee the *Annotations* on *Micah* VII. 14. The hill of *Sion* doth equal, yea excell it; by reaſon of all its ſpiritual prerogatives and priviledges; as *verſe* 16. Or thus, the Hill of *Baſhan* is an hill of God, *i. e.* a moſt excellent hill; for ſo the Hebrews expreſſe the moſt excellent things. See the *Obſervations* on *Ionah* III. 3. and on 1 *Sam.* XIV. 15. It is an high hill. All this is true: yet falls ſhort of the hill of *Sion*; as it is in the next verſe.

16. *Why leap ye*] Inſult proudly, vaunt it above the hill of *Sion*.

dwell] *Pſal.* LXXXVII. 1, 2. and *CXXXII.* 13, 14. This doth infinitely advance this humble hill of *Sion* above you.

for ever] And not flit with his Ark and Tabernacle from place to place, as formerly.

17. *The Chariots*] Gods glory in *Sion* by the multitudes of his miniſtring Angels, *Heb. XII.* 22. as it was in *Sinai*, when he gave the fiery Law, *Deut. XXXIII.* 2. *Gal. III.* 19. *Acts VII.* 53. Or rather theſe words may have a direct relation to the glorious maner of Chriſts *Aſcention*, with the attendance of infinite Angels. Angels appeared and miniſtred at his Incarnation, *Luke II.* 9, 13. *Heb.* I. 6. And why not ſo, or more, at his Aſcention into the higheſt heavens? See *Acts* I. 10. well might the Angels then ſing that ſong, *Apoc.* V. 11, 12. We

read

Pſalme	Verſe.

read of a Charet of fire, and horſes of fire at the rapture of *Elias*. And of a mountain full of horſes and Charets of fire round about *Eliſeus* in his defenſe. And why not theſe Angels here to attend our Saviours triumphant Aſcention, ſet-down in the next *verſe*.

Thou haſt aſcended] Literaly and typicaly true, after a ſort, in Gods dealing with *David*. But without any type, it is Myſticaly moſt trne, and moſt verified in *Chriſt*, and his Aſcention into Heaven. And ſo *David* here turns his ſpeech to Chriſt himſelf. Whereunto the Apoſtle doth apply it, *Epheſ. IV.* 8. *Aſcended* in his humane nature properly. In *Eph. IV.* 8,9,10. He is ſaid to *deſcend*; which being underſtood of his Divine nature, is ſpoken improperly. But Chriſt being God and Man in one perſon, That one Perſon without diſſolving it, by reaſon of the Union of both natures in it, admits properly and truly of ſuch ſpeeches as containe the Proprieties of either Nature; the natures themſelvs, & their properties, nevertheleſſe remaining ever realy diſtinguiſhed. The perſon then of Chriſt, without the converſion of the one Nature into the other, in proper ſpeech did aſcend in his Humanity, by the power of his Deity; localy from mount *Olivet*, into that third heaven of *Paul*, which our Saviour cals his Fathers houſe, *Iohn XIV.* 2. above theſe viſible heavens, *Eph. IV.* 10. Our Saviours humane Nature then is contained in Heaven, *Acts III.* 21. is not in the Popiſh hoaſts; and much leſſe every where, according to the Ubiquitarian fancie. Though a time was, when Chriſt in his body was in the grave; in his ſoul in Paradiſe, in his Divine nature or Deity every where; yet without diſſolving the Unity of his Perſon. 18.

captivity captive] Lead and taken them captives; or a multitude of captives; ſubdued thine enemies unto thee, made them thy captives, *Judg.* V. 12. Not leading the Fathers out of *Limbus Patrum*; but captiving the World, and the Fleſh, Sinne, and Satan, Death, and Damnation, which otherwiſe held Gods people in captivity and ſlavery, *Col. II.* 15.

received gifts for men] Taken gifts for them *i. e.* receiving, gave; as the phraſe is, *Exod.* XXV. 2. And in divers other places taking is uſed for giving, 1 *Kings III.* 24. and *XVII.* 10. *Judg. XIV.* 2. And giving is ſometimes uſed for taking, as *Gen.* XLII. 30. What the chief of the Gifts were, are ſpecified, *Epheſ. IV.* 11,12.

rebellious alſo] Even the moſt averſe and rebellious of them, that God might dwell in them; as *Saul* made a *Paul*, *Tit. III.* 3,4,5.

dwell in them] *Jah* in them; not they dwell in the Church.

Bleſſed] *David* bleſſeth God, as it may ſeeme, for the fruits and benefits of Chriſts Aſcention, which do follow. 19.

loadeth us] With thoſe gifts and bleſſings which Chriſt received for us, *verſe* 18.

and unto God the Lord] Here יהוה hath the points of *Elohim*, not of *Adonai*. And ſo ſtill when יהוה and *Adonai* are joyned together, leſt otherwiſe *Adonai* ſhould be twiſe read. But where *Adonai* is not conjoyned, יהוה hath the pricks of *Adonai* more often then 20.

of *Elohim*. Or, *Jehovi* here may be uſed as a more pathetical kinde of expreſſion; as in *Gen.* XV. 2, 8. *Deut.* III. 24.

iſſues from death] As 1 *Cor. X.* 13.

21. *But God*] This ſeemes to be the fruit and powerful effect of Chriſts Aſcention, upon his enemies.

22. *The Lord ſaid*] *Num.* XXI. 34. and *Exod.* XIV. 13, 14. *i. e.* as I did from *Og*, King of *Baſhan*; and from *Pharaoh* at the red ſea. Thus he recals to their memories theſe two great victories: and to ſtrengthen their faith for like victories over their enemies in *Davids* dayes, or in times of future extremities.

23. *thy foot may be dipped*] So great ſhould the ſlaughter of them be. When God takes publike vengeance, and executes his judgements upon his enemies, the godly who execute the ſame, may therein rejoyce, and ſay as *Jehu* did, 2 *Kings* IX. 10, 36.

24. *thy goings*] In the procedure of the *verſe*, the Prophet goeth from the ſecond perſon, to the third perſon. So *Gen.* XLIX. 9. And it is very frequent with the Hebrews to paſſe from one perſon to another. Thy goings then and thy doings, thy wayes and adminiſtrations, *i. e.* when God marched out of *Egypt*, through the Wilderneſſe before his people: or when *David* brought the Ark into *Jeruſalem*.

25. *The ſingers*] All ſorts, in their rancks, praiſed God.

damzels] As *Exod.* XV. 20, 21. *Iudg.* V. 1. and *Chap.* XI. 34. 1 *Sam.* XVIII. 9, 7.

26. *Bleſſe ye God*] The beginning of their ſong, or part of their praiſe.

from the fountain of Iſrael] Ye that flow from that fountain, are of that progeny, *Eſay* XLVIII. 2. *Deut.* XXXIII. 28. *Deut.* V. 15, 18.

27. *There is*] Both thoſe near, and thoſe a farre off, meet and joyne in this praiſing of God. See *Pſal.* LX. 9.

little Benjamin] The youngeſt ſonne of *Iacob*; and leaſt Tribe, ſince their fatal blow, *Iudg.* XX. and conteſting moſt for *Sauls* houſe againſt *David*. Yet he here one, if not firſt among them. And all the reſt likewiſe joyne.

ruler] Of the enemies; or rather, of the Benjamites; but no way of the other Tribes.

28. *Thy God*] He petitions for ſtrength and growth of bleſſings; as God had formerly begun to work for them.

hath commanded] So *Deut.* XXVIII. 8. *Pſal.* CXXXIII. 2. XLII. 8. and XLIV. 4. and LXXI. 3. See *Pſal.* XXXIII. 9. *Matth.* VIII. 8, 9.

thy ſtrength] The ſtrength of the King, and of the people.

29. *Becauſe of thy Temple*] Becauſe of thy Promiſes made to thy Church, and thy preſence at thy Temple, Ark, and Tabernacle; therefore thou wilt grant and do according to the foreſaid Petition.

Shall Kings] *David*, and his ſucceſſors ſhall therefore with all grateful and thankful acknowledgement worſhip thee.

30. *Rebuke*] He petitions againſt the adverſaries of the Church, proud, cruel,

Pſalme	Verſe.

cruel, and malitious. Rebuke them in word, and deed. The meaning is contained in the laſt words of the *verſe*.

the company of ſpear-men] Of enemies armed with Lances and Spears; or Reeds fitted and uſed for Spears; or arrowes, as the maner of thoſe times was.

buls with the calves] The robuſtick and ſtrong enemies; with the reſt of the rude and Epicuriſh multitude, *Pſal.* XXII. 12. *Amos* IV. 1.

ſubmit himſelf with pieces of ſilver] Though hypocriticaly. Or rather, that glories and vaunts himſelf in his brave attire embroydered with pieces of ſilver, and out-braves and tramples upon others; or is ſo rich, as he ſeemes to tread ſilver under foot, yet indeed truſts in it, and boaſts himſelf of it. And ſuch uſually, though unprovoked, delight to break forth into warre and wrong-doing: ſuch enemies of thy people rebuke and break.

Princes] Propheſying of the calling of the Gentiles to Chriſt, he exhorteth them to praiſe God, *Epheſ.* III. 5, 6. *Eſay* XLIX. 6. and LXVI. 19. — 31.

ſtretch out her hands] In prayer, in offerings, in way of ſubjection.

a mighty voice] *Pſal.* XXIX. His thunder, *Heb.* IV. 11. — 33.

Aſcribe] Adds arguments for Gods praiſe. — 34.

terrible] To be had in reverence in the aſſembly of his Saints; and dreadful to his enemies. — 35.

faile while I waite] The conſtancie and earneſtneſſe of *Davids* hope and expectation. — LXIX. 3.

For the Zeale of thine houſe] Literaly true in *David*, *Pſal.* XXVII. 8. Principaly true in Chriſt the Sonne of *David*; and to him applied by his diſciples, *Johh* II. 15, 16, 17. And ſo are the later words of this *verſe*, by the Apoſtle, *Rom.* XV. 3. — 9.

They gave me alſo gall] Verified in our Saviour: and in relation had to this text, *Johh* XIX. 28, 29. — 21.

Let their table] This uſed by *David* againſt his enemies: applyed by the Apoſtle againſt the Jewes in his time, *Rom.* XI. 9. — 22.

Let their habitation] That which *David* ſpeaketh here of his enemies; and, as Type of Chriſt, of Chriſts enemies, Saint *Peter* applieth to *Judas* the traitor, *Acts* I. 20. — 25.

blotted out] *Phil.* IV. 3. *Apoc.* III. 5. *Luke* X. 20. *Heb.* XII. 23. Of Imprecations, ſee the *Obſervations* on *Pſal.* CIX. 14, 15. — 28.

Sion] The Type of the Church. — 36.

inherit it] Under the temporal promiſes of the Land of *Canaan*, are comprehended the promiſes of life everlaſting to the faithful, and their poſterity, *Pſal.* CII. 28. to the true Iſrael of God, the true members of the Church, *Eſay* XLIV. 26. — 35.

for to bring to remembrance] For to retord. See the Title of *Pſal.* XXXVIII. Both *Pſalmes* are, not to remember any notable deliverance or benefit already received: But rather a time and caſe of affliction and diſtreſſe. For the matter of both ſhew, that they were inſpired in ſuch a time; and do make earneſt petition for deliverance. — LXX.

to

1. *to deliver me*] This *Pſalme* is in a maner the ſame with *Pſal.* XL. 13,—17.

LXXI. 2. *Cauſe me to eſcape*] Likely from *Abſalom*. For this *Pſalme* may ſeem to be penned by *David*, though his name be not in the Title, and in his old age.

5. *God.*] This word is *Jehovih*, that is, with the vowels of *Elohim*. So again *verſe* 16. and *Pſal.* LXVIII. 20. And ſo it is uſualy written when, as I have ſaid, *Adonai* goeth before it, or next followeth it. At other times having the vowels of *Adonai*, it is pronounced Lord. See 2 *Sam.* VII. 18,19,20.

7. *a wonder*] *Eſay* VIII. 18. *Heb.* II. 13. *Zech.* III. 8. and 1 *Corinth.* IV. 9.

16. *even of thine only*] not mine owne: which is none to thine.

20. *quicken me again, and ſhalt bring me up*] *Me*, *me*, in the Hebrew margin; but *us*, *us*, in the text.

LXXII *For Solomon*] Made by *David* for him; *verſe ult.* by *David* in his old age. The like inſcription is *Pſal.* CXXVII.

This *Pſalme* is compoſed, as in the name of the Church. And contains a Prayer, a Praiſe, and a Propheſie, of the juſt, peaceable, righteous, merciful, plentiful, flouriſhing eſtate, and large extent and bounds of the Kingdome of *Solomon*; ſet out indeed with ſome hyperbolical expreſſions; ſcarcely appliable to him, or to any mortal man. So as *Solomon* may be the immediate object of the words, he literaly intended in them. But yet he ſo, as a Type of Chriſt, and of his Kingdome; who is in truth the maine ſubject of this *Pſalme*. For all in a myſtical ſenſe is appliable to Chriſt more truly, then to *Solomon*; appliable to him in a ſpiritual ſenſe, exactly without any hyperbole. For *Solomon*, ſee that 2 *Sam.* VII. 14. &c. For Chriſt, ſee that *Heb.* 1. 5. And that paſſadge, *Pſal.* LXXXIX. 19,—— 37. is not unlike the ſubject matter of this *Pſalme*. This premiſed, may ſerve to clear the hardeſt places of this *Pſalme*.

20. *The prayers*] *Pſalmes, Hymnes, Songs.*

are ended] As the like is ſaid of *Davids* words, 2 *Sam.* XXIII. 1. The one may be as an Appendix of the other. This his laſt Prayer, though not placed in the laſt place. Or the laſt of thoſe that *David* ſet in order before his death: or the laſt in this ſecond part or book of the *Pſalmes*, as they are all divided into five parts. Or his laſt, touching *Solomon*; and his propheſying of Chriſt and his Kingdome. So various may our thoughts and interpretations be; and ſo uncertaine and unſafe to pitch and fixe upon any ſingle one.

LXXIII. 1. *Truly*] The Pſalmiſt premiſeth this, as his undoubted ground againſt all conflicting doubts, as a pacificatory proteſtation before this his conteſting plea, Touching the proſperity of the wicked, and his own afflictions. See *Ier.* XII. 1. and *Hab.* 1. 12,13.

6. *covereth them as a garment*] They wear it, and ſhew it openly as their garment. See the like phraſe of curſing, *Pſal.* CIX. 18,19. But the meek, and godly cover and array themſelves otherwiſe, *Epheſ.* IV.

	Pſalme	Verſe
IV. 24. *Col.* III. 10, 12, 14. *Phil.* IV. 5. *Gal.* III. 27. *Rom.* XIII. 14. *Epheſ.* III. 17. *cum Gal.* IV. 19.		
Their eyes ſtand out] Stand out in the Hebrew is in the ſingular number. Whereupon the plural number is here to be underſtood *diſtributively*, for either or each of their eyes. The like is *Gen.* XLIX. 22. *Exod.* XVII. 12. and XXXI. 14. *Joſh.* II. 14. *Job* XII. 7. *Prov.* III. 18. and XIV. 1. and XXVII. 9. *Joel* I. 20.		7.
Therefore his people returne hither] Gods own people turne to theſe thoughts and tentations following; when they ſee withal their owne mournful miſeries.		10.
verily I] Thus ſubject to theſe dangerous tentations.		13.
As a dreame when one awaketh] *Job* XX. 8. Like to that, *John* XVI. 21. and to that *Acts* XII. 9. and to that *Pſal.* CXXVI. 1.		20.
when thou awakeſt] To judgement, *Pſal.* LXXVIII. 65. and VII. 6. and XXXV. 20.		
thou ſhalt deſpiſe their image] their pageant of worldly pomp, and pride, make it to be deſpiſed. Yea, in their owne eyes, if God awake their conſciences.		
Maſchil] An inſtructing *Pſalme*.	LXXIV.	
of Aſaph] See on *Pſal.* L in the Title. This *Pſalme* moſt likely was committed to ſome of *Aſaphs* poſterity, long after *Davids* time, to tune, ſing, and play it.		
The time of deſolation which this *Pſalme* mentions, and bemoanes, ſeemes not to be that in the dayes of *Antiochus Epiphanes*; who prophaned and polluted much the Temple of *Jeruſalem*; but did not caſt it downe, and burne it to the ground. And he himſelf was long after the Canon of the Old Teſtament was concluded. But that rather in the dayes of *Nebuchadnezzar*, and *Nebuzaradan*, 2 *Kings* XXV. 8.		
the rod] Or tribe; which thou haſt meaſured out for thine owne inheritance as with a line or rod, *Jer.* X. 16. *Deut.* XXXII. 9.		2.
thy congregations] Meaning the Temple, where the holy Congregations aſſembled. And *verſe* 7. it is in the Hebrew, *thy Sanctuaries* in the Plural number, meaning the Temple. The Plural number being uſed *diſcretively*, to note out, and deſigne one of many. And ſo is that *Gen.* XXIII. 6. *Judg.* VII. 10. and XII. 7. 2 *Kings* V. 13. 2 *Chron.* XXIV. 25. *John* VI. 45. *Acts* XIII. 40. *Zech.* IX. 9. *Mat.* IV. 3 compared with *Luke* IV. 3. And ſo we may underſtand that, *Matth.* XXVII. 44. compared with *Luke* XXIII. 40. And that 2 *Chr. chap.* XXVIII. 3. compared with 2 *Kings* XXVIII. 3. And that *Matth.* XXVI. 8. compared with *John* XII. 4.		4.
no more any Prophet] *Ezekiel*, and *Jeremie*, were now dead. Others haply not ſo well known or regarded, *Lam.* II. 9.		9.
Dragons] The Princes of *Pharaoh*.		13.
Leviathan] *Pharaoh*.		14.
gaveſt him to be meat] Him, and his, drowned, and caſt upon the ſhoar, to be meat to the wilde beaſts, and fowles of prey, called a peo-		

ple; as *Prov*, XXX. 25,26. Or, their ſpoile, as meat to the Iſraelites. Or gaveſt meat, that is *Manna*, to him, that is, thy people in the Wilderneſſe.

LXXV 2. *When I ſhall receive*] This Pſalme ſeemes to be penned by *David*, for *Aſaph* to uſe; and likely at the time, and upon the occaſion of the State of affairs at, and upon the murder of *Abner* by *Joab*, 2 *Sam.* III. which being then much ſhaken and ſhattered, he promiſeth to uphold, and rectifie. And rebuking the fooliſh, proud, and preſumptuous oppoſers of his Promotion, he renueth his reſolution to proceed in judgment towards the wicked, and the righteous, uprightly.

3. *the pillars of it*] He did ſo, by erecting, and ſuſtaining, and maintaining good Magiſtrates, and chiefly Religion and righteouſneſſe, the maine pillars of a Kingdome. See *Gal.* II. 9.

8. *cup*] See *Eſay* LI. 17. *Ezek.* XXIII. 32. *Ier.* XXV. 15. *Apoc.* XIV. 10.

LXXVI. 2. *In Salem*] Of *Salem*, ſee the *Obſervations* on *Ioſh.* X. 1.

3. *There brake he*] This likely was done in the Aſſyrian Cam Gods Angel, in the dayes of *Hezekiah*, 2 *Chron.* XXXII. 21. p by

4. *then the mountains of prey*] A proverbial expreſſion of greateſt glory. See *Eſay* IX. 3. and LIII. 12. Or, *from* the mountains of prey, where the Aſſyrian armies were preying upon thy people, and now ſlain by thy glorious power, and given by thee as a prey to thy people.

5. *their ſleep*] of death.

10. *ſhall praiſe thee*] Turne to thy praiſe.

the remainder] Keep within compaſſe the further attempts of our enraged enemies.

LXXVII *to Ieduthun*] Pſal. XXXIX. and LXII. 1 *Chron.* XXV. 2,3.

2. *my ſoar ran*] Or, my hand was ſtretched out, that is, in Prayer.

and was troubled] Or, made a troubled noiſe.

3.

13. *Thy way, O God, is in the Sanctuary*] Or, in *ſanctity*; moſt holy. And thy maner of adminiſtration and proceeding is to be learned in thy Word, which is taught in the *Sanctuary*, Pſal. LXXIII. 17.

16. *The waters ſaw thee*] Pſal. CXIV. 3, 5. the waters of the *red-Sea*.

17. *The clouds*] *Exod.* XIV. 24. Pſal. LXVIII. 7,8,9,33. and XVIII. 13, 14.

19. *Thy way is in the Sea*] The *red-Sea*, *Exod.* XIV. 21.

footſteps are not known] Before or after; the waters returned, and hid that way, *Exod.* XIV. 27. Or more generaly, Gods wayes are unſearchable, *Iob* XXVI. 14. Pſal. CVII. 23, 24. *Rom.* XI. 33,34.

LXXVIII. 2. *in a parable*] *Matth.* XIII. 35 cited there by the Evangeliſt, in an alluſion only to the word *parable*; and therefore with ſome alteration of the words of the Pſalmiſt. And that *forme* of allegation is uſual with the Evangeliſts, as well in *alluſive and indirect*, as in more direct and *proper* applications. Of Parables, ſee more in the *Obſervations* on Pſalme XLIX. 4.

9. *The children of Ephraim*] Some make this relate to that, 1 *Chron.* VII.

Pſalme	Verſe

VII. 21, 22. while their father lived in *Egypt*. Others to the Ephramites flight before *Jephthah*, *Judg.* XII. 46. Others underſtanding all the Iſraelites under that name, referre this to their flight before the Philiſtines, 1 *Sam.* IV. 10. Or before *Abijah*, 2 *Chron.* XIII. 17. And others underſtanding by *Ephraim*, the ten Tribes, whereof *Ephraim* was the head, make it to relate to the final extirpation of that Kingdome, 2 *Kings* XVII. 7. *&c.* whereof *Hoſea* propheſied, *chap.* X. 11, 14. So various expoſitions may theſe general words admit.

By ſending evil angels] As *Iob* I. 12, 16. as executioners of his fierce anger. Or angels, *i. e.* meſſengers of evils; which may be underſtood, either of good Angels; or of *Moſes* and *Aaron*. — 49.

hinder parts] 1 *Sam.* V. 1, 6, 9, 12. and VI. 4. — 66.

he refuſed] *Shiloh*, in the tribe of *Ephraim*, the ſonne of *Ioſeph*: The Ark never came thither again. — 67.

his Sanctuary] Temple, by *Solomon*. By this, and ſome other paſſages, this *Pſalme* may ſeeme not to be compoſed by *David*; but by ſome later inipired Prophet. — 69.

the Heathen] This *Pſalme* ſeemes compoſed, not in the times of *Antiochus Epiphanes*; but in the times of the Babyloniſh captivity rather. Bemoaning thoſe miſeries which were brought upon them by thoſe barbarous Babylonians. — LXXIX. 1.

Poure] *Ier.* X. 25. — 6.

our neighbours ſeven-fold] That did not pitie us in our calamity; but inſulted over us. *Gen.* IV. 15, 24. *Eſay* LXV. 6, 7. — 12.

Shoſhannim Eduth] See the *Obſervations* on *Pſal.* LX. 1. and XLV. 1. ſome make *Eduth* here, which ſignifieth a teſtimony, to import the Churches teſtimony and profeſſion of her faith in the promiſe of God for her deliverance out of the Babyloniſh captivity, at the end of ſeventy years, *Ier. XXIX.* 10. And ſo this *Pſalme* to be made in the time of that captivity. — LXXX.

Aſaph] See the *Obſervations* on *Pſal.* L.

upon the man of thy right hand] Thy beloved one; as *Benjamin* was, *Gen.* XXXV. 18. And here may be meant, *David*, in his poſterity, *Pſal.* CXXXII. 10, 11. and LXXXIX. 19, 20, 21, 35. Or, *Zerubbabel* particularly. But both as ſhadowes and types, of Chriſt the ſubſtance, principaly intended, *Col.* I. 13. *Pſal.* XLV. 3. *Luke* XXIV. 19. *Heb.* II. 18. — 17.

in the new moone] This *Pſalme* ſeemes ſung at the Jewiſh Feaſts. — LXXXI. 3.

When he went] Or had gone.

I heard a language] Was a ſtranger.

in the ſecret place of thunder] In that pillar of a cloud, *Exod. XIV.* 24. haply troubling the Egyptians with thunder, lightning, and tempeſt, *Pſal.* LXXVII. 17, 18. — 7.

gave them up] See the *Obſervations* on *Eſay* VI. 9. — 12.

congregation of the mighty] Aſſembly, Aſſiſe, and Seſſion, of God, of Magiſtrates, whoſe office is the Ordinance of God; *Rom.* XIII. 1, 2. and they ſo called gods, *Exod.* XXII. 8, 9, 28. *John* X. 34, 35. And — LXXXII. 1.

the cauſe before them, the cauſe of God, *Deut.* I.17. 2 *Chron.* XIX.6.

5. *all the foundations*] Lawes, Orders, eſtates, are all in confuſion, turned up-ſide down.

6. Alledged by our Saviour, *Iohn X.* 34.

7. *like men*] As *Adam* did. As *Hoſ.* VI. 7. *Iob XXXI.* 33. But rather the ſenſe is more general; ye ſhall die as other men do, that laſt line of death ſhall put an end to your height and haughtineſſe, Pſal. CXLVI. 3, 4. Ye die as the meaneſt men do; for ſo the word is moſt what taken, ſpecialy when it is put in oppoſition, as here, *Pſal.* XLIX. 2. and LXII. 9. *Eſay* II. 9. and V. 15. Death makes no diſtinction between man and man; as is excellently expreſſed by Heathen Poets: die all ſhall, equaly and alike, one with another.

like one of the Princes] As one of the other Princes of the world, as other mortal men; as one, or any one, even the meaneſt, who among the reſt of men make but a number, as it were.

LXXXIII *A Song or Pſalme*] See the *Obſervations* on Pſal. XLVIII. title.

This *Song* ſeems compoſed and inſpired, as a forme of Prayer, when the Church and people of the Jewes were in great danger by many enemies conſpiring againſt them, to deſtroy them: And this likely either in the dayes of *David*, 2 *Sam.* VIII. or rather long after *Davids* time, in the dayes of *Jehoſhaphat*; or of *Ezekiah*.

3. *thy hidden ones*] Hidden as his peculiar treaſure, *Exod.* XIX. 5. *ſecret*, preſerved under the ſhadow of his wings, Pſal. XVII. 8. & XXVII. 5. and XXXI. 20. *Whoſe life alſo is hid with Chriſt in God, Col.* III. 3.

6. *Hagarens*] And Hagarites, 1 *Chro.* V. 10, 19, 20. So called from *Hagar*, the mother of *Iſhmael*, *Gen.* 16.

7. *Gebal*] The Giblites, near *Sidon*, whence *Solomon* had ſtone-cutters, 1 *Kings* V. 18. *Ezek.* XXVII. 9. See *Joſh.* XIII. 5.

10. *Endor*] In *Manaſſeh*; Eaſt from *Dor*, which lay on the mid-land ſea. *Saul* goeth to a Witch at Endor; which indeed was not farre from the mountains of *Gilboa*, where *Saul* was ſlaine. *Taanach*, and *Megiddo* not far from it.

18. *whoſe name alone is Jehovah*] Which hath his being of himſelf, *Exod.* III. 14. *Deut.* VI. 4. An eternal Being, *Eſay* XLIV. 6. *Apoc.* I. 4, 8. and IV. 8. and XI. 17. and XVI. 5. And giveth being to all things, *Acts* XVII. 25. to his word, and promiſes, and threatnings, *Exod.* VI. 3. *Ezek.* VII. 27. See the *Obſervations* on *Eſay* XXVI. 4. Of *Jehovi*, ſee the *Obſervations* on Pſal. LXXI. 5. Of *Jah*, ſee the *Obſervations* on Pſal. LXVIII. 4.

LXXXIV *Gittith*] So Pſal. VIII. and LXXXI. And *Obed-Edom*, a Levite, and Porter, or Singer in the Tabernacle, is called a Gittite, 2 *Sam.* VI. 10. haply from *Gath-rimmon*, a Citie of the Levites, *Ioſh.* XXI. 25. And there is *Gath* a Citie of the Philiſtines. The word then may ſignifie an Inſtrument of muſick, not ſuch as our Gitterne; ſuch as was uſed in *Gath*; or rather uſed by the poſterity of *Obed-Edom* the Gittite: Or it may import that thoſe three *Pſalmes* were ſung upon occaſion of *Davids* removing the Ark from *Kiriathjearim* to the houſe of

Obed-

Pſalme	Verſe.

Obed-Edom the Gittite; and from thence to *Jeruſalem*, 1 *Chron. XIII.* and *XV. chapters.* More certaintie is not found out.

Korah] See the *Obſervations* on *Pſal.* XLII. Title.

thine Altars] The places near them might haply become the neſts of birds, *Joſh. XXIV.* 26. Or this may relate to the Pſalmiſts longing and crying after them, by an abrupt and pathetical exclamation and naming of them, *Oh thine Altars, thine Altars:* not yet excluding the force of that argument from the birds neſtling, either near, or elſewhere. Some hence conceive, That this *Pſalme* was penned by *David* in the time of his Exile and baniſhment from Gods houſe and ſervice by the means of *Saul*, *verſe* 9. not ſo likely of *Abſalom.* — 3.

the wayes of them] Of the travellers that go up to Gods houſe, and of ſuch as have liberty ſo to do: or the high-wayes and cauſies themſelves that leade to thy houſe. — 5.

of Baca] Or Mulberry trees, which uſe to grow in dry places. A valley of this name was nigh *Jeruſalem*, 2 *Sam.* V. 22, 23. *Joſhua* XV. 8. — 6.

make it a Well] By digging Wells therein for water: no drought, or difficulties ſhall hinder them from coming to Gods houſe, but they will break through them. Or, make him a Well; that is, God inſtead of a Well to them, *Jer. II.* 13. and XVII. 13. *Pſal.* XXXVI. 9.

the rain alſo filleth the pools] Which they digged; God ſo provides for them. Or, the bountiful rain of Gods bleſſings, of grace and comfort, ſhall cover and comfort them.

from ſtrength to ſtrength] increaſing ſo, as *Rom.* I. 17. 2 *Cor. III.* 18. Or, from company to company; from troop to troop; as by troops they came up to Gods houſe thrice a year. — 7.

of thine anointed] *David* the type; *Meſſiah*, the truth. — 9.

a door-keeper] Fixt and a ſervant, in the meaneſt office there; then to be free, and frolick, and flouriſhing in the higheſt degree, in the braveſt tents of wickedneſſe. — 10.

grace and glory] Many referre *grace* to this life, and *glory* to that which is to come. But *grace* rather may ſeeme here to ſignifie favour, eſtimation, honour, as *Prov.* III. 34. *Iames IV.* 6. 1 *Pet. V.* 5. *Exod. III.* 21. *Num. chap. XII.* 36. and *XXXIII.* 12. *Gen. VI.* 8. and *XXXIX.* 4. and L. 4. *Eſther II.* 15. 17. and V. 2. *Prov. XXII.* 1. and *chap I.* 9. and IV. 9. *Luke II.* 52. and I. 28. compared with *verſe* 30. — 11.

Thou haſt been] Formerly. — LXXXV 1.

brought back] Out of *Babylon.* Some underſtand this of the bringing back of *David* to *Ieruſalem* after the rebellion of *Abſalom.* But not ſo likely.

covered all their ſinne] See the *Obſervations* on *Pſal.* LI. 4. — 2.

Turne us] Do now ſo again. — 4.

I will hear] Complaine no more; but hearken to God, ſpeaking, his promiſes to his people, and their duty. — 8.

are met] Will meet.

have kiſſed] Will kiſſe, though for the preſent things are other- — 10.

wiſe, *verſe* 4, 5. This, and what followes had it moſt compleat fulfilling in and by the coming of Chriſt.

Lxxxvi. *A Prayer*] So is the Title of P*ſal.* XVII. And this ſeemes to be as a *ſet forme of prayer* for the godly in diſtreſſe; without any particular circumſtances uſed in it of perſons, places, or times; appliable to all; and may not unfitly be applied to Chriſt.

2. *I am holy*] So rather then as in the margin, *one whom thou favoureſt.* The Hebrew word is חסיד, which imports an active, rather then a paſſive ſignification. And ſo P*ſal. IV.* 3. and *XXXII.* 6. and L. 5. and *LXXIX.* 2. This word is actively taken, and that rightly in our tranſlations; though many learned men, not ſo well adviſed therein, render it paſſively, to denote, not the author and agent, and his quality, but the object ſpoken of.

8. *Among the gods*] *Verſe* 10. P*ſal. LXXXIX.* 6. *Deut. XXXII.* 39. *Eſay XXXVII.* 16. and *XLIV.* 6. 1 *Cor.* VIII. 4, 5, 6. *Exod. XV.* 11. From the firſt Hebrew letters of which four words in *Exodus* came the name of the *Maccabees*, as is thought.

11. *unite my heart to fear thy Name*] Looſe it from all other things, and cares, and fears,; and knit it faſt to thy fear only, without backſliding ever.

16. *give thy ſtrength*] *Iohn* XV. 5. P*hil.* II. 13. and IV. 13.

17. *a toaken*] as in the end of the verſe.

Lxxxvii. 1. *His foundation*] Gods, and his Churches.

Mountains] *Moriah*, and *Zion*. Not now in a flitting Tabernacle.

3. *Glorious things*] See *Eſay* LIV. and LX. and LXII. and LXV. *Apoc.* XXI. and XXII. And ſee the *Obſervations* on *Joſh.* 10. 1.

4. *Rahab*] So *LXXXIX.* 10. *Eſay* LI. 9. See the *Obſervations* on *Gen.* XII. 10. *Egypt* is meant hereby: And the calling of *Egypt* to the fellowſhip of the Church. Of whoſe calling, ſee *Eſay XIX.* 19, 21, 25.

to them that know me] Or among them; as of my knowne familiars.

Philiſtia] P*aleſtine*, the Philiſtines, P*ſal.* LX. 8.

this] And the reſt afore named, were born in the Citie of God; by regeneration ſpiritual made the ſonnes of God, and of the Church, *verſe* 5, 6. 1 P*et.* I. 23. *Iames I.* 18. *Eſay XLIV.* 5.

7. *Singers*] The ſpiritual joy both great, and general, and of the Pſalmiſt in particular, which ſhall be in thoſe dayes, in the Church, and of, and for the Church; in an alluſion haply to the Jewiſh ſervice.

Springs] Of my joy, and of Gods ſpiritual gifts and graces alſo; *Iohn* VII. 38. *Eſay* XII. 3. *Epheſ. III.* 10.

Lxxxviii *A Song*] See the *Obſervations* on P*ſal. XLVIII.* title.

Mahalath] A kinde of winde-inſtrument, P*ſal. LIII.*

Leannoth] May either make up the name of the Inſtrument; or may ſeeme to ſignifie to ſing by turnes or courſes, as *Exod.* XV. 21. *Ezra III.* 11.

Heman] The next P*ſalme* is of *Ethan*. Theſe were ſacred Singers and Muſitians, deſcended of *Levi*, 1 *Chron.* XV. 17, 19. and XVI. 41,

Pſalme	Verſe.
42. and VI. 44. Of *Heman*, ſee 1 *Chron.* XXV. 1. 4, — 7. He was of the poſterity of rebellious *Korah*, and grandchilde of *Samuel* the Prophet, 1 *Chron.* VI. 33. and himſelf King *Davids* Seer, 1 *Chron.* XXV. 5. There were two brethren, *Heman*, and *Ethan*, of the poſterity of *Judah*, 1 *Chron.* II. 6. men renowned for their wiſdome, 1 *King.* IV. 31.	
This *Pſalm* is one of the moſt doleful of all the Bible: And may ſerve as a *ſet forme* of a ſad complaint to any man in his greateſt diſtreſſe. Some make application of it to Chriſt, in his Sufferings.	
free among the dead] *Pſal.* XXXI. 12. *Job* III. 18, 19.	5.
I am ſhut up] As a cloſe priſoner in the Dungeon of ſorrowes, and diſtreſſes.	8.
wilt thou] *Pſal.* VI. 5. and XXX. 9. & CXV. 17. *Eſay* XXXVIII. 18.	10.
prevent thee] *Pſal.* V. 3. *Hab.* II. 1.	13.
into darkneſſe] That they hide themſelves from me, none will appear to my releif; by reaſon of the darkneſſe wherein I am, buried as it were in the black Dungeon of calamities.	18.
a Covenant] In faithfulneſſe, *verſe* 1, 2. How then comes it to be made void? *verſe* 38, — 45.	Lxxxix. 3.
David] The figure, and father of Chriſt; who is alſo called *David*, *Ezek.* XXXIV. 23. *Jer.* XXX. 9. *Hoſ.* III. 5. Of him this *Pſalme* is chiefly to be underſtood; though not in all the particular paſſages.	
Rahab] See the *Obſervations* on *Pſal.* LXXXVII. 4.	10.
Tabor] Weſtward, ſee the *Obſervations* on *Judg.* IV. 6.	12.
Hermon] Eaſtward, ſee the *Obſervations* on *Deut.* IV. 48.	
joyful ſound] Of the Trumpet, and other ſacred muſical inſtruments, calling them to, and uſed in the ſacred ſervices, and ſolemnities.	15.
to thy holy one] To *Samuel*, who anointed *David*.	19.
laid help upon one that is mighty] Or, help *againſt the mighty*: both wayes meaning *David*: who yet here may be taken as a Type of Chriſt.	
I will ſet] *Pſal* LXXII. 8.	25.
my Father] This, and *verſe* 27, 28, 29. univerſaly and plenarily belong to *Chriſt*: And only imperfectly, as in a weak type, are applyable to *David*, or *Solomon*, 2 *Sam.* VII. 14. *Heb.* I. 5. *Luke* I. 32, 33.	26.
my firſt-borne] The firſt-borne had the *priviledges* of double portion, chief Rule, and Prieſthood: This true in Chriſt; *Col.* I. 15, 18. *Matth.* I. 25. *Rom.* VIII. 29. *Heb.* I. 6. *Apoc.* I. 5.	27.
His ſeede] *Verſe* 36. Chriſtians, his ſpiritual ſeed; *Eſay* LIII. 10. *Heb.* II. 13. whence Chriſt is called *the everlaſting Father*, *Eſay* IX. 6.	29.
his throne] *Verſe* 37. *Heb.* I. 8. *Dan.* II. 44. and VII. 14. *Luke* I. 33. The accompliſhment of theſe Promiſes cannot be found in *Solomon*.	
If his children] So 2 *Sam.* VII. 14, 15. True of *Solomon*, and of his children; and cannot be underſtood of Chriſts perſon; who was not the natural ſonne of *Solomon*; but of his brother *Nathan*; And who	30.

who was without ſinne, 1 *Pet.* II. 22: But as he bare our ſinnes, and was made a Sacrifice for ſinne for us, 2 *Cor.* V. 21. *Eſay* LIII. 6. Yet this may have a right underſtanding of Chriſts ſpiritual children, who are ſubject to the lapſes and infirmities of ſinne, 1 *John* I. 8. *Rom.* VII. 15.

35. *ſworne*] Of Oaths, ſee the *Obſervations* on *Hoſ.* IV. 15.

37. *as the Moone*] Which although it ſometime waxeth, and ſometime waineth, and ſometime ſeemes to be gone, (a fit reſemblance of the ſtate of Chriſts Church) yet is continualy renewed, and ſo ſtable.

Witneſſe] See *Jer.* XXXIII. 20, 21. And Chriſt is ſo called, *Apoc.* I. 5. *Eſay* LV. 4.

38. *But thou*] The Pſalmiſt complaineth of the miſeries of the Church, whereby all the former Promiſes ſeeme to be fruſtrated.

45. *youth haſt thou ſhortned*] Wherein by thy promiſes he ſhould have flouriſhed, and grown up as a youth.

47. *how ſhort*] How vaine, momentanie, and uncertaine; yet am I thy creature.

51. *the footſteps of thine Anointed.*] This may be referred to Chriſt, and his Offices, and Works in us, and for us: or to Chriſtians, which follow his footſteps.

52. *Bleſſed*] The voice of faith, and joy; as finding an iſſue out of the temptation, and rejoycing in the midſt of tribulation. This is the *end of the third Book of Pſalmes.* See the *Obſervations* on *Pſal.* XLI. *ult.* and on LXXII. *ult.*

XC. *of Moſes*] This ſeemes inſpired and penned by *Moſes* for the uſe of the people, when upon the returne of the Spies, they had murmured againſt God, and he had ſentenced to death all above twenty years old, *Num.* XIV. 22, 23, 29, 34.

3. *Returne*] The body to the earth; the ſoul to God that gave it.

4. *watch*] The night divided into four Watches; the evening, midnight, cock-crowing, dawning.

10. *threeſcore years and ten*] So for the moſt part, And ſo in *David.* And none of the Kings of *Judah*, or *Iſrael*, after him attained to thoſe years. Or *ſeventy* here, in regard of that *judgement* denounced, *Num.* XIV. 29.

11. *even according to thy fear, ſo is thy wrath*] Thy wrath is as thy feare teacheth it to be: which teacheth us to fear thee for thy wrath. But *who knoweth the power* of it?

12. *to number*] They might number the *utmoſt extent* of them, upon that judgement, *Num.* XIV. But not how much *ſooner* they might die.

17. *eſtabliſh*] *Eſay* XXVI. 12.

XCI. 3. *he ſhall deliver thee*] Having practiſed in the ſecond *verſe* what he taught in the firſt; Here he teacheth *others to do the like*, applies his example to them.

5. *not be afraid*] *Eſay* XLIII. 2. emphatical expreſſions, and rhetorical amplifications, allowed in all humane Authors. Not yet implying that we are actualy delive.ed in all ſuch dangers; but that at leaſt they ſhall

	Pſalme	Verſe
ſhall work for our good, if we be not delivered out of them, *Rom.* VIII. 28.		
his Angels charge over thee] Alledged by the Devil to Chriſt, *Mat.* IV. 6.		11.
in all thy wayes] Of holineſſe and righteouſneſſe. Theſe words the Devil omits; as making againſt his temptation, which was againſt the minde of the text.		
tread upon the lion] *Eſay* XI. 6, — 9. *Hoſ.* II. 18. without harme or damage. Not as the Pope applied it to his treading upon the neck of the Emperour.		13.
on high] Safely above all perils and dangers.		14
with long life] If God ſhall ſee it good and fit for him. Otherwiſe a good man may be cut off by Plague, or warre.		16.
for the Sabbath day] For the Reſt on this day, ſee the *Obſervations* on *Exod.* XII. 16. For Hallowing it; That was, by an holy convocation; by offering of Sacrifices; ſinging *Pſalmes*; reading, and expounding, and hearing Scriptures; Praying; Diſputing, and Conferring; by meditating on Gods word, and works; and doing works of mercy, *Exod.* XX. 10. *Eſay* LVIII. 13. *Jer.* XVII. 21, 22. *Levit.* XXIII. 3. *Num.* XXVIII. 9, 10. *Acts* XIII. 15. and XV. 21. and XVI. 13. and XVII. 2. and XVIII. 4. *Matth.* XII. 2, —— 7, 8, 11, 12.	XCII.	
as the Palme tree] The LXX. read, ὡς φοίνιξ, which ſignifies indeed a *tree*. As the Hebrew word here doth; And the meaning of the whole *verſe* imports. Yet hence many learned men, taking it up one from another, have raiſed that fable of a wondrous bird called a *Phœnix*, which yet never was ſeene, or known in the world.		12.
holineſſe becometh thy houſe] In the ſervices, and ſervants of it; and all profeſſors of ſo holy a God.	XCIII.	5.
The Lord knoweth] Cited, 1 *Cor. III.* 20.	XCIV.	11.
But judgement ſhall returne unto righteouſneſſe] Though they might ſeeme awhile parted; yet they ſhall returne and meet; and the wicked ſhall be puniſhed, and the godly rewarded.		15.
O come] *Davids Pſalme*; though without his Title; as appears, *Heb. III.* 7. and *V.* 7.	XCV.	1.
to day] This extends to the whole time wherein Chriſt ſpeaketh by his Goſpel, *Heb.* III. 7. 13, 15. and IV. 7, 8. So 2 *Cor. VI.* 2.		7.
Provocation] *Meribah*, in the Hebrew.		8.
temptation] *Maſſah*, in the Hebrew. See *Exod.* XVII. 1, —7. *Num.* XX. 1, 3, 13. *Deut.* VI. 16.		
tempted me] Tempted Chriſt, 1 *Cor.* X. 9.		9.
my work] Works, *Heb. III.* 9. of miraculous mercies; and judgements.		
I ſware] At *Kadeſh-barneah*, *Num. XIV.* 21, &c. *Heb.* III. 17, 19.		11.
my reſt.] *Canaan*; a Type of a better Reſt, *Heb. IV.* 3, 8, 9, 11.		
O ſing] This *Pſalme*, and *Pſalme* CV. 1, —15. with ſmall alterations, make up that *Pſalme* compoſed by *David*, upon the bringing	XCVI.	1.

of the Ark from *Obed-Edoms* houſe, into the Citie of *David*, 1 *Chron.* XVI.8,——36.

a new ſong] See the *Obſervations* on *Pſal.* XXXIII.3.

9. *beauty of holineſſe*] In the glorious holy Sanctuary.

11. *ſea roare*] In token of joy.

12. *the trees*] Humane affections aſcribed to inſenſible creatures; thereby to ſet out mans duty.

13. *for he cometh*] Or, when he cometh. Which may relate to Chriſts coming into the world, *Matth.* XII. 20. *Acts* X. 42. and *ch.* XVII. 31. *Pſal.* XCVIII. 9. and CX.6. *Eſay* II. 4. and XI. 3,4. and XVI.5. 2 *Tim.* IV.1. *Apoc.* XIX. 11.

XCVII. 1. *The Lord reighneth*] Here ſeemes the Kingdome, both of God, and of Chriſt to be majeſticaly deſcribed.

XCVIII. 1. *a new ſong*] See the *Obſervations* on *Pſal.* XXXIII. 3.

2. *made known*] *Eſay* LII. 10.

7. *Let the ſea roare*] *Pſal.* XCVI. 11.

XCIX. 1, *let the people tremble*] And ſo, the earth be moved; that is, with a reverend fear at his Preſence and appearance. Or, though they be ſtirred up with anger; *Apoc.* XI. 17, 18. *Acts XVII.* 13.

4. *The Kings ſtrength*] God mixeth his power with juſtice, *Job XXXVI.*5.

6. *Moſes and Aaron among his Prieſts*] *Moſes* did many things of the Prieſtly office. And the word *Cohen* here uſed, doth ſignifie alſo a Prince, and principal officer, as 2 *Sam.* VIII. 18. and in many other places.

8. *though thou tookeſt*] Even when thou tookeſt vengeance of their inventions, yet even then a forgiving God, a God anſwearing their prayers.

C. 3. *and not we*] Or, *and his we are*; as the Hebrew in the margin readeth it, *Deut.* VII. 6, 7. and *chap.* IX. 4. *&c. Pſal.* XCV. 5.

CI. *A Pſalme of David*] This ſeemes inſpired and written by *David*, when he was new made King. Or, as ſome, He promiſeth what to do when he ſhall be made King; and how he will governe his own houſe in the meane time.

CII. 4. *not know*] *Matth.* VII 23.

of the afflicted] Or, for the afflicted. A *ſet forme* of Prayer for him, for any in a poor afflicted eſtate. And ſo divers other ſet formes of prayer are found in Scripture, in a *ſet forme* of words. As *Num.* VI. 24, 25, 26. *Matth.* VI. 9,—13. And again at another time, and upon another occaſion, *Luke* XI. 1,—4. *Pſal.* XX. and XXI. This Prayer may ſeeme inſpired and compoſed by *Daniel*, or ſome other Prophet towards the end of the Babyloniſh Captivity, *verſe* 13, 16. *Zech.* I. 12, 13.

13. *the appointed time*] *Jer.* XXIX. 10. *Dan.* IX. 2, 24. *&c.*

14. *in her ſtones*] *Neh.* II. 13. *&c.* and IV. 2. *Zech.* I. 12.

25. *Of old*] This *verſe*, and the two next are cited, *Heb.* I. 10, 11, 12. and applied to prove the Deity of Chriſt.

Pſalme	Verſe.
CIII.	

This *Pſalme*, and the four following, containe the Praiſes of God; and the arguments of his Praiſe, both Ordinary, and Extraordinary, in relation to his Church, and to all his Creatures.

thy youth is renued like the Eagles.] Thou keepeſt thy ſelf freſh and vigorous, as in thy youth; thou returning to the dayes of thy youth, *Job XXXIII.* 25. And like the Eagles youth, or ſtrength and vigour; which abides ſo long, even to and in old age, and length of very many years; and ſeemes to renew her youth by the caſting of her feathers yearly, not her bill; the upper beak whereof groweth at laſt in an extreme old age, ſo to over-grow and bend over the lower beak, as cauſeth the Eagle to die of famine, not of feebleneſſe; *Ariſt. lib.* 9. *cap.* 32. *de hiſtoria animalium.* See *Eſay* XL. 31. — 5.

hoaſts ye Miniſters] Both Angels, and men, and all his creatures, *Epheſ.* 3. 10. *Col.* I. 16. 1 *Kings XXII.* 19. *Gen. XXXII.* 2. *Pſal.* CIV. 4. *Dan.* VII. 10 *Apoc* II. 1. *Eſay* LXI. 6. *Neh.* IX. 6. — 21.

This P*ſalme* is exquiſite for loftineſſe, and other ornaments. — CIV.

with light, as with a garment] *Gen. I.* 3. 1 *Tim.* VI. 16. He wholly ſo ſhines, as the eyes of any, no not of the Angels, are able to behold the luſter and ſplendor thereof. As neither we, that of the Sunne. — 2.

the beams of his chambers in the waters] Maketh and diſtinguiſheth the regions of the aire, as into lofts or upper chambers, in and by the watery clouds, *ver.* 13. — 3.

his Angels ſpirits] Alledged and interpreted of Angels, *Heb.* I. 7. uſeth them being ſpiritual ſubſtances, as ſpeedy, active meſſingers, miniſters, and executors of his will, *Heb.* I. 14. — 4.

his miniſters a flaming fire] The Angels ſuch, 2 *Kings* II. 11. and *chap.* VI. 17. Or, the flaſhes of lightnings, and other meteors are his miniſters to do his will.

waters ſtood above the mountains] At the Creation, *Gen.* I. 2. And at the Flood, *Gen.* VII. 20. — 6.

to cover the earth] *Job* XXXVIII. 8, 10, 11. *Jer.* V. 22. *Gen.* IX. 11, 13, 15. — 9.

oile] *Pſal.* XXIII. 5. and XCII. 10. *Eccleſ.* IX. 8. *Matth.* VI. 17. — 15.

her houſe] In them is her houſe, *Pſal.* LXXXIV. 4. *Job* XXIX. 18. *Matth.* VIII. 20. *Luke* IX. 58. *Dan.* IV. 12. — 17.

Conies] *Prov.* XXX. 24, 26. — 18.

in wiſdome haſt thou made them all] By *wiſdome* here to underſtand Chriſt punctualy, is more then the Text yeelds: Or, that Text either *Prov.* III. 19. though that be a ſacred truth, *Heb. I.* 2. — 24.

Sea] Not that *Pſal.* CXIV. 3. but זה *that*; which particle doth diſtinguiſh the great Midland Sea, from the other leſſer. — 25.

go the ſhips] See *verſe* 10. *Gen. II.* 14. *Eſay* XXXIII. 21. — 26.

Leviathan] The Whale, *Job* XLI.

reneweſt] By cauſing new creatures to come in the place of the old, *Eccleſ.* I. 4. — 30.

Praiſe ye the Lord] In the Hebrew, *Halelu-jah*, Praiſe ye *Jah*. This *Halelu-jah* is kept in the Greek, and in other languages; ſet ſometimes — 35.

in the beginnings, ſometimes in the end of *Pſalmes*. *Apoc*. XIX. 1, 3, 4, 6.

CV. 1. *O give thanks*] See the *Obſervations* on P*ſal*. XCVI. 1. whereby moſt likely it is, that this is *Davids* P*ſalme*.

4. *his ſtrength, ſeeke his face*] The Ark, where God declared his power, and preſence, P*ſal*. LXIII. 2. and LXXVIII. 61. See the *Obſervations* on P*ſal*. *XXVII*. 8.

7. *his judgements*] *Eſay XXVI*. 9. Specialy thoſe upon the Egyptians, are famouſly known and ſpoken of.

9. *oath unto Iſaac*] To *Abraham*, in the Preſence of *Iſaac*, *Gen*. *XXII*. 17. and *XXVI*. 3.

15. *mine anointed*] This is ſpoken of the Patriarchs: not of Kings.
my Prophets] So *Abraham* is called, *Gen*. XX. 7.

18. *with fetters*] *Gen*. *XXXIX*. 20.

19. *his word came*] Gods word in dreams touching his advancement, *Gen*. *XXXVII*. 7, 9. came to be fulfilled. Or, *Joſephs* word in the interpretation of the dreams of P*haraohs* Officers, and of P*haraoh* himſelfe.

25. *He turned*] See the *Obſervations* on *Eſay VI*. 10.

28. *they rebelled not*] The Signes and Wonders did not: Or, *Moſes*, and *Aaron* did not rebel, *&c*.

32. *haile for raine*] Raine rare in *Egypt*, *Zech*. XIV. 18. much more haile.

36. *firſt-borne*] Thus all the ten plagues of *Egypt* are reckoned up; ſave the fifth of Murrain of Beaſts; and the ſixth of Boyles upon Man and Beaſt.

39. *a cloud for a covering*] A large cloud to cover all that hoaſt from the parching heat of the Sun.

40. *Quailes*] Twice; *Exod*. XVI. 13. *Num*. XI. 31.

41. *dry places*] In the deſerts of *Sin*, and *Zin*: from the rocks of *Rephidim*, *Exod*. *XVII*. and *Kadeſh*, *Num*. XX.

45. *That they might*] Obedience the end of all Gods mercies, *Exod*. XIX. 4, 5, 6.

CVI. 15. *leanneſſe*] By their *ratſon*, or luſt, they purchaſed to themſelves *razon*, leanneſſe; yea, a plague and death, *Pſal*. *LXXVIII*. 30, 31. *Eſay* X. 16.

17. *Dathan*] *Korah* is omitted here.

20. *Oxe*] Elſewhere the terme of *Calf* is uſed.

22. *Ham*] *Gen*. X. 6.

24. *pleaſant land*] *Deut*. XI. 11, 22. *Ezek*. XX. 6. See the *Obſervations* on *Zech*. *VII*. 14.

28. *Baal-Peor*] See the *Obſervations* on *Judges VIII*. 33. *Baal* ſignifieth Lord, Maſter, Husband, or Patron. P*eor* is the name of a mountaine: And *Beth*-P*ehor* the name of *Baals* Temple there *Num*. *XXIII*. 28. *Deut*. *III*. 29. For the idolatry committed to this idol, the Scripture ſometimes for the word *Baal*, uſeth *Boſheth*, which ſignifieth *ſhame*, *Hoſ*. *IX*. 10. See *Jer*. *III*. 24. and XI. 13. and the *Annotations* of

	Pſalme	Verſe
of learned Maſter *Gataker* upon thoſe places.		31.
of the dead] Offered to thoſe dead idols, *Num.* XXV.2. *Jer.X.*5.		
And that was counted unto him for righteouſneſſe] *i. e.* this fact of *Phineas* was approved of God as juſt and righteous, and for ſuch ever to be eſteemed. The ſame phraſe uſed *Gen.* XV. 6. hath another ſenſe of juſtifying *Abrahams* perſon before God by faith, though a man without faults in himſelf otherwiſe. And ſo is rightly applied by Saint *Paul*, *Rom.* IV. 3,5,8,9,22,23,24. to the juſtification of a ſinner before God by Faith meerly.		
for righteouſneſſe] A right and juſt action; not the fruit of a raſh zeale; though done without ordinary authority.		
unadviſedly] *Num.* XX.		33.
Devils] *Levit. XVII.* 7 See the *Obſervations* on *Judges VIII.*33.		37.
his Covenant] This, and his Name ſake, *verſe* 8 are the ground of Gods free mercies.		45.
among the heathen] among whom divers Iſraelites were ſcattered, in the times of the Judges, and *Saul*, by reaſon of their often troubles at home, till the Kingdome came to *David*, whoſe words theſe are, 1 *Chron.* XVI. 35,36.		47.
This P*ſalme* hath much elegancy and ſublimity in it.	CVII.	
South] In the Hebrew, *Sea*; meaning the *Red Sea*, which was South from *Canaan*. But much more uſualy in Scripture by Sea is underſtood the Weſt, becauſe the great Mediterrane Sea lay Weſt from *Canaan*.		3.
mount up] An hyperbole. Of them ſee the *Obſervations* on *Joſh.* XI. 4.		26.
them] Marriners, and paſſingers.		30.
rivers] Watery fruitful places.		33.
dry] Barren, thirſty.		
will obſerve] Not that ſuch deliverances are vouchſafed alwayes to all in ſuch dangers: Gods wayes of his governiug Providence are a great deep unſearchable: But thoſe deliverances when they come, they come from him.		43.
A Song, a Pſalme] See the *Obſervations* on the Title of *Pſalme XLVIII.*	CVIII.	
This P*ſalme* is compoſed of P*ſal.* LVII. 7,—11. and *Pſal.* LX. 5,-12. See the *Obſervations* on both thoſe P*ſalmes*.		
glorie] See the *Obſervations* on P*ſal. XVI.* 9.		1.
waſh-pot] So P*ſal.* LX. any waſhing pot, to waſh the filth of my feet in. Without any alluſion to the Mariſhes of *Moab*; or their Land to be waſhed in blood; or themſelves wiped cleane away, as a pot is wiped. But rather to be uſed to ſervile, ſordid, baſe offices.		9.
of David] By the matter of the P*ſalme*, it ſeemes to be penned and inſpired towards the end of *Sauls* reigne, when all things were grown to a forlorne and wicked ſtate. See 1 *Sam. XXVI.* 19.	CIX.	
unto Prayer] The uſe and comfort of Prayer.		4.
Set] Many Imprecations follow. And the like ſee in *Pſal.* XXXV.		6.

4, — 8. and LIX. 5, 13. and LXIX. 22,—28. and LXXIX. 10. and CXIX. 84. and CXL. 10. *Job* XXXI. *Nehem.* IV. 4 5. and VI. 6, 14. *Eſay* II. 9. *Jer.* XI. 20. and XV. 15. and *chap.* XVII. 18. and XVIII. 21, 22, 23. and XX. 12. 2 *Tim.* IV. 14. And theſe with exquiſite formes of ſpeeches. And uttered by *David*, and the reſt, againſt tranſcendent ſinners, rather as Prophets, but of zeale to God and his glory therein, then in relation to their private paſſions of revenge, or reſpect to themſelves as parties. And yet theſe, or the like Prayers and Imprecations may poſſibly be mixt with Humane infirmities; as thoſe in *Jeremy*. See the *Annotations* on *Nehem.* IV. 5. Or in ſome they may be underſtood with ſilent limitations and reſervations.

right hand] He plead and prevail againſt him.

7. *condemned*] Go out guilty, or wicked.

become ſinne] Let no ſuit, or defence of his avail for him, but rather hurt him.

8. *his office*] Applied to *Judas*, *Acts I.* 16, 20, 26.

10. *their deſolate places*] Their houſes and families that are deſolate and deſtroyed.

14. *fathers*] Thus God puniſheth to the third and fourth generation, the wickedneſſe of the parents on their wicked children, *Exod. XX.* 5.

18. *As he cloathed himſelf with curſing*] See the *Obſervations* on P*ſal. LXXIII.* 6.

19. *Let it be unto him*] That curſe wherein he delighted in curſing others; which pleaſed him as water, and oile, Let that ſame be unto him. Or, let a curſe thus cover, and cleave unto him; and come into his bowels and bones. See the *Obſervations* on P*ſal. LXXIII.* 6.

25. *ſhaked their heads*] P*ſal. XXII.* 7.

CX. This P*ſalme* is all Prophetical; all of Chriſt; foretelling his Perſon, Natures, and Offices, ſpecialy his Kingdome, and Prieſthood. And of his Victory over his enemies, and of his Triumph afterwards. And hereupon it is cited, and made uſe of, *Matth.* XXII. 44. *Mark* XII. 36. *Luke* XX. 42. *Acts* II. 34. *Heb.* I. 13. and V. 6. and VII. 17.

1. *The Lord*] The Meſſias himſelf applies, aud appropriates this *verſe* to himſelf, *Matth. XXII.* 44. *Marke XII.* 36. *Luke XX.* 42. Saint Peter from this *verſe* proves Chriſts Aſcention into heaven, *Acts II.* 34. Saint Paul relates to it in the point of Chriſts reigne over all enemies, 1 *Cor. XV.* 25. Denying that the words of this *verſe* were uſed, or could be uſed to any of the Angels, *Heb.* I. 13. And therefore they cannot be appliable to *David* himſelf, or to any meere man.

The Lord] *Heb. Jehovah.* See the *Annotations* of learned Maſter *Gataker* on *Eſay* I. 2. and *XXVI.* 4. See alſo my *Obſervations* on P*ſalme LXXXIII.* 18. and on *LXXI.* 5. and on *LXVIII.* 4. This Name of Eſſence never admits any affix in the *Hebrew* tongue. And it may lawfully be *pronounced*; though the ancient Jewes refrained from doing ſo, to gaine thereby the more reverence to it. And this Name is common to the three Perſons; yet according to the ſenſe and cir-

verſe

circumſtances of divers texts and places, ſpecialy when relation is had to another Perſon of the Trinity, it is taken *Perſonaly*. And ſo here for God the Father. As likewiſe, *Pſal.* II. 7. | CIII.

ſaid] In his eternal Decree, predeſtinating his Sonne to be the Meſſias, to execute in time the Office of Mediatorſhip.

unto my Lord] *Davids* Lord, as well as his Sonne.

ſit thou] This, and other phraſes here, are not proper, but figurative: to be underſtood, not corporealy, but ſpiritualy. Chriſt is ſaid in Scripture promiſcuouſly, both to *ſtand*, and to *ſit* at the right hand of God, *Heb.* I. 3. *Acts* VII. 55, 56. 1 *Pet.* III. 22.

at my right hand] The right hand ſignifies *power and ſtrength*, *Pſal.* CXVIII. 16. *Exod.* XV. 6. *Pſal.* CXLIV. 8. *Power to help*, *verſe* 5. *Pſal.* XVI. 8. and CXLII. 4. *Eccleſ.* X. 2. *To be or ſit there*, imports *dignity and honour*, 1 *Kings* II. 19. *Matth.* XX. 21. And ſuch is the meaning here. And this *dignity* here expreſſed by this phraſe is aſcribed to Chriſt; not in relation to his *Deity*, for ſo he and the Father are one. Herein he is, and alwayes was of equal dignity with the Father: But in regard of his *Humanity* whereby the Father was greater then he: And wherein formerly he had emptied and humbled himſelf, and ſuffered, even to death; and ſo was made a little lower then the Angels. But now hereby he is crowned with glory and honour. Yet this dignity here is not aſcribed to his Humanity ſingly in it ſelf conſidered, but *in ſuppoſito*, as it hypoſtaticaly ſubſiſts in the Perſon of the Sonne of God. And this Dignity is not an elevation and exaltation of the Humanity of our Saviour into the Majeſty and eſſential properties and prerogatives of the Divine nature; and ſo to have a parity of Dignity with it, an equality in all points; realy communicated to the Humanity in it ſelf, as the Ubiquitaries contend and plead for, and which they referre, not to the Perſon only; but to the very Humane nature alſo in the Perſon of the Sonne of God. But this Dignity of Chriſts Humanity is that which is next in degree under God and the Father, above that of the Angels, and all creatures, *Heb.* I. 3, 4. *Epheſ.* I. 20, 21, 22, 23. given to him in time, after his Aſcention, as a conſequent and reward of his exinanition and paſſion, *Phil.* II. *ult.* *Heb.* II. 9. *Luke* XXIV. 26. This Dignity Saint *Paul* declares, 1 *Cor.* XV. 25. and Saint *Peter*, *Acts* V. 31. and X. 42. *Iohn* V. 27. In ſumme then, as Chriſt emptied himſelf, and ſubjected himſelf to the Father, not in regard of his Divine nature, but in regard of his Perſon God-man, and that only out of his Voluntary diſpenſation; So out of the ſame his voluntary diſpenſation it is, that he exerciſes this office of Mediation in both natures, And here after his Aſcention; not before; in the Perſonal Union of both Natures; he receives this Dignity of ſitting on the Fathers right hand; his Perſon reigning ſo in both natures. It is not then the Humanity in it ſelf ſingly taken that ſits on the right hand of God; but the Humanity of that Perſon that ſits at the right hand of God: as in the Incarnation it came to paſſe, not that the Humanity became God, but that the Humanity

manity became then the Humanity of God. And Chriſt now ſitting at the right hand of God doth reigne every where, even as Man alſo; though his Humanity be not every where: as a King doth in his Kingdom, though his body be not every where; as the Head in the Body, though the Head be not every where; as the Sun in the firmament enlightens, heats, cheriſheth, quickeneth things below, though the Sun remaine in its own place above.

until] 1 *Cor.* XV. 14, 25, 28. Not yet that the Son ſhal then leave off all Rule and Reigne, and be ſubject to the Father ſimply: But that then he ſhall leave off his Office of Mediation, having then overcome his enemies, and fully gathered his Church; he ſhall not thenceforth uſe thoſe meanes and actings which formerly he did; the whole work being then finiſhed; then ſhall he leave off the adminiſtration of that delegation which he had formerly freely undertaken, there being then no more need of it. But thenceforth ſhall he reigne together with the Father to all eternity; *Dan.* VII. 14. *Luke* I. 23. In a ſenſe not unlike is this particle *untill* uſed, *Pſal* CXXIII. 2. *Matth. ult. ult. Gen.* XXVIII. 15. what is affirmed of the time paſt, is not denied for the time to come.

I make] I God the Father. Not excluding God the Sonne. For the ſame action is attributed to him, 1 *Cor.* XV. 25. *Iohn* XVI, 33, *Opera Trinitatis ad extra ſunt indiviſa.*

thine enemies] The Devill, *Iohn* XIV. 30. 1 *Cor.* XV. 24. The World; *Iohn* XVI. 33. and XV. 18. Antichriſt; and all wicked men; *Luke* XIX. 27. Not, but that theſe are the enemies of God, and the Father alſo; *Iohn* V. 23. And ſo both are joyned together, *Pſal.* II. 2. yet more immediately and directly enemies to Chriſt the Sonne, who came into the world to deſtroy the works of the Devil, 1 *Iohn* II. 8, enemies to his Kingdome, and his inheritance, *Matth.* XXI. 38.

thy foot-ſtoole.] All utterly ſubdued, and put under thy feete, 1 *Cor.* XV. 14. As *Iudg.* I. 7. *Pſal.* XLVII. 3. and *Pſal.* XVIII. 39, 40. 1 *Kings* V. 3. *Ioſh.* X. 24. 25. Thus did *Sapor* the Perſian King; *Tamerlane* the Scythian; and Pope *Alexander* the fourth to the Emperour *Frederick* the firſt. This Conqueſt was made by Chriſts Reſurrection and Aſcention, *Col.* II. 15. *Epheſ.* IV. 8. *Iohn* XII. 3. and *chap.* XVI. 11. 33. They touch not Chriſt perſon now, as they did when he was upon earth. They have not power over his myſtical body; and true members, to domineer over them, ſubdue them, or deadly deſtroy them: yet they have power to bite and bruiſe their heel; and ſo to perſecute Chriſt in his members, *Acts* IX. 4. and *ch.* XXII. 7. *Zech.* II. 8. And ſo the victory is not yet fully compleat, *Rom.* XVI. 20. And this makes for Chriſts greater glory, and his childrens good. But at the laſt day, in the end of the world, all the enemies ſhall be altogether utterly ſubdued, and deſtroyed, and puniſhed everlaſtingly, 1 *Cor.* XV. 25, — 28. *Matth.* XXV. 41, &c.

The Lord ſhall ſend] The Prophet *David* here turnes his ſpeech to his

Pſalme	Verſe

his Lord and Sonne; and ſpeaks here of *Iehovah*, what he ſhall do to, and for him.

the rod of thy ſtrength] Thy royal Scepter, or Shepherds ſtaffe; thy Kingdome, and the Dominion thereof, *Ier.* XLVIII. 17. *Ezek.* XIX. 4, 11. thy royal power; which ſhall be ſtrong, to overpower all the ſtrength of the world oppoſing it, *Rom.* I. 16. And this is his Word and Goſpel; not any temporal armes or power.

out of Zion] There began the promulgation, and thence ſprang the Propagation of the Goſpel, and of Chriſts Kingdome; which wondrouſly ſubdued all the world, *Pſ.* II. 6, 8. *Eſay* II. 2, 3. *Mich.* IV. 2.

rule thou in the midſt of thine enemies] Here is the ſucceſſe of Chriſts Kingdome, even among his enemies. He, and his Church Militant in this world ſhall ſtill have enemies, *Matth.* X. 6. Yet he ſhall rule and reigne in the midſt of them, in deſpight of them; and that with all confidence and boldneſſe

Thy people] As by right of Creation; ſo chiefly here, by right of Redemption. Here is the ſucceſſe of Chriſts Kingdome, among his ſubjects. — 3.

ſhall be willing] Their firſt property; to be prompt, ready, devout, chearfully obedient, 1 *Pet.* II. 9. freely led thereto by Gods free Spirit, *Pſal.* LI. 12. *Rom.* VIII. 14. *Pſal.* LIV. 6. 2 *Cor.* IX. 7. As *Iudg.* V. 9. *Nehem.* XI. 2. *Acts* II. 41. Made ſuch by Chriſt, of unwilling, to be ſo willing; *Iohn* VI. 44. *Pſal.* CXIX. 10, 11. 108. and in many other places of that *Pſalme*, *Eſay* XLIX. 18. and LV. 5. and LX. 4.

in the day of thy power] When by the powerful preaching of thy Goſpel, thou ſhalt rule in the midſt of thine enemies; and powerfully convert thy people to ſo willing an obedience unto thee. The word here tranſlated *Power*, ſignifies alſo an armie; and may relate to Chriſts muſtering of his people, as armies, in the dayes of their ſolemn aſſemblies for his worſhip and ſervice.

in the beauties of holineſſe] Or in the comely honours of the Sanctuarie; meaning either the comely or honourable places of holineſſe, the Sanctuary, or Church; or rather, in the beautiful ornaments of holineſſe, that is, holy graces and vertues, which with admirable varietie adorne the faithful, and their inner man.

from the womb] The ſecond propertie or condition of the ſubjects of Chriſts Kingdome, to be very numerous: as willing; ſo numerous: as the dew from the womb of the morning, 2 *Sam.* XVII. 12. by a ſudden, unuſual and wonderful increaſe and multiplication, *Eſay* LIV. 1. *Micah* V. 7. *Eſay* LXVI. 9. ſo numerous ſhall his youth be; his new-borne people; *Iohn* I. 13. and III. 3. *Gal.* IV. 19. *Heb.* II. 14. 1 *Pet.* II. 2. See *Eſay* LIII. 10. So that theſe words are not to be underſtood of the temporal Nativity of Chriſt from the Virgin, or his eternal generation from the Father as ſome do; but of his active ſpiritual generation of his children, the ſubjects of his Kingdome.

The Lord hath ſworne] The Vocation of Chriſt to his Office of — 4.

Prieſthood. *Jehovah* is the Author of it.

hath ſworne] *Jehovah* ſwears, to confirme matters of greateſt moment: when, and where his wiſdome pleaſeth. And upon this point here of Chriſts eternal Prieſthood mans ſalvation dependeth. He ſwears by himſelf; though that is not here expreſſed; becauſe he hath no greater to ſwear by; *Heb.* VI. 13, 16. *Gen.* XXII 16. And ſo by his *life*, *Eſay* XLIX. 18. by his *ſoul*, *Jer.* LI. 24. by his *right-hand, and the arme of his ſtrength*, *Eſay* LXII. 8. The reſult of all which is the ſame with *himſelf*. And implying thereby thus much, Let me not be accounted what I am, namely God, the living God, the omnipotent God, if that which I ſpeak be not true, or my promiſes or threatnings do faile of performance. Of Oaths, See the *Obſervations* on *Jer.* LI. 14. and my *Annotations* on *Hoſ.* IV. 15.

and will not repent] Will not change or retract what he hath ſworne, *Num.* XXIII. 19. *James* I. 17. Repenting is ſometimes aſcribed to God; as *Gen.* VI. 6, 7. *Pſal.* CVI. 45. 1 *Sam.* XV. 11. 35. Not that there is any change of *minde or will* in God; as there is in mans repenting: But the change is in the *work*; God eternally and unchangably decreeing both, as to do the thing, ſo again to change it upon mans repentance, or diſobedience; *Jer.* XXVI. 3, 13, 19. Of this ſee more in the *Obſervations* on *Jer.* XV. 6. In all this, God condeſcends to mans weakneſſe, *Heb.* VI. 17, 18. Shewes the greatneſſe, and excellency of the thing here avowed; that the Lord Chriſt was lawfully Called and Ordained to be an eternal Prieſt for us, and our ſalvation; for our greater confirmation, and conſolation herein.

Thou art] The Lord Chriſt well knew this, and could not doubt of the will of the Father herein. What then needed this Oath to be made unto him? Anſw. It was made to him, for the uſe of his Church; that his Church might know and be aſſured of it. As that *John* XI. 42.

art] God ſaying, is as much as doing.

a Preiſt] So *Gen.* XIV. 18. *Heb* VII. 1. *Melchizedec* in type; Chriſt in truth, the Antitype. The Prieſts office was to Teach, Pray, and Sacrifice. The High Prieſt among the Jewes once a year entred into the moſt Holy place. Yet he in all things was not an abſolute and ſufficient Type of our High Prieſt Chriſt the Lord. For he is an eternal High Prieſt; and both King and Prieſt; and his Sacrifice of another nature and himſelf of another Tribe.

for ever] Not ſo the Prieſts after the order of *Aaron*, *Heb.* VII. 23 34 and *chap.* IX. 12.

after the order] Or ſimilitude, *Heb.* V. 6. and *chap.* VII. 15.

of Melchizedec] Much queſtion, who this *Melchizedec* was. He was not the Sonne of God himſelf, our Lord and Chriſt. Very many take him to be *Sem* the Sonne of *Noah*, who ſaw both worlds, before, and after the Flood; and lived to the one hundred and fiftieth year of the age of *Abraham*. Yet becauſe *Sems* genealogie is exactly ſet down in Scripture; and that the Levitical Prieſts themſelves came from him

after

after ſundry deſcents: and the Land of *Canaan* ſeems not to be *Sems* habitation, which took its name from his younger brother *Cham*, or from *Chams* ſonne *Canaan:* Neither would *Abraham* ſo long have forborne his due reſpects and viſitation of *Sem* in *Canaan*, if *Sem* had lived there: Therefore divers learned men take this *Melchizedec* to be rather ſome eminent man in *Canaan*, raiſed up by God in thoſe corrupt times, both good and godly, both King and Prieſt, living in *Salem*, after called *Jeruſalem*; whoſe King in *Joſhuahs* time was called *Adoni-Zedeck*, that is, Lord of righteouſneſſe, *Joſh.* X. 1. As this man here is called *Melchizedec*, that is, King of righteouſneſſe. By which place, or near to it, *Abraham* in his returne from this warre and victory, was to paſſe.

Of this *Melchizedec*, and his Prieſthood, and the difference of it from *Aarons* Prieſthood, the Apoſtle to the Hebrews, *chap*, VII entreateth at large, and obſerveth divers things; his Name and Title; his greatneſſe in that he bleſſed *Abraham*, and received Tythes of *Abraham*; his being mentioned in Scripture without any Pedegree, without father, without mother, without deſcent, having neither beginning of dayes, nor end of life. All theſe he had; as our Saviour himſelf had them; but none of them recorded or regiſtred in the Scripture; that he might ſo become a Type of the *eternity* of Chriſts Perſon, and Prieſthood; *verſe* 3. The Apoſtle further obſerveth his Offices, that he was both King and Prieſt; and that our Saviour was made ſuch, with an oath of God the Father; and a Prieſt of a better Prieſthood, Covenant, and Commandment; and that he was made, not after the Law of a carnal commandment, having carnal ſucceſſors in his Prieſthood; but after the power of an endleſſe life, conſecrated for evermore, having an eternal Prieſthood, and unchangeable, continuing ever, and living ever to make interceſſion, and by his one offering up himſelf once for all, ſaving them to the uttermoſt that come to God by him. In all which there are manifold reſemblances between *Chriſt* and *Melchizedec*; and manifold differences between theirs and the Aaronical Prieſthood. As for thoſe fond and forced dreams of the Papiſt, That *Melchizedec* offered up to God the ſacrifice of bread and wine; And therein was a Type and Figure of their ſacrifice of the Maſſe; And that thereupon Chriſt our Lord is ſaid to be *a Prieſt after the order of Melchizedec*; Theſe may well befal to them, who for want of the love of the truth, are given up to beleeve lies; but are too weak, poor, and ſilly, for us to trouble our ſelves withal.

The Lord at thy right hand] The propheſie of Chriſt the Lord his adminiſtration of his Kingly Office, in this, and the next *verſe*. 5.

The Lord, God, the Father, who will make thine enemies thy footſtoole, He at thy right hand, ready to aſſiſt thee O Chriſt; as *Pſal.* XVI. 8. and CIX. 31. Shall ſtrike through Kings, *Pſal.* II. 2, 4, 5. even the higheſt Powers and Potentates that oppoſe Chriſt and his Kingdome, 2 *Cor.* X. 5. In the day of his wrath, the time appointed in

Gods wiſdome, the time of his juſt will ſo to puniſh them with plagues temporal, eternal, in this life, in that to come. 1 *Theſ.* I. 9, 10. Not that Chriſt the Lord ſhall be exempted from this powerful conqueſt, and overthrow of his enemies; the Sonne being in all things coequal, conſubſtantial with the Father; And ſo the Act coming from the Father, by the Sonne; But in this ſpeech relation is had to Chriſt, as Θεανθρωπος, God and Man, as the King Mediatour, and receiving his Office from the Father.

6. *He ſhall judge*] The Lord at thy right hand ſhall execute judgements and puniſhments.

among the heathen] *Pſal.* II. 1. *Acts* IV. 27. all his enemies whatſoever.

he ſhall fill the places with the dead bodies] All places with the carkaſes of the ſlaine. See *Jer.* XVI. 4. A figurative and poeticall expreſſion of an huge ſlaughter; ſuch as was that of the Jewes at the final deſtruction of *Jeruſalem*, after the death of our Saviour.

he ſhall wound the head in many countries] Wound, or ſtrike through. Head for heads collectively, *Pſal.* LXVIII. 21. in many or great countries. See that *Apoc.* XX. 9, 10.

7. *He*] Chriſt the Lord. Thus the Prophet paſſeth from the Father, to the Sonne. The Father acteth by the Sonne; the Sonne from the Father.

ſhall drink of the brook in the way] In purſuing the victory over his enemies; he ſhall do, as *Gideons* ſouldiers did, *Judg.* VII. 7. admit of no delaies; which occaſioned that interdict, adjuration, and curſe of *Saul*, 1 *Sam.* XIV. 24. Or rather, theſe words ſeeme to have relation to Chriſts ſtate of Humiliation; and the rather becauſe of that oppoſition thereunto in the words following. And ſo here we have Chriſts exinanition, and exaltation; his paſſion, and reſurrection; whereby he was brought to ſit at the right hand of the Father, *verſe* 1.

drink] In paſſing through this valley of tears, in this world, he ſhall drink deeply of the cup of ſorrowes: the waters, floods, and torrents of afflictions and miſeries ſhould overtake and encompaſſe him, if not overwhelme and drowne him, *Pſal.* LXXXVIII 7. 17. See *Jer.* XXV. 15, 16. and *chap.* XLIX. 12. *Matth.* XX. 22. *John* XVIII. 11. *Matth.* XXVI. 39.

in the way] Of this life; the way of doing his fathers will for the work of mans redemption, *Phil.* II. 7, 8. He hid for the time the luſter and beams of his Divine Majeſty; that it might not hinder the ſufferings and death of his Humanity, 1 *Cor.* II. 8. *Matth.* XVII. 9.

therefore] Thus Chriſt came from his humiliation to his exaltation, from his Prieſthood, to his Kingdome. *Therefore* here notes not a Merit preceding in Chriſt, meriting for himſelf this exaltation; or his glorie either in body, or ſoul, his life eternal; All neceſſarily followed upon that hypoſtatical Union, which he could not merit to himſelf. All Chriſt did, was to merit for us. The particle here notes the conſequence or ſequel, and order, the means and manner how he came to this exaltation.

	Pſalme	Verſe
ſhal he lift up the head] Be exalted; ſit at Gods right hand. See for the phraſe, *Pſal.* III. 3. and XXVII. 6. *Jer.* LII. 31. *Lam.* II. 10. *ſublimi feriet ſydera vertice.*		
Praiſe] This is one of the Alphabetical *Pſalmes.* And ſo is the next *Pſalme.* Thereby to help memory, and to mark out the excellency of theſe *Pſalmes.* See the *Obſervations* on the beginning of the Book of *Pſalmes.*	CXI.	1.
wonderful works] In *Egypt.*		4.
meat] Manna and Quails.		5.
Covenant] Though they by their ſinnes often and grievouſly provoked him.		
heathen] Canaanites.		6.
Praiſe] See the former *Pſalme.*	CXII.	1.
wealth] See the *Obſervations* on *Pſal.* XXXVII. 1.		3.
light in darkneſſe] *Eſay* LVIII. 10. *Job* XI. 17. *Pſal.* XXXVII. 6.		4.
of evil tydings] *Prov.* I. 33. Otherwiſe is it with the wicked, *Jer.* XLIX. 23.		7.
gnaſh with his teeth] See that *Luke* XIII. 28.		10.
who humbleth himſelf to behold] *Pſal.* CXXXVIII. 6. and CXXXIX. 1, *&c.* *Job* XXXIV. 21, 22. *Prov.* V. 21. *Jer.* XVI. 17. contrary to that, *Pſal.* LXXIII. 11. and LXIV. 6. and XCIV. 7, 10. *Job* XXII. 12, 13.	CXIII.	6.
He raiſeth] 1 *Sam.* II. 8.		7.
mountains skipped] *Sinai, Horeb,* quaked and ſhaked, *Exod.* XIX. 18. *Hab.* III. 6, 10. *Pſal* LXVIII. 8.	CXIV.	4.
Their idols are] Not like unto our God, *verſe* 3.	CXV.	4.
are like unto them] As much without ſenſe and reaſon, as blocks and ſtones.		8.
their help] Theirs that truſt in him: or one perſon, put for another, which is not unuſual.		9.
hath he given] To their uſe, in this world. Or, the earth alſo is the Lords, which he hath given to the children of men.		16.
The dead praiſe not] *Pſal.* VI. 5. and XXX. 9. and LXXXVIII. 10, 11, 12. *Eſay* XXXVIII. 18.		17.
I love] This may ſeeme to be *Davids* Pſalme, upon his new coming to the Kingdome.	CXVI.	1.
Therefore] The experience of Gods hearing our prayers, doth hearten us to pray the more.		2.
Pains of hell] The ſorrowes and ſtraits of death, and the grave, *Pſal.* XVIII. 5, 6.		3.
Gratious] The iſſue and effect of Prayer.		5.
thy reſt] Thy quiet comfortable eſtate in God without trouble of conſcience, and that becauſe of Gods goodneſſe, and good dealing towards thee.		7.
I beleeved] 2 *Cor.* IV. 13. upon conſideration of the Premiſes, his Faith thus triumphed; notwithſtanding his afflictions.		10.
I was greatly afflicted] The Hebrew word here hath an Active		

forme, but in a Paſſive ſignification. As ſometimes an Hebrew word in a Paſſive forme, is of an Active ſignification. See *Eſay* XXI. 10. and *chap.* XXV. 9. and LIII. 7. and *Ezek* XIV. 4, 7.

11. *haſte, All men are liers*] Even the Prophets, as *Samuel* that promiſed to me the Kingdome. Yea, all men, in compariſon of God; unable to help in time of need, *Rom. III.* 4.

13. *cup of ſalvations*] Uſed in the Iſraelites Peace-offerings of Thankſgivings, and in the Meat-offerings joyned to them, and to their whole-burnt offerings: and uſed in their holy Feaſts, 1 *Chron.* XVI. 1, 2, 3 whence that ſeemes to be, *Luke* XXII. 17.

14. *vowes*] Made in mine adverſity. Of vowes, ſee the *Annotations* on *Jonah* I. 16.

15. *Pretious*] *Pſal.* LXXII. 14. which God ſhewes in preſerving my life from death, in the midſt of all mine enemies.

CXVII. 1. *Praiſe*] The Apoſtle alledgeth this to prove Gods mercy to the Gentiles that they ſhould therefore glorifie him

CXVIII. 1. *O give thanks*] This may ſeeme to be *Davids* Pſalme; and likely inſpired and compoſed upon his returne from his laſt victory over the Ammonites, 2 *Sam. XII.* 29.

6. *on my ſide*] *Heb. XIII.* 6. *Pſal. LVI.* 4. 11.

10. *All nations*] *David* had to deale with all the neighbouring nations round about him.

13. *Thou*] Speaking to the enemie.

19. *Open to me*] The gates of the Sanctuarie, or houſe of God; the gates of the Court thereof; which the Levitical Porters were to do, for men to come and ſerve the Lord.

of righteouſneſſe] For the righteous and cleane only were to enter in thereat, 2 *Chron. XXIII.* 19. See *Eſay* XXVI. 2. *Apoc.* XXI. 27.

22. *The ſtone*] *David* Typicaly; His Sonne, the Meſſias, Realy; *Mat.* XXI. 42. *Epheſ. II.* 20.

builders refuſed] The Rulers refuſed *David* in the reignes of *Saul*, and *Iſhboſheth*. The Prieſts and Elders refuſed Chriſt, *Mark* XII. 2, 10. *Luke* XIX. 14. 1 *Pet. II.* 7.

the head ſtone] *Acts* IV. 11. *Luke XX.* 17. Of this ſtone ſee more, *Eſay XXVIII.* 16. *Dan II.* 34, 35, 45. *Zech. III.* 9. *Rom. IX.* 33.

24. *the day*] A chief and choiſe day of God ſhewing his mercie.

25. *Save now I beſeech thee*] Heb. *Hoſhiah-na*, in Greek ſounded *Hoſanna*; wherewith Chriſt is welcomed to *Jeruſalem*, and the Temple; *Mat. XXI.* 9, 15. *Luke XIX.* 37, 38.

26. *we have bleſſed you*] Theſe ſeeme to be the Prieſts words, relating to *Num. VI.* 23.

27. *light*] Proſperity, under the Kingdome of *David*, and Chriſt.

even unto the hornes of the Altar] Likely the hornes of the Altar, *Exod. XXVII.* 2. intended for that uſe. Or, ſacrifices abundantly all the Court over till you come to the hornes of the Altar, *Levit. IV.* 7.

CXIX. 1. *Bleſſed*] Of this *Pſalme* ſee the *Obſervations* on the beginning of the Book of *Pſalmes*. *David* probably is the penman of it. The ſtile

is

	Pſalme	Verſe.
is plaine, fitted for all capacities. And the Alphabetical order was uſed for help of memory. It is full of the ardent pious affections of a religious ſoul. Petitions for ſaving knowledge, and gracious aſſiſtance from God, and Promiſes of all holy ſincere obedience thereupon, are in every Octonarie; with wondrous art and variety of ſenſe; yet running much upon the ſame words, without any tautologie.		
Before I was afflicted] So *verſe* 71. Before I ſpake or anſwered, is not ſo proper an interpretation of this place, though it pleaſed *Junius*; unleſſe we underſtand it thus, *Before I cried out by reaſon of affliction.*		67.
my ſoul is continualy in my hand] *i. e.* my life is dayly in danger. As *Iudg. XII.* 3. 1 *Sam.* XIX. 5. and *chap. XXVIII.* 21. Many read this text *in thy hand, or hands*, underſtanding *Gods hand*, which imports, not danger, but ſafety and ſecurity, as *Pſal.* XXXI. 5. *Luke* XXIII. 46. 1 *Pet.* IV. 19. And is indeed a wrong reading; and breeds ſundry ſenſes, not conſonant, or conſiſting with the tenour of this *verſe*.		109.
any iniquity] either in me, *ſubjectivè*; or of others againſt me, *objectivè*. And ſo the later way may be underſtood that *Gal.* II. 7, 9. *Epheſ.* VI. 12. *Heb.* XII. 4. *Pſal.* XLIX. 5. and XL. 12. and LXV. 3. and XXXIX. 8.		133.
A ſong of degrees] or aſcenſions, heights, or excellencies. This, and the fourteene *Pſalmes* following, have this Title prefixed. The meaning whereof is variouſly conjectured; As thus, That they were to be ſung with a loud voice, as 1 *Chron.* XV. 16. Or, upon the ſteps and degrees of the ſtaires aſcending to the Court of the people, or to that of the Prieſts, which, they ſay, were fifteene in number, according to theſe number of theſe *Pſalms*. Or, in the coming of the Ark into the Temple. Or in their returne out of *Babylon*. Or to be ſung in their returne into their own land in the time of the Meſſias. Others have other conjectures; yet without any certaine determination; neither is it much material. Of theſe, *four* bear *Davids* title, and ſome of the reſt not unlikely were penned by him.	CXX.	
I] *David* likely.		1.
from lying lips] Of ſuch as falſely accuſed him to *Saul*, 1 *Sam.* XXIV. 9. and *chap.* XXVI. 19.		2.
what ſhall be given] What good or profit ſhalt thou get or gaine by it.		3.
ſharp arrowes] Such is a falſe tongue: or, ſuch are the plagues God will render as a reward unto it.		4.
Woe is me] Laments, that in his exile he was forced to dwell ſo long with the cruel and barbarous poſterity of *Meſech*, the ſonne of *Japhet*, *Gen.* X. 2. and of *Kedar*, the ſonne of *Iſhmael*, *Gen. XXV.* 13. or rather, with men of like evil cruel conditions to them.		5.
hills] *Moriah*, and *Zion*; where God dwelleth. But moſt to God himſelf, *verſe* 2.	CXXI.	1.
The Sunne] By its parching heat; as *Ionah* IV. 8. Nor the Moon, by its cold vapors. *Gen.* XXXI. 40. nor any diſcommodity ſhall be able to annoy thee, *Pſal. XCI.* 5. *I*]		6.

CXXII 1. *I*] *David* having brought the Ark of the teſtimony to *Ieruſalem*, and ſetled the Thrones of judgement there, pens this *Pſalme* of joy and gladneſſe therefore: Praiſing the Citie; and praying for the proſperity of it.

4. *teſtimonie*] The Ark. See the *Obſervations* on. *Ex.* 25. 16.

5. *thrones of judgement*] Both Eccleſiaſtical, and Civil: as God had commanded, *Deut. XVII.* 8, *&c.*

CXXVI. 1. *the captivity of Zion*] Out of *Babylon*: which returne figured our Redemption by Ghriſt.

that dreame] So incredible it was, and the joy of it, that we half doubted whether it were true, or but a dreame. As *Peter* did, *Acts* XII. 9, 11. See *Eſay* XXIX. 7, 8. And the like ſpeech we read of in *Abdolominus* when he was taken from manuring the earth, to poſſeſſe a Kingdome: and in *Iſaacus Angelus*, when he was ſuddenly lifted up to the Empire: and in that famous *Iohn Chryſoſtome*, when he was firſt choſen into the Presbyterie.

4. *Turn again*] Prayes that the deliverance begun, may be carried on, and brought to perfection. For it had many ſtops and hinderances; as appears in the books of *Ezra*, and *Nehemiah*.

5. *They that ſow in tears*] That went mournfuly into captivity, ſhall return joyfuly.

CXXVII *for Solomon*] Seemes to be inſpired and penned for *Solomon*, by *David*, a litle before his death, *Pſal.* LXXII. title

1. *Except the Lord*] This is true generaly: yet may relate to the future building of the Temple by *Solomon*, and the ſafe keeping of the Citie *Ieruſalem*: or rather to the building of *Solomons* houſe and poſterity.

2. *ſo*] By building, keeping, bleſſing their labours without ſorrow.

he giveth] Or ſurely will give, or rightly doth give.

his beloved] Whom he loves, and who in aſſurance of his love commits himſelf to him and his care. The Hebrew word *Iedid* ſeemes to allude to *Solomons* name *Iedidiah*, 2 *Sam.* XII. 25. his *darling*.

ſleep] Or quiet reſt, without carking care and ſorrow. The Hebrew word is written with ה a quiet dumb letter, otherwiſe then uſual, to denote the more quietneſſe. And this reſt, not your care and toil, but Gods bleſſing, will bring unto you, *Prov.* X. 22.

CXXVIII. 1. *Bleſſed*] The Bleſſings that ordinarily follow them that *Fear* the Lord. Take in with this the main matter of that in *Pſal.* LXXIII.

2. *eate the labour*] As on the other ſide it is true of the wicked, *Prov.* I. 31.

CXXIX. 4. *the cords*] Wherewith they drew their Plough; to make long furrows upon the back of the Church.

7. *his boſome*] Or armes; as *Eſay* XLIX. 22.

8. *The bleſſing*] As *Ruth* II. 4.

CXXX 1. *Out of the depths*] *Pſal.* LXIX. 1, 2.

4. *forgiveneſs with thee; that thou mayſt be feared*] *Hoſ.* III. 5. Gods fidelity, and the truth of his promiſes for the forgiveneſſe of our ſins, his

	Pſalme	Verſe
his mercie, and our plenteous redemption, is the true cauſe of our fearing of him, and hoping in him, *verſe* 7. If without this, God did ſtrictly mark our iniquities, our hope in him, and reverential fear and worſhip of him, would utterly fail and periſh.		
ſhall redeem] *Pſal.* XXV. 22. and CIII. 3,4.		8.
not haughty] In aſpiring to the Kingdome; and that by *Sauls* ruine and deſtruction.	CXXXI.	1.
as a weaned childe] That is, free from ſuch ambitious thoughts. I reſted quiet in thy will and promiſe.		2.
Let Iſrael] By my example.		3.
A Song] This ſeemes to be *Davids*, at his bringing of the Ark to *Jeruſalem.* Some ſay, *Solomons*; acting what his father purpoſed and ordered, 2 *Sam.* VII. 8. with 2 *Chron.* VI. 41.	CXXXII	
his afflictions] In coming to the crown; and his afflicting cares, to bring home the Ark, and build God an Houſe; as in the *verſes* following.		1.
ſurely] If I enter. A form of an oath, or curſe, Let me periſh if I enter.		3.
my houſe] Newly built, and mentioned, 1 *Chron.* XV. 1		
ſleep] In that houſe. Or, at leaſt he would never do ſo quietly, till the Ark were in its reſting place.		4.
we heard of it] We Bethleemites heard of the Ark.		6.
at Ephratha] That it was, or had been at *Shiloh* in the tribe of *Ephraim*: or much rather, we at *Bethlehem Ephratha*, in our own countrey, heard of it, *Micah* V. 2. *Gen.* XXXV. 16, 19. 1 *Sam.* I. 1. See the *Annotations* on *Micah* V. 2.		
we found it in the fields of the wood] Or *Jaar*; in *Kiriath-jearim*, a Citie ſeated in the woods, as the name importeth. And of *Kiriath-jearim*, See the *Obſervations* on 1 *Sam.* VII. 1.		
Ariſe] 2 *Chron.* VI. 41. *Num.* X. 35. *Pſal.* LXVIII. 1.		8.
thy reſt] Ver. 13, 14. ſtill flitting and wandering before.		
cloathed] As with their ſacred garments. See *Apoc.* XIX. 8. *Eph.* IV. 24. *Col.* III. 10, 12. 14. *Gal.* III. 27. *Rom.* XIII. 14.		6.
For thy ſervant Davids ſake] *Verſe* 1. thy Covenant, and Promiſes made to him, 1 *Kings* 8. 25. *Pſal.* LXXXIX. 20. *Eſay* XXXVII. 35 And for Chriſts ſake, called *David*, *Hoſ.* III. 5. See the *Annotations* upon that text.		10.
of thine anointed] Me, thine anointed King.		
of thy body] This relates to Chriſt, *Acts* II. 30.		11.
If thy children] Thus conditional to *Davids* poſterity, 2 *Sam.* VII. 14. *Pſal.* LXXXIX. 30 — 33.		12.
for evermore] Verified only in Chriſt, the Sonne of *David.*		
the horne of David to bud] *Pſal. LXXXIX.* 24. *Luke* I. 69.		17.
a lamp] 1 *Kings* XI. 36. and XV. 4. 2 *Kings* VIII. 19.		
Hermon] See the *Obſervations* on *Deut.* IV. 48. *Hermon* and *Zion* here are farre diſtant mountains. And ſo the dew of *Hermon* deſcends not upon the mountains of *Zion*; but the ſimilitude is twice repeated, of the dew falling upon thoſe two ſeveral diſtinct and diſtant mountains.	Cxxxiii.	3.

commanded] *Pſal.* XLII. 8. and XLIV. 4. and LXVIII. 28. and LXXI. 3. *Deut.* XXVIII. 8.

Cxxxiv. 1. *by night*] 1 *Chron.* IX. 33. *Pſal.* XCII. 3. and CXIX. 147. *Luke* II. 37. 1 *Sam.* III. 3. Some think that this, and the next *Pſalme*, were made for the uſe of ſuch worſhippers by night.

CXXXV. 7. *for the raine*] Or, with the raine; or to ſhew that raine is coming.

14. *repent*] Even in the judging of his people; he will be ſo tender towards them.

Cxxxvii. 1. *Rivers*] May comprehend here *Euphrates*, and *Tigris*, or *Eulæus* or *Chabor*, being then all under the Babyloniſh Empire.

of Babylon] In the ſeventy years captivity. Of *Babylon*, ſee the *Obſervations* on *Dan.* IV. 30.

7. *of Edom*] *Obadiah*, *verſe* 10,—16. *Ezek* XXV. 12. *Jer.* XLIX. 7. *Lament.* IV. 2.

9. *thy little ones*] Sinne enough in *Babylon*, in the Land of *Shinar*, *Zech.* V. 8, 11. Sinne enough in theſe little ones: as in the litle ones of the old world drowned with *Noahs* flood: as in the little ones of *Sodom*, burned with brimſtone: *&c.*

Cxxxviii. 2. *thy Word above all thy name*] Or, thy name above all things by thy Word. Or, thy Word with all thy name. Thy Promiſe in Chriſt concerning thy people is greater then all other things whereby thou haſt made thy ſelf known.

3. *with ſtrength*] *Epheſ.* III. 16, 20.

5. *in the wayes of the Lord*] Or, of the wayes, *Pſal.* CIII. 7. when they ſhall be converted.

8. *will perfect*] *Phil.* I. 6. *Pſal.* LVII. 2.

Cxxxix. 8. *my bed in hell*] In the grave.

15. *in the loweſt parts of the earth*] His mothers womb, *Eccleſ.* XI. 5. So *Epheſ.* IV. 9. may be underſtood of Chriſts Incarnation. Sometimes this phraſe is meant of the Grave; as *Pſal.* LXIII. 9.

18. *when I awake I am ſtill with thee*] Still meditating of thee, and finding new occaſions to think of thee, and praiſe thee. Or, I watch night and day to be found ſtill cleaving to thee. Or, when I have ſpent the whole day in thoſe pretious thoughts of thee *verſe* 17. the next morning I am where I was, I am but at the beginning ſtill; the more I think of them, the more wonderful they appear to me ſtill.

19. *Surely*] This may be rendered here as a Wiſh.

CXL. 1. *violent man*] *Saul*, and his Agents.

7. *O God*] Jehovih. See the *Obſervations* on *Eſay* XXVI. 4. and on *Pſal. LXXI.* 5.

the ſtrength of my ſalvation] *Epheſ. VI.* 17.

CXLI. *of David*] This may ſeeme inſpired and compoſed by *David*, when he was in the Wilderneſſe of *En-gedi*, 1 *Sam. XXIV.* about the ſame time when the next P*ſalme*, and P*ſalme LVII.* were compoſed.

3. *doore*] In the Hebrew *dal* is contracted here for *deleth*: as *Chaji*, 2 *Sam. XXIII.* 23. for *Chajil*, 1 *Chron. XI.* 22.

incline

	Pſalme	Verſe.
incline not] By Satan, or my own corruption, *Iames* I. 13, 14. So *Matth.* VI. 13.		4.
not eate of their dainties] Leſt by their proſperity I ſhould be allured to be wicked, as they are.		
for yet my prayer] I will requite them with my beſt prayers, when they moſt need them.		5.
when their Iudges] The Chieftains and Senators of mine adverſaries.		6.
in ſtonie places] Where they perſecute, and purſue me.		
they ſhall hear my words] Then; that they are ſweet, pleaſing, and inoffenſive to mine adverſaries.		
Our bones] *Davids*, and his followers; they are in ſuch like preſent danger.		7.
when he was in the cave] *Pſal.* LVII. 1 *Sam.* XXIV. 4. The later part of this prayer ſeemes, as ſpoken in the cave. Yet it all might be compoſed after his deliverance out of it. As that Prayer, *Ionah* II.	CXLII	
priſon] This Cave, wherein I am ſhut up, as in a cloſe priſon.		7.
faithfulneſſe] For performance of thy faithful and true promiſes made to me.	CXLIII.	1.
righteouſneſſe] To maintaine and defend a righteous cauſe.		
Enter not] Though my cauſe be juſt; yet my perſon is ſinful and unjuſt, not able to abide thy judgement, *Rom.* III. 20. So *Iob* XXII. 4. and XIV. 3. *Gal.* II. 16.		2.
no man living] Heb. *not all living, i.e.* not any living. As *Mat.* XXIV. 22. 1 *Iohn* II. 21. 2 *Pet.* I. 20. *Pſal.* LXXVI. 5.		
is deſolate] Or wondrouſly amazed, upheld only by Gods power.		4.
cauſe me] The work is Gods. He the actor of it. And therefore to him he lifts up his ſoul. So *verſe* 10.		8.
good; lead me] Or, by thy good Spirit lead me: Thus prayer-wiſe: or ſhall lead me; ſpoken in way of aſſurance.		10.
of David] It ſeemes compoſed after he came to the crown, and had got ſome victories over his enemies; and yet other enemies were ready to invade him, 2 *Sam.* V. & VIII.	CXLIV.	
what is man] *Pſal.* VIII. 5. *Iob* VII. 17. *Heb.* II. 6.		3.
Bow the heavens] Shew thy ſelf preſent on earth, for my help; and my foes ruine, who are like mountains, in compariſon of other men, 1 *Sam.* XXII. 10.		5.
a right hand of falſhood] Though they ſhake hands, yet they keep not promiſe.		8.
whoſe God is the Lord] This is oppoſed to all the other worldly wealth; as farre more then over-poiſing it all.		15.
of praiſe] His Hymne. And the whole book in Hebrew is called the book of Hymnes, or Praiſes. This is an Alphabetical *Pſalme*. Only the letter *Nun* is wanting. See the *Obſervations* on *Pſal.* XXV. 1. and on the beginning of the book of *Pſalmes*.	CXLV	
over all his works] Or, towards.		9.
upholdeth all that fall] *Pſal.* CXLVI. 8. all whom he in his goodneſſe		14.

neſſe knows are to be upholden; without whom, and his goodnes none are upholden. But ſome fall, and never riſe.

15. *wait upon thee*] *Pſal.* CIV. 27, 28.

18. *in truth*] This in Prayer requireth ſincerity, without hypocriſie; faith, repentance, earneſtnes, and conſtancie.

19. *the deſire*] Or will. We pray that Gods will may be done, *Matth.* VI. 10 Here he doth his ſervants will. So he honoureth them that honour him, 1 *Sam.* II. 30. And their will agrees with his, 1 *John* V. 14.

CXLVI. 1. *Praiſe ye the Lord*] Heb. *Halelu-jah.* And thus do begin, and end likewiſe, the reſt of the *Pſalmes* that follow. In the Greek, it is *Alleluia*, *Apoc. XIX.* 1. *Halelu-jah*, is in *Pſal. CIV.* and *CVI.* and *CXXV.* and in many others.

7. *which executeth judgement*] Who ſuccours and relieves all, in, and according to their ſeveral neceſſities; He it is that doth it; But that when, and how, in his wiſdome and goodneſſe it ſeemeth to him beſt.

CXLVII 2. *out-caſts*] *Deut.* XXX. 4.

4. *telleth the number*] *Eſay* XL. 26. though to man they are innumerable, *Ier. XXXIII.* 22. at leaſt in common opinion, and of him indeed cannot be all ſeene. The number of the ſtars is counted by ancient Aſtronomers; And all within, and without their ſeveral Conſtellations, in their ſeveral magnitudes, are reduced by all, much under the number of two thouſand. Yet their number, in Scripture-phraſe, is marſhaled with the ſands of the ſea, as innumerable. Which is ſpoken according to vulgar opinions and apprehenſions; as that of the Sunne, and Moone *Gen. I* 16. And divers other things are in Scripture in like ſort ſpoken of. And yet the innumerable multitude of them appears the more, in our times; Wherein *Galileus*, and others after him by their new inſtruments and *Tubi Optici*, have made ſuch ſtrange diſcoveries of many many numbers of them, never ſeene before.

9. *young ravens*] *Iob XXXVIII.* 41. *Pſal. CIV.* 27, 28. *Matth. VI.* 26.

14. *fat of wheat*] *Pſal. LXXXI.* 16. *Deut. XXXII.* 14.

15. *runneth*] *Pſal.* XXXIII. 9.

16. *ſnow like wooll*] accordingly the phraſe is, *fleeces of ſnow.*

17. *his yce like morſels*] Froſt, or frozen hailſtones.

19. *his word unto Jacob*] This is ſingular mercie, and peculiar to his Church: farre beyond all thoſe formerly mentioned: for which his Church is ſo bound to praiſe him.

CXLVIII. 3. *ſtars of light*] *Job* XXXVIII. 7.

4. *havens of heavens*] The heaven of heavens is the higheſt heaven; called the third heaven, 2 *Cor.* XII. 2. The ſky where the ſtarres are, is the ſecond heaven. And the aire under it, and next us, is the firſt heaven: In the upper part whereof are the waters here mentioned. For this Text, and *Gen.* I, 6, 7. yeeld not a ſure foundation whereon to build an Orbe of ſuperceleſtial waters, above the ſtarry heavens; nor from the windowes of that Orbe came the waters in *Noahs* flood. But from the loweſt region of the aire, called Heaven, and the firma-

ment

	Pſalme	Verſe
ment of Heaven, wherein the winds, clouds, and fowles do flie; and do divide between the ſea-waters, and the watery clouds which moyſten the earth, and make it bring forth fruit for the ſuſtenance of man, and beaſt. See *Gen.* I. 20. *Jer.* LI. 16. *Dan.* VII. 2, 13. *Pſal.* LXXVIII. 23. *Mal.* III. 10.		
a decree] Statute, Rule, and Ordinance, whereby every creature is bound, to his ſet time, place, and function, *Job* XIV. 5. and XXVI. 10. and XXXVIII, 33. *Jer.* XXXI. 35. and XXXIII. 25.		6.
the horne of his people] *Pſal.* LXXV. 10. the power, glory, and Kingdome of his people and Church: and that by Chriſt, who is the horne of ſalvation, *Luke* I. 69.		14.
him that made him] Heb. *his makers.* Likely relating to the *Trinity of perſons*, as *Gen.* I. 26. and III. 22. and XI. 7. *Job.* XXXV. 10. *Eccleſ.* XII. 1. *Eſay* VI. 8. and LIV. 5.	CXLIX.	2.
King] Chriſt, of whom King *David* was a Type. As *Mat.* XXI. 5. *Cant.* I. 4,		
upon their beds] Night and day, *Pſal.* LXIII. 6. *Job* XXXV. 10.		5.
and a two-edged ſword] Heb. two-mouthed. This chiefly at leaſt aimes at the ſpiritual ſword, *Epheſ.* VI. 17. *Heb.* IV. 12. *Apoc.* I. 16. which is the Word of God, coming out of Chriſts mouth.		6.
To execute vengeance upon the heathen] Chiefly in and by the power and preaching of the *Goſpel*, 2 *Cor.* X. 4, 5, 6, 8. See *Eſay* XLI. 15, 16. *John* XVI. 8, 9.		7.
To binde their Kings] *Pſal.* II. 2, 3, 9, 10. *Eſay* XLV. 14. *Mark* VI. 20. *Acts* XXIV. 25. *Apoc.* XXI. 24. *Matth.* XVI. 19.		8.
the judgement written] This may have reference to that Law, *Deut.* VII. 1, 2. Or, to the exact rule of Gods Word, without any addition, or diminution. *Deut.* XII. 32. *Apoc.* XXII 18.		9.
This honour] *Deut.* IV. 6, 7, 8.		
Sanctuary] His holy place. Or, ſanctity, in and for his holy eſſence.	CL.	1.
firmament of his power] His power ſeene in the firmament, in the ſtretching out and ſpreading abroad of it, *Pſal.* XIX. 2. *Dan.* XII. 3.		
that hath breath] *Apoc.* V. 13.		6.

Proverbs.

THE Book of *Proverbs* contains the chief of thoſe three thouſand *Proverbs* which *Solomon* ſpake, 1 *Kings* IV. 32.

They are *Proverbs* and inſtructions of Piety, and Wiſdome; and the Praiſes of it; with Exhortations to it, and Dehortations from the chief avocations and impediments of it, in the *nine* firſt chapters. All which ſerve well, as a large Preface and preceding Introduction. And then do follow *Proverbs*, or choyce ſentences, κυρίαι δόξαι, γνῶμαι, or wiſe Apothegmes, *Solomons* Ethicks, our Digeſta, and Pandects; All of Morality, and prudential Civility, in the *reſt* of the Book.

Wherein coherence of Sentences is not much minded: A Repetition of the ſame things, by reaſon of the ſeveral Collections of them, is found ſometimes: And the verity of ſome of them, is not like that of Mathematical Theoremes; but conſiſts in ſuch a generality of truth, as ſtands good, and is ſo ἐπὶ τὸ πόλυ, for the moſt part; And yet admits of alteration by variety of circumſtances, and other incident occaſions.

Throughout the Book, *Solomon* ſpeaks, one while in his *Owne* name; Another while in his *Fathers*; Then in *Wiſdomes*; Elſewhere, in his *Mothers*; and ſometimes in *Gods* name.

It may ſeeme thus; That he ſpeaks in his Owne name, *Chapters* I, II, III. He ſets down the ſumme of his Father *Davids* Inſtructions, *Chapters* IV, V, VI, VII. Then brings in *Wiſdome* ſpeaking, *Chapters* VIII. IX. After he ſets down thoſe *Proverbs* of his Owne, which he had ſet in order in his Life-time, *Chapters* X, — XXIV. Then others are added that were gathered by the *Servants of King Hezekiah*, *Chapters* XXV, — XXIX Then follows the Propheſie of *Agur*, *Chap.* XXX. And laſtly, the Inſtruction which *Solomons mother* taught him, *Chap*, XXXI. So that the Collection was made by ſundry; and at ſundry times. For *explanations*, where moſt need ſhall be, I ſhall give ſome ſhort touches; And therein willingly make choiſe to uſe ſuch expreſſions as I can beſt judge in other Authors helpful this way: And by way of collection and contraction pick out the pith of them.

of

Chapter	Verse.
of Solomon] Of his wiſdome, ſee 1 *Kings* III. 12. and IV. 29, 30, 31. and X. 23, 24. *Eccleſ.* XII. 9, 10.	I.	1.
to give ſubtiltie] Sacred ſagacitie, a ſharp wit, a deep reach, 1 *Cor.* II. 10 2 *Cor.* III. 18.		4.
The fear of the Lord] It is Wiſdome it ſelf, *Job* XXVIII. 28. He ſets it here in the Beginning; and he makes it the End of all, yea, the All of man, *Eccleſ.* XII. 13.		7.
wiſdome] The wiſdome of God; and Chriſt himſelf chiefly, *Col.* II. 3. 1 *Cor.* I. 30.		20.
wiſdome crieth] *John* VII. 37. The Hebrew is, *Wiſdomes crieth.* The plural number is here uſed, by way of excellencie, to denote the ſingular eminencie of the thing ſo ſpoken of And ſo *Behemoth*, ſignifying beaſts, for that ſingular beaſt, *Iob* XL. 15. And ſo, *If I be maſters*, in the Hebrew, *Mal.* I. 6. And ſo likewiſe *Elohim* pluraly is uſed for one only God. Unleſſe, by way of Ellipſis, we will take the meaning thus; *the wiſdome of wiſdomes*; the beaſt of beaſts; the maſter of maſters; the God of Gods. In like ſenſe the plural is uſed, *Lam.* III 22. *Pſal.* LI 17. 2 *Sam.* XXII. 1.		
and ye refuſed] This is a ſtep towards the ſinne unpardonable.		24.
I alſo will laugh] *Pſal.* II. 4. Then man hath cauſe to weep. The poyſon of ſinne thus working upon God, and Chriſt. *Eſay* I. 24.		26.
Then ſhall they call] *Prov.* XXVIII. 9. 1 *Sam.* XXVIII. 6. *Pſal.* XVIII. 41.		28.
the proſperity of fools ſhall deſtroy them.] Their proſperity are as gay cloaths, with a plague-ſoar in them. They ſhipwrack upon the ſands of proſperity, as well as others do on the rocks of adverſity.		32.
quiet from fear of evil] *Pſal.* XLVI. 2, 3.		33.
if thou crieſt] *Hoſ* VI. 3. A dull ſuiter begs a denial.	II.	3.
and ſearcheſt for her] Till ye get all thoſe dimenſions of Knowledge, *Epheſ.* III. 18. *Rom.* XV. 14.		4.
who rejoyce to do evil] Who cannot be merry, unleſſe the Devil be their play-fellow, *Ier.* XI. 15.		14.
none] For the moſt part, and ſo generaly.		19.
Length of dayes] If a ſhort life be not a bleſſing, as 1 *Kings* XIV. 13. *Eſay* LVII. 1. when there is a fire in an houſe or a town, men carry out their jewels. But then God makes them up in his Cabinet, *Malachi* III. 17.	III.	2.
Be not wiſe] *Bis deſipit qui ſibi ſapit.* ch. XXVI. 12.		7.
the chaſtening] Is cited, *Heb.* XII. 5, 6. *Schola crucis, ſchola lucis.* Adverſity is the beſt Univerſity.		11.
ſhe is a tree of life] Alluding to *Gen.* II. 9. See XIII. 12. and XV. 4.		18.
and happie is] *The retainers of her.* So in the Hebrew. And the meaning is well rendered in our Engliſh, *every one that retaineth her.* The like phraſe and uſe of the plural, joyned with a ſingular, and in a diſtributive ſenſe, in the Hebrew, is found, *chap.* XIV. 1. *Gen.* XLIX. 22. *Exod.* XVII. 12, and XXXI. 14. *Ioſh.* II. 4. *Job* XII. 7. *Pſal.* LXXIII. 7. *Joel* I. 20. 2 *Kings* V. 13.		

19. *The Lord by wiſdome*] By his eſſential wiſdome, by the Lord Chriſt, *chap. VIII.* 30. *Apoc. III.* 14. *Heb. I.* 2. *Col. I.* 16.

28. *go, and come again*] ἡ χάεις ἡ ϛεαδύπους ἄχαεις ὅϛι χάεις.

34. *ſurely he ſcorneth the ſcorners: but he giveth grace to the lowly*] *Jam.* IV. 6. 1 *Pet.* V. 5. Thoſe ſcorners are ſuch through pride. And the *grace* here given is not meant of inward ſanctifying grace, but of external favour, repute, and eſtimation with men. And ſo *chap. I.* 9. and IV. 9. *Eccleſ. VII.* 1. and *chap.* IX. 11. *Luke II.* 52. *Acts* II. 47. And ſo alſo may be underſtood, *Luke I.* 28. and *Epheſ. I.* 6.

ſcorneth] *Pſal. I.* 1. *chap. I.* 22. and *IX.* 7, 8. See the *Obſervations* there. As alſo *chap. IX.* 12. and *XIII.* 1. *Eſay XXVIII.* 14. and *chap.* XXIX. 20. *Hoſ. VII.* 5. 2 *Pet.* III. 3. *Iude* 18.

IV. 3. *Only*] Not borne; but beloved, by his mother, *Bathſhebah*. His Father loved alſo other of his ſonnes but too well.

4. *He taught me*] The ſubſtance of his Father *Davids* doctrine, *Solomon* doth briefly ſet down to the tenth verſe. And then proceeds in his own words.

6. *Forſake her not*] Falling Stars were never but Meteors.

7. *with all thy getting*] With any pains, for any price. This gold cannot be bought too dear.

16. *For they ſleep not*] *Et ſi non aliquà nocuiſſet, mortuus eſſet.*

23. *thy heart*] This is the chief Monarch in this Iſle of man, *c.* XXIII. 26

25. *Let thine eyes look right on*] On right objects. If thine eye offend thee, pull it out of the old *Adam*, and ſet it in the New man: Elſe better to pul it out indeed.

26. *Ponder*] By the weight of the Sanctuarie.

feet] Affections. For by theſe maids, Satan wooes the Miſtreſſe.

V. 3. *a ſtrange woman*] *Verſe* 3,—23. and *chap.* VI. 29. and *chap.* XXII. 14. and *chap.* XXIII. 27. and *chap.* XXIX. 3. *Luke* XV. 13.

6. *Leſt*] She by her wayes labours to prevent this.

10. *Leſt ſtrangers*] *Chap.* VI. 26.

15. *own ciſterne*] *Cant. IV.* 12.

16. *let thy fountains*] Thy children by lawful marriage: or the good uſe of thy goods and wealth.

17. *only thine own*] Sow there where thou mayſt reap, and not another with thee.

VI. 1. *if thou be ſurety*] Of ſuretiſhip, ſee *Prov.* XI. 15. and *chap. XVII.* 18. and *chap.* XXII. 26. and XX. 16. and *chap.* XXVII. 13.

6. *ſluggard*] *Solomon* is oft upon him in the *Proverbs*. Once for all take it thus; He paints him out in this wiſe; *Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep, chap. VI.* 10. and *chap. XIX.* 15. and *chap. XXIV.* 33. whereupon he beſpeaks him thus, *How long wilt thou ſleep O ſluggard? when wilt thou ariſe out of thy ſleep? chap. VI.* 9. and *chap. XIX.* 15. *As the doore turneth upon his hinges, ſo doth a ſlothful man upon his bed*, for all its turnings it hangs there ſtill, *chap. XXVI.* 14. *He hideth his hand in his boſome, and it grieveth him, he is weary, he will not ſo much as bring it to his mouth again*, chap. *XIX.* 24.

and

and *chap.* XXVI. 15. and *chap.* XII. 27. *His way is an hedge of thorns, chap.* XV. 19. He ſaith, *A lion is in the way, a lion is in the ſtreets*, ch. XXVI. 13. *I ſhall be ſlain in the ſtreets, chap.* XXII. 13. a lion without, and a lazie lozel within. *I went*, ſaith *Solomon, by the field of the ſlothful, and by the Vineyard of the man void of underſtanding. And lo, it was all grown over with thornes, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down*, chap. XXIV. 30, 31. *He will not plough by reaſon of the cold*, chap. XX. 4. *He roſteth not that which he took in hunting*, chap. XII. 27. *As vinegar to the teeth, and as ſmoak to the eyes, ſo is the ſluggard to them that ſend him*, chap. X. 26. *His ſoul deſireth, and hath nothing*, chap. XIII. 4. *his deſire killeth him, for his hands refuſe to labour*, chap. XXI. 25. *And ſo he is brother to him that is a great waſter*, chap. XVIII. 9. *whereupon his poverty comes as one that travelleth, and his want as an armed man*, chap. VI. 11. and *ch.* X. 4. and *ch. XIX.* 15. and *ch. XX.* 13. and XXIII. 21. and XXIV. 34. *that he ſhall beg in harveſt, and have nothing*, chap. XX. 4. *but be under tribute, XII.* 24. *and be clothed in rags.* And yet this *ſluggard is wiſer in his own conceit, then ſeven men that can render a reaſon*, then the ſeven wiſe men of Greece, *c. XXVI.* 16. Howbeit the wiſe man here ſends him to the Ant, *to conſider her wayes, and be wiſe.* See *Mat.* XXV. 26.

no guide] As in the Bees is an umbrage of Monarchy, ſo in the Ants of Democracie. 7.

He winketh] Doth twinkle with his eyes, and tinkle with his feet; to promote frowardneſſe, miſchief, and diſcord. 13.

without remedie] A dreadful and diſmal doome, when he dreames not of danger. 15.

thou wakeſt] *Pſal.* CXXXIX. 17, 18. 22.

to keep thee] To be as an amulet to that end. 24.

her beauty] *Helen* without, but *Hecuba* within. 25.

not be innocent] *flagitium & flagellum, ſicut acus & filum. Culpam Pœna premit comes*, ſaith *Horace. Abraham* might ſee *Sodom* burning; but *Lot* muſt not look that way. 29.

ſevenfold] Often reſtore, as he often ſinnes in that kinde, *Pſalme* XII. 7. But is not puniſhed with death, as the adulterer is. We read in the *Law*, of double, of fourfold, and fivefold reſtitution, in ſeveral caſes of theft, *Exod. XXII.* 1, 4. 2 *Sam. XII.* 6. Here by ſevenfold is meant manifold, as *Pſal.* XII. 6. a plentiful reſtitution. 31.

the apple of thine eye] The leaſt moat offends the eye; that litle man in the eye cannot be touched, but is diſtempered. VII. 2.

I have peace-offerings] Pretends religion to her filthy practiſes. 14.

with me] For thee; as ſhe likely pretended.

my vowes] She is a Votarie too; ſuch as many Popiſh Nuns are.

the day appointed] Rather ſo, then either new Moone, or full-Moone; as ſome render it. 20.

al plaine] In things neceſſary to ſalvatiõ; in matters of faith, & practiſe. VIII. 9.

wittie inventions] Not toylſome toyes, which are but laborious loſſe of time, of no uſe or worth. But to be wiſe as Serpents; as *Eph.* V. 15, 16, 17. *Deut.* IV. 6.

15. *By me Kings reign*] *Rom.* XIII. 1, 2. by God and his wiſdome; by Chriſt the wiſdome of God, who is made unto us wiſdome.

17. *I love them that love me*] Here is no love loſt, *John* XIV. 21, 23. *Epheſ.* VI. 24. and Chriſt is wholy lovely, *Cant.* V. 16. *Hag.* II. 7. 1 *Cor.* XVI. 22.

20. *I lead in the way of righteouſneſſe*] I meddle not with the Mammon of iniquity; lead not to wealth by right or wrong. God forbid that I, or any of mine ſhould take of Satan, from a threed, even to a ſhoe-latchet, leſt he ſhould ſay, I have made you rich.

22. *poſſeſſed me*] *i. e.* Chriſt. So the Hebrew קָנָנִי; and ſo *Aquila*, *Symmachus*, and *Theodotion*, ἔκτισε μὲ, accordingly: not ἔκτισε μὲ, *created* me; as the LXX. read, and the Arrian would have it; denying thereby the eternal Deity of Chriſt. And yet that *Col.* I. 15. *the firſt-borne of every creature*, ſtands well in an Orthodox expoſition, with the Catholick Doctrine of Chriſts eternal Deity. And the words in the verſes following, do agree unto Chriſt; compared with *Pſal.* II. 6. and XC. 2. *Matth.* III. 17. *John* I. 14. As moreover the words in the beginning of the next *Chapter* do agree to him likewiſe, who is the wiſdome of the Father, *Col.* III. 2. And that Chriſt is *God*, ſee among other places, *Heb. I.* 3. *John I.* 3. *Col. I.* 16, 17.

29. *foundations of the earth*] Yet hangs in the aire, as it were by Geometrie, *ver.* 30. *John I.* 1.

31. *and my delights were*] With his Church eſpecialy.

35. *findeth life*] *John* XIV. 6. and *chap.* X. 28. and *chap.* I. 12.

IX. 1. *Wiſdome*] Hebr. *wiſdomes*; the moſt excellent wiſdome. See *ch.* VIII. 1. and the *Obſervations* on *chap. I.* 20.

ſeven pillars] So many poliſhed pillars as might be ſufficient to uphold and adorne her.

2. *mingled her wine*] This uſual in thoſe hot countries, *verſe* 5. In relation to the Goſpel, ſee that *Matth.* XXII 4.

5. *come eate of my bread*] As the Virgin *Mary* is not meant by wiſdome, *verſe* 1. ſo neither the *Euchariſt* by this Bread and Wine here; as ſome Papiſts would poorly ſeek to perſwade us.

8. *Reprove not a ſcorner*] *Chap.* XXIII. 9. and *chap.* XXIV. 9. and XXVI. 4. *Matth.* VII. 6. The baſeſt can mock: As the abjects did *David*, *Pſal.* XXXV. 15.

11. *thy dayes ſhall be multiplied*] *Chap.* X. 27. and III. 2, 16. *Exodus XX.* 12. if ſhort life would not prove a bleſſing to thee, 1 *Kings* XIV. 13. *Eſay* LVII. 1, 2. as it was to *Enoch*, to *Joſiah*, and others; who did live long in a little time here, and then lived for ever in heaven.

13. *clamorous*] The moſt lewd, are the moſt loud.

17. *ſtollen waters*] Thoſe pleaſures where the Devil is a play-fellow. But ſuch morſels of ſinne are murdering morſels, not nouriſhing.

X. 1. *The Proverbs*] Here the name of *Solomon* is prefixed again; as it ſeemes to a ſecond Head, or Collection of *Proverbs*; wherein the Oppoſition of Contraries in the ſame verſe is very much uſed; and the firſt part often ſerveth much to uſher in the ſecond.

from

from death] The ſecond death; and from the firſt too, many times, and alwayes as to the evil and ſting of it. | | 2.

The Lord will not ſuffer] Though he refuſe to enrich himſelf by evil arts, and though he give to the poor, yet he ſhall not want neceſſaries, *Pſal.* XXXVII. 25. and XXXIV. 9. | | 3.

Bleſſings] *Chap.* XXVIII. 20. *Gen.* XXVII. 33. a confluence of all, and of all kinds, of Bleſſings. | | 6.

The memorie] Their name is heire to their life; their ſtock remains, goes forward, and ſhall do, till the day of doome. *Chap.* XXII. 1. and *chap.* XV. 30. *Eccleſ.* VII. 1. 3 *Iohn verſe* 12. | | 7.

but the name of the wicked ſhall rot] A frequent phraſe and ſpeech with the Hebrews; which they abbreviate, and write thus, ר, ר, ש. | |

ſhall receive commandment] Be ſubject to Gods holy word, without replies, and cavils. | | 8.

winketh] Winketh wiles. | | 10.

ſorrow] Sinne, and ſorrow, to himſelf, and others.

a well of life] Flowing as an ever-flowing fountain. *Pſal. XXXVII.* 30, 31. *Matth. XII.* 35. *Heb. VIII.* 10. | | 11.

love covereth] 1 *Cor.* XIII. 7. 1 *Pet.* 4. 8. | | 12.

as choice ſilver] *Prov.* XXV. 11. | | 20.

feede many] *Luke* XIX. 48. 2 *Cor.* VI. 10. They are empty Vines that bear fruit to themſelves only, *Hoſ.* X. 1. | | 21.

no ſorrow with it] Wealth without woe, ſtore without ſore, gold without guilt of ſinne, or guilty conſcience. | | 22.

a ſport] Theſe dance to hell. | | 23.

hath wiſdom] For his ſport and delight, *Rom.* VII. 22. *Job XXIII.* 12.

The fear] *Iob* XV. 21. and *ch.* XXIX. 25. | | 24.

ſhall be granted] If they fail not in the matter, manner, intention, or duration of their deſires and prayers; being content either to wait, or to want the thing deſired, being heartily willing that God ſhould be glorified, though themſelves be not glorified.

Whirlwind] *Iob* XXVII. 20, — 23. | | 25.

ſhortned] *Eccleſ.* VII. 17. | | 27.

The hope] *Pſal.* CXXX. 5. *Prov.* XIV. 32. *Heb.* VI. 18, 19. | | 28.

Pride] Where pride is in the ſaddle, ſhame is in the crooper. | XI. | 2.

the hope] His hope made a bridge of his own ſhadow; and thinking to go over it, he falls into the water: he as a childe graſps at a ſhadow on the wall. | | 7.

in his ſtead] As it befell *Haman*, *Daniels* enemies in the denne of lions, and others, 2 *Theſ.* I. 6, 7. | | 8.

holdeth his peace] From deſpiſing words, opprobrious language; not ſeeking to waſh off durt with durt. | | 12.

concealeth] *Tacitus* to him is the beſt hiſtorian. | | 13.

own fleſh] As *Baals* Prieſts, and ſome popiſh merit-mongers. | | 17.

ſure reward] Only he muſt have patience, and not look to ſow and reap all in one day, *James* V. 7. | | 18.

purſueth evil] As *Aſahel* followed *Abner*. *Epheſ.* IV. 19. adding | | 19.

drunkenneſſe to thirſt, with both hands; Hel gapeth for him.

20. *a froward heart*] A man may die by inward bleeding, *Jer.* IV.14. The Heart appears in the life; as the candle in the lanthorne.

23. *only good*] *Rom.* VII. 22. *Heb.* XIII. 18. Yet when the fleſh gets the winde, and hill of the *Spirit*, it ſometimes over-bears: as a guſt of winde forceth the ferry-man backward.

is wrath] Proves ſuch, *Rom.* II. 8, 9.

24. *that ſcattereth*] The five loaves in the Goſpel were multiplied by diviſion, and augmented by ſubſtraction.

28. *truſteth*] Riches were never true to any that *truſted* in them, *Luke* XII. 15. *Pſal.* LII. 6, 7. *exoriuntur ut exurantur*; as the graſſe.

30. *winneth ſouls*] *James* V.20. *Dan.*XII. 3. One ſoul more worth then all the world; as he tells us who only went to the price of it, *Mat.* XVI.26.

31. *recompenſed*] *Chaſtened.* Their afflictions are not penal, but medicinal, or probational.

in the earth] Which is their houſe of correction: not in hell.

much more] Totaly and finaly, *Nahum.* I. 9. as 1 *Sam.* XXVI. 8. 1 *Pet.* IV. 17, 18.

XII. 3. *not be eſtabliſhed*] Though he may flouriſh for a time.

not be moved] *Chap.* X. 25. *Pſal.* LXII. 2, 6.

4. *a crown*] A choiſe and chief ornament.

6. *but the mouth*] Hence are thoſe many Apologies of the Chriſtians, in all times, and ages.

8. *according to his wiſdome*] *James* III. 13, 17. 2 *Cor.* X. 18. *Rom.* I. 22, 23 1 *Cor.* II. 4, — 8.

12. *the net of evil men*] Such a net as that, *Hab.* I. 15. that they may do the like, uſe all cunning arts and crafts of doing miſchief; he ſo furiouſly purſueth his luſts, as if he deſired to be intangled in the net of his own deſtruction. Or, he deſireth the *fortereſſe againſt evils*; but all in vaine; or, the *fortreſſe of evil men*, to be ſecured and defended by them, and their ſtrength. Thus various may be the reading and ſenſe of theſe words.

13. *is ſnared*] The venome of his heart bliſters his tongue, that it breaks out at his lips to his own ruine.

16. *A fools wrath*] He hath no power over his own paſſions. *chapter* XXIX.11.

covereth ſhame] 1 *Sam.* X. 27. Paſſeth by an offence, covereth an injury.

21. *no evil*] *Eſay* XXVII. 9.

filled] He that makes a match with miſchief, ſhall have his belly full of it. *chap.* I. 31. and XIV. 14.

22. *deal truly*] *Pſal.* LI. 6. *Eſay* LXIII. 8. *Epheſ.* IV. 15. 1 *John* I. 6, 8.

23. *concealeth*] Loves not to out-laſh. Yet is no niggard where there is need, *chap.* XV. 7.

proclaimeth] In it is, and out it muſt, what ever come of it.

25. *a good word*] As cordials of comfort, breaſts of conſolation, wells of ſalvation.

	Chapter.	Verſe
more excellent] As a Prince of God among them; as *Abraham* among the Hittites, *Gen.*XXIII.6. *Pſal.* XVI.3.		26.
no death] No ſting in it. And they paſſe from the jawes of death, to the joyes of heaven.		28.
heareth not] But jears at it.	XIII.	1.
Keepeth his mouth] God hath ſet a double guard of lips, and teeth, before this gate; yet unleſſe God himſelf keep the watch, all will be loſt, *Pſal.* CXLI. 3. and CXXVII. 1. See *chap.* XII. 13. and *chap.* XVIII.21.and *chap.*XXI.23.		3.
diligent] Affection without endeavour is like *Rachel*, beautiful,but barren; we muſt work, as well as will and wiſh. and 2 *Cor.*VIII.do,as well as deſire; performe as well as promiſe.		4.
loathſome] Stinks as it were above ground. And cometh to ſhame by his lying.		5.
The ranſome] *Jer.*XLI. 8.		
heareth not rebuke] As a man not worth the chiding, not conſiderable; having nothing to loſe.		8.
the lamp of the wicked] As a candle, *Job XVIII.* 5,6. and ends in a ſnuff, *Eccleſ.*VII.6.		9.
wiſdome] Meekneſſe of wiſdome, wiſdome peaceable, *James III.* 13,17.		10.
Hope deferred] Many lie long languiſhing at Hopes Hoſpital; as he at the poole of *Betheſda.*		12.
The Law] *Chap.* XIV. 27.		14.
good underſtanding] Both gaineth favour,as in *Joſeph*, *Daniel*,and others. And favour or grace gaineth a *good underſtanding* or good ſucceſſe,*chap.III.* 4. *Pſal.*CXI.10.		15.
is hard] Harſh, rough; 2 *Tim. III.* 3,4. *Tit.*III.3.		
prudent man] Obſerves ſeaſons,and circumſtances,deports himſelf with diſcretion, *Amos* V. 13.		16.
his folly] By his headſtrong, headlong exorbitances.		17.
a wicked meſſinger] *Chap.* XXVI. 6.		
is ſweet] Specialy in ſpiritual things.		19.
abomination] To be pulled from their evil luſts. and ſinful courſes.		
walketh] Converſeth, is a conſtant companion.		20.
companion] 1 *Cor.* XV. 33. which Saint *Paul* takes out of *Menander* the Poët.		
purſueth] Hard at heeles. Sinne and Puniſhment are linked together with chains of adamant.		21.
repayed] By God a liberal paymaſter.		
to his child] Perſonal goodneſſe is profitable to poſterity, 1 *Kings* XV.4. *Exod.* XXXIV. 7. where the Hebrew word *Notſer*, *keepeth*, hath a great N. to note likely the greatneſſe of Gods mercie to the good mans poſterity.		22.
Wealth] As *Nabals* was for *David*; *Hamans* for *Mordecai*; the *Canaanites* for the *Iſraelites*. *Job* XXVII. 16,17. Though this be not ſo alwayes, and univerſaly, *Pſal.*XVII.14.		

23. *want of judgement*] In tillage; or managing, and husbanding what is gotten.

24. *hateth his ſonne*] As it proves in the iſſue. As we ſee in *Eli* to his ſonnes: and in *David* to his *Abſalom*, and *Adonijah*. See *chap.* XXIII. 13. and XIX. 18. And thus we are ſaid to will and do many things, which properly and directly we do not ſo; but becauſe we do ſuch things whereupon the other will follow. So *chap.* VIII. 36. and *chap.* XVII. 19. *Matth.* XXVI. 12. *John* XII. 7. *Luke* XI. 48. *Ezek.* XVIII. 31. and XXXIII. 11. *Pſal.* CVI. 24.

25. *ſatisfying*] With contentation, be it more or leſſe.

XIV. 6. *ſeeketh*] As a coward ſeeketh his adverſarie; in hope not to finde him.

is eaſie] *Chap.* I. 20. and *chap.* VIII. 1, 17.

9. *a mock at ſinne*] Theſe dance with the Devil. *Chap.* X. 23. 2 *Theſ.* II. 12. 2 *Pet.* II. 13.

favour] From God: or a complacencie in their righteous dealing: or gains them *favour* among themſelves.

10. *not intermeddle*] 1 *Pet.* I. 8. *Phil.* IV. 7. 2 *Cor.* V. 4. It is an hanſel of heaven. The cock on the dunghil knows not the worth of this jewel.

12. *ſeemeth*] *Chap.* XVI. 25. Sinne comes cloathed with a ſhew of Reaſon. *Exod.* I. 10. And thereupon we willingly deceive our own hearts, *James* I. 26. as *Micah*, *Iudg.* XVII. 13. and *Ier.* VII. 4. And ſelf-deluſion is an epidemical diſeaſe, and deadly.

13. *even in laughter*] Some frothy and flaſhy mirth the wicked may have; but there is a ſnare or cord in their ſinne which ſtrangles their mirth, that they rejoyce in the face, not in the heart, 2 *Cor.* V. 12. *Eſth.* V. 13

heavineſſe] *Iob* XXI. 12, 13. *Luke* 6. 25. *Eccleſ.* II. 2.

14. *filled with his own wayes*] have made a match with miſchief, and ſhall have enough of it; hath ſold himſelf to wickedneſſe, and ſhall be ſure of his payment.

from himſelf] 1 *Tim.* VI. 6. *Heb.* X. 34. *Pſal.* XIX. 11. Goodneſs is its own reward, in hand, and in hope.

15. *The ſimple beleeveth*] As *Ieroboam* that old baby.

looketh well] Looks before he leaps; tries before he truſts. 1 *John* IV. 1. *Epheſ.* V. 15.

16. *feareth, and departeth*] Feareth the judgements whiles they hang in the threatnings: counts them, not words ſo much, as thunderbolts, *Hab.* III. 16.

19. *The evil bow*] The worſt cannot but think well of them; and do homage to the image of God ſtamped upon the natures and practiſes of the good and righteous.

21. *his neighbour*] Poor neighbour, and needy.

22. *that deviſe evil?* That plot and plough it, dig and delve it; are they not heavenly wide, utterly out?

23. *labour*] That is honeſt, not that whereby they do wickedly with both hands earneſtly.

talk

	Chapter.	Verſe
talk of the lips] Great talkers, are commonly do-littles.		
is their riches] For God gives them wiſdome to uſe them well.		24.
fools] Rich fools. Riches to them is as a ſword put into a mad mans hand.		
ſtrong confidence] *Dan.* III. 17. 2 *Kings* XVIII. 5.		26.
multitude of people] Which wars waſte and conſume. See 2 *Sam.* XXIV.		28.
ſlow to anger] Anger may ruſh into a wiſe mans boſome; not reſt there, *Eccleſ.* VII. 9. *Iames* I. 19, 20.		29.
exalteth] Proclaims it aloud; ſets it on the theater.		30.
A ſound heart] Well freed from paſſions and perturbations holds out long.		
envie] A corroding diſeaſe it is: an hel-hag that feeds upon its own marrow, bones, and ſtrongeſt parts: it is as ruſt is to iron; as the viper: It both ſinnes, and is puniſhed together, ſo quick and ſpeedy juſtice accompanies it, *Iob* V. 2.		
his maker] 1 *Sam.* II. 7. A poor mans livelihood is his life, *Luke VIII.* 43.		31.
honoureth him] That is, honoureth God. God ſo takes it; *chap. III.* 8. And God honours him; *Matth.* XXV. 34. *&c.*		
driven away] Being arreſted by the Serjeant death, in the Devils name: and ſo hurried away, and hurled into hell.		32.
hath hope] Death to them is as the valley of *Achor*. *Iuſtus etiam dum exſpirat ſperat.*		
in the heart] Is not vainglorious; ſets not forth his good parts and practiſes *a ſunning*, to be ſeene and cried up.		33.
in the midſt of fools] Their zeal muſt be ſeene; 2 *Kings* X. 16. Their pietie muſt be ſhored up with popularitie.		
a reproach] Sinnes are the ſnuffs of our candleſticks, and threaten the removal of it, and will render us a reproach and a taunt; *Deut. XXVIII.* 37. *Ier.* XXV. 9. *Ezek.* V. 14, 15.		34.
a wiſe ſervant] So to *Joſeph* by *Pharaoh*; ſo to *Daniel* by *Darius*. And much more is the favour of the King of Kings to his ſervants; *Matth.* XXIV. 45, 46, 47. and XXV. 21, 23.		35.
his wrath] So to *Haman*, *Shebna*, and others.		
A ſoft anſwer] *Chap.* XXV. 15. As *Gideons* to the Ephraimites, *Judg.* VIII. And *Abigaels* apology to *David*, 1 *Sam.* XXV. 32, 33. Yet roughnes & hard language in ſome caſes, & circumſtances, is neceſſary.	XV.	1.
The tongue] Which *David* ſtiles his *glory*; and he uſed it accordingly.		2.
The eyes of the Lord] As a well-drawn picture viewes all that come into the roome. The ſinner vainly thinks to hide himſelf from God, by hiding God from himſelf. But the world, and our thoughts are to him as a ſea of glaſſe. God like the Optick vertue in the eye ſees all. *Iob* XXXIV. 21, 22.		3.
tree of life] *Gen.* II. 9. *Ezek.* XLVII. 12. *Apoc.* XXII. 2.		4.
breach] A ſting and a ſtaine, in the conſcience, and ſpirit: yea, and grieves the ſpirit of God.		

5. *is prudent*] Wiſe he is, and wiſer he will be, *Pſal.* XIV. 5.

6. *much treaſure*] The righteous man is alwayes rich; and rich in all eſtates: rich in the moſt precious ſpiritual things; rich in reverſions, in ſure Bills and Bonds; rich in propriety, he holds all in *capite*, in Chriſt, he is no uſurper of them, 1 *Cor.* III. 22. *Rom.* VIII. 32.

trouble] In getting, keeping, and fears of loſing: together with ſting of conſcience, *Iob* XX. 15.

7. *diſperſe knowledge*] As Stars diffuſe their light. *Phil.* II. 15.

8. *The ſacrifice*] As good words uttered with a ſtinking breath, from rotten lungs. Their ſacrifice is abominable, *quoad fontem, & quoad finem*; not proceeding from a right principle; nor tending to the right end, which is Gods glory, that ſhould conſume all other ends, as the Sunne puts out the light of the fire. See *chap.* XXI. 27. *Amos* V. 22. *Eſay* I. 11. and LXVI. 3. *Jer.* VI. 20. and VII. 22.

but the prayer] *Eſay* XLV. 11. *command ye me.*

9. *The way*] *Prov.* XXI. 4. Their very conſciences ſend up continual poiſonous vapours unto God.

followeth after] With might and maine; as ravenous creatures have in chaſe their prey. *Phil.* III. 11, — 14. *reſurrection of the dead*; that is, that height of holineſſe that accompanieth the reſurrection.

10. *Correction is grievous*] Being in love with his own ruine.

hateth reproof] Being imbittered, not bettered by it.

11. *Hell*] *Job* XXVI. 6. *Pſal.* CXXXIX. 12. *Heb.* IV. 13. ἄδης; though inviſible to us.

12. *loveth not*] Yea hates, *Amos* V. 10.

neither will he go] As he ſhould. *Dan.* XII. 4. 2 *Kings* IV. 23. *Pſal.* LXXXIV. 7. *Eſay* LXVI. 20. He ſaith, as *Jeroboam*, 1 *Kings* XII. 28.

13. *A merrie heart*] *Acts* VI. 15. and V. 41. *Cant.* II. 4. This chiefly is true ſpiritualy.

broken] Is as a limb out of joynt. A dejected ſpirit takes off as it were the wheels of the ſoul.

14. *ſeeketh knowledge*] As an hungry man ſeeks meat; or a covetous man gold; the more he hath, the more he deſireth.

feedeth] As ſwine do on ſwill.

15. *a continual feaſt*] This is eminently true in a good, clear, and chearful conſcience, 2 *Cor.* I. 9, 12.

16. *a little*] It is not the great cage makes the bird ſing: neither do they ſing when they are on the ground, but when got up into the aire, or on boughs of trees, from the ground. See *chap.* XVI. 8. and XVII. 1, 15. *Pſal.* XXXVII. 16. 1 *Tim.* IV. 8. and VI. 6.

18. *appeaſeth ſtrife*] Is buſie to ſtint it, not to ſtir it up. See *chap.* XXII. 24.

19. *is made plaine*] By much practiſe having gotten an habit, he diſpatcheth duty with delight, and comes off with comfort. *Eſay* XL. 31. Chriſts yoak is no more burdenſome to him, then the wing is to the bird.

Chapter.	Verse
	24.
	25.
	26.
	27.
	28.
	29.
	30.
	32.
	33.
XVI.	1.
	2.
	3.
	4.
	5.
	6.

is above] In heaven; and thitherward he goes, *Phil.* III.20. *Col.* III. 1. He deals in low and earthly things, as a wiſe man may ſport with children: but that is not his buſineſſe.

hell beneath] That when the cold grave ſhall have his body, hot hell may not hold his ſoul.

widow] That hath none to ſtick to her, and ſtickle for her. So to the Shunamite, the widow of *Sarepta*, and of the poor Prophet, 2 *King*, IV.

The thoughts] Thoughts are not free, *Jer.* VI.19.

pleaſant words] *Mal.* III. 16. *chap.* X. 20. and XXV. 11.

troubleth] Fires his own neſt, when he thinks to feather it: and troubles all his houſhold with haſt, and hurrie, to get gain.

ſtudieth] His tongue runs not before his wit.

heareth the prayer] *Pſal.* CXLV. 18. 1 *Pet.* III. 12. the *breathing*, *Lam.* III. 56. the *minde of the ſpirit*, *Rom.* VIII. 26, 27. *Baal* hears not, though they call on him never ſo long, never ſo loud, 1 *Kings* XVIII. See 2 *Chron.* XXXIII. 13.

The light] Light and ſight are comfortable, *Eccl.* XI.7.

reproof] Better the Vine ſhould bleed, then die.

before honour is humility] The lower the ebbe the higher the tide. The lower this foundation of humility is laid, the higher ſhall the roof of honour be over-laid. Honour followeth him that flies from it; as the ſhadow doth the body.

The preparations] Or diſpoſings, *verſe* 9. and *chap.* XVI. 9. and *chap.* XIX. 21. and *chap.* XX. 24. *Ier.* X. 23.

is from the Lord] By the obſtetrication of his aſſiſtance; and by his ſecret influence, and diſpoſing providence, beyond mans own imagination *Acts* XVII. 28. *Eſay* X. 7.

in his own eyes] *Chap.* XXI. 2. He thinks his penny good ſilver. But all is not gold that gliſters, *Luke* XVI. 15. *Rom.* II. 29. *Iudg.* XVII. 13. we ſet up a counter for a thouſand pounds.

weigheth the ſpirits] *Chap.* V. 21. the inſide; and there diſcovers a *New-found world* of wickedneſſe.

Commit] *Luke* XII. 29. *Caſt thy burden upon the Lord*, *Pſal.* LV. 22, as it were, by a writ of removal 1 *Pet.* V. 7. *Pſal.* XXXVII. 5.

eſtabliſhed] Till then it flickers up and down, as *Noahs* Dove, till it return to the Ark.

for himſelf] His own glory, and the demonſtration of his goodneſſe, properties, and attributes, *Rom.* XI. 36.

for the day of evil] *Iob* XXI. 30. as they are wicked men; and as ſuch looked upon by God: though he created them good; and he be the abſolute Sovereign Lord of all his creatures, and his will be both *recta* and *regula*. He juſtly keeps, orders, and ordains ſuch for the day of their deſerved puniſhment, *Rom.* IX. 17. 21, 22.

though hand] *Chap.* XI. 21. *Heb* X. 31.

By mercie and truth] Of God; *Chap.* XIV. 22. his mercie in promiſing, his truth in performing. Or, where theſe graces are in man,

there iniquity is purged. Piety, and grace, and the fear of God, are a ſure token of remiſſion of ſins.

7. *even his enemies*] Sinne is the make-bate. Pleaſe God; *Eſay* XXVII. 4, 5. and all his creatures are at his beck and check. God made *Laban*, and *Eſau*, at peace with *Iacob*; *Gen.* XXXI. and XXXIII. *Chapters.*

10. *A divine ſentence*] Is, or ſhould be, and beſt becomes them. See it in *Solomon*, 1 *Kings* III. 24. in *David*, 2 *Sam.* XIV. 17, 20. a diſcerning power and ſagacitie was in them, which God gave them.

11. *his work*] His Ordinance. Stones were uſed for weights. And they uſualy put into a bag, *Deut.* XXV. 13.

12. *to Kings*] For they are more obliged to God then other men: and their ſinnes are exemplarie. *Magnates* are *Magnetes*.

throne] *Ier.* XXII. 13,—20.

13. *love him*] *Chap.* XXII. 11, yet oft-times it falls out otherwiſe with wicked Kings.

14. *pacifie it*] As *Abigael* did *Davids*; and *Benhadads* ſervants did *Ahabs*. No other way is to be taken.

15. *of the later raine*] *Deut.* XI. 14. *James* V. 7. *Amos* IV. 7. See my *Annotations* on *Joel.* II. 23. and on *Zech.* X. 1.

17. *The high way*] This is his road, and trade, *Pſal.* CXXXIX. 24. *Acts* XXIV. 16.

18. *Pride*] Swelling is dangerous in a wall, *Eſay XXX.* 13. dangerous in mans body; ſo is the ſwelling of pride. Examples many of the fall of ſuch.

19. *Better*] to be ſpoiled, then to ſpoil: to ſuffer wrong, then to do it.

20. *wiſely*] With due deliberation and circumſpection.

truſteth in the Lord] Not in his own wiſdome. God can crack the ſtrongeſt ſinew in all the arme of fleſh, *Eſay XXII.* 11.

21. *ſweetneſſe of the lips*] Eloquence gives an addition of weight to learning.

23. *teacheth*] Seaſoneth it with ſalt of grace; ere it ſets it by utterance, as a diſh, before the hearers.

24. *pleaſant words*] Such as thoſe, *Eccleſ.* XII. 10.

27. *lips*] *James* III. 6.

30. *He ſhutteth his eyes*] With more freedome of minde to beat his brains, and ſtudy, to excogitate, and revolve, and reſolve of miſchief.

moving his lips] Mumbling and muttering to himſelf.

32. *then he that taketh a Citie*] *Fortior eſt qui ſe, quàm qui fortiſſima vincit mœnia, Nec virtus altiùs ire poteſt.*

33. *The Lot*] Gods Providence extendeth to things in our account meerly contingent and caſual. *Matth.* X. 29. See *Joſh.* XIV. 2. 1 *Sam.* X. 20. *Acts* I. 24, 25, 26. See my *Annotations* on *Jonah* I. 7.

XVII. 1. *ſacrifices*] Good chear uſed at Sacrifices, *chap. VII.* 14. alluded to *James* V. 5. See *chap.* IX. 2.

3. *trieth*] *Zech.* XIII. 9. *Mal.* III. 2. 3. God trieth us, that we may know what is in our ſelves: and by his trying to refine us, 1 *Pet.* I. 7,

or

	Chapter.	Verſe
or to puniſh us, *Ier. XVII.*9,10. See *chap.XXVII.*21.		
giveth heed] Is apt to beleeve ſcandalous reports.		4.
poor] *chap. XIV.* 31.		
childrens] If they, and their fathers be good.		6.
it proſpereth] *Chap. XIX. 6.* moſt love gain; love with ſhame, *Give ye.*		8.
covereth] For even in friendſhip faults will fall out, *chap.* X. 12. 1 *Cor. XIII.*4.		9.
repeateth] Rips up, and rakes into his friends frailties.		
A reproof] A word to the wiſe.		10.
an hundred ſtripes] Beaten he is, but not bent or bowed thereby to goodneſſe; amerced he is, but not amended. Gods ſpirit did not ſet it on. *Chap. XXVII.* 22.		
only rebellion] Againſt God, and Man.		
a cruel meſſenger] Gods executioners, all, and every of his creatures; *Hab.* II. 11. And mans executioners, the hangman, and officers.		
Whelps] Which ſhe licketh into forme, and loves above meaſure. Yet her danger may be ſooner ſhifted and ſhunned.		12.
evil for good] This ingratitude is a monſter in nature. To render good for evil, is divine; good for good, is humane; evil for evil, is ſinful and bruitiſh; evil for good is deviliſh. *Ier.* XVIII. 20, 21. *Pſalme* CIX. 4, 5.		13.
The beg nning] Therefore ſtop it betime; as one would a breach of the Sea. Quench it, whiles a ſpark. *Iames* III. 5. It is hard to be diſingaged from contentious quarrels when one is once in. 1 *Theſ.* IV. 11.		14.
juſtifieth] Theſe *frame miſchief by a Law, Pſal.* XCIV. 20. and ſinne *cum privilegio.* Neither muſt Judge do thus: nor private men in their Cenſures. They muſt not hold him, or handle him as a juſt man.		15.
a price] Principaly appliable to thoſe that neglect ſo great ſalvation, *Heb.* II. 3. and let ſlip the opportunities put into their hands for heaven; and ſo trifle and fool away their time, and eternal happineſs. The vulgar Latin and LXX. make another tranſlation, and ſenſe; not rightly.		16.
A friend] A true friend, *chap.* XVIII. 24. and XXVII. 17. not ſuch as thoſe *Pſal* XXXVIII. 11. and *chap.* XIX. 7.		17.
Scilicet ut fulvum ſpectatur in ignibus aurum, *Tempore ſic duro eſt experienda fides.*		
ſtrife] *Chap.* XXIX. 22. and XV. 18. and XXVI. 21. *Iames* III. 16. *Pſal.* XXXVII. 8. It opens the gap to many miſcniefs.		19.
gate] High and broad gates break men many times. Or rather, ſetteth open a wide door to ſtrife and contentions, lets in many deſtructive miſchiefs; though not in his intention, yet in iſſue.		
begetteth a fool] *Solomons* own caſe, *chap.* X. 1. and *chap.* XV. 20. and *chap.* XIX. 13. Better were a miſcarrying womb, and dry breaſts.		21.
A merry heart] *Chap.* XV. 13. and XII. 25. *Eccleſ.* IX. 7,8,9.		22.

a broken ſpirit] *Chap.* XVIII. 14. *Pſal.* XXXII. 3. and CII. 3, 4, 5 and CXIX. 83.

23. *A wicked man*] A Judge in taking, or receiving; a briber in giving, *chap.* XXIX. 4. *chap.* XV. 27. and *chap.* XXI. 14 *Pſal.* XV. 5. and XXVI. 10. *Job.* XV. 34. *Deut.* XVI. 19. and *chap.* XXVII. 25.

24. *before him*] Eaſie to him *chap.* XIV. 6. and *chap.* VIII. 9. Or, in his face and eye, appears there; *chap.* IV. 25. *Eccleſ.* II. 14. But the fools eyes up and down, wandering; and he as one that hath loſt his way, nor knows where he is, or which way to turne, is beſides himſelfe.

26. *to puniſh*] They ſhould be cheriſhed.

nor to ſtrike Princes for equity] Rulers, for doing right in their offices. Or, Princes ſhould not ſtrike well-doers. Or, to ſtrike Princes and worthy men, beſides and againſt right and equity.

27. *ſpareth*] *James* I 19. *chap.* X. 19.

28. *Even a fool*] *Job* XIII. 5. *Si tacuiſſes philoſophus fuiſſes.*

counted] Not that he is ſo. Or is wiſe in being ſilent. Whence is that, *Loquere ut te videam.*

XVIII. 1. *ſeparated himſelf*] From the world, and all other impediments, to apply himſelf to ſeek wiſdome. Or, the Separatiſt ſtirs buſily in every thing that is done, whereby he may effect his deſigne, and come off with his credit and reputed wiſdome. And this is true in quarrelſome and medling men: And in Separatiſts and Schiſmaticks, that rend the Unity of the Church.

2. *A fool*] Is wilful to follow his own humour, againſt all that can be ſaid to the contrary. Or, is vainglorious, ſetting his good parts a ſunning; only to ſeeme wiſe and underſtanding, and to gaine applauſe, *chap.* XIV. 33. Or phantaſtickly affects ſingularitie, to be croſſe to all men.

3. *Then cometh contempt*] It comes into the world with him, being vainly puft up by his fleſhly minde, *Col.* II. 18. and contemning others. *Job* XI. 12. And as he contemnes God, and good men; ſo contempt from God and good men comes upon him, *chap.* III. 34. they are paid in their own coine; they are with ignomie repaid reproach.

4. *deep waters*] Which can never be drawn dry, *chap.* X. 11. and *ch.* XIII. 14. and XIV. 27. and XX. 5. *John* VII. 38.

brook] That the ſimpleſt may underſtand. The holy Scripture indeed is both text and gloſſe.

5. *It is not good*] But very bad, *ch.* XXIV. 23. and XXVIII 21. *Levit.* XIX. 15. *Deut.* XI. 7. and *ch.* XVI. 19. and I. 17. *James* II. 1, —4.

6 *ſtroaks*] By his deſire upon others; but by deſert and iſſue upon himſelf; as in the next *verſe.*

7. *A fools mouth*] *Chap.* X. 14. and XII. 13. and XIII. 3.

8. *Tale-bearer*] *Chap.* XII. 18. 1 *Tim.* III. 8.

9. *is brother*] Is alike. The ſloathful, and prodigal, both have the ſame event; both come to want and povertie.

10. *The Name*] His Attributes.

a ſtrong

a ſtrong tower] *Eſay* XXVI. 4. and XXXIII. 16.

and is ſafe] And ſet aloft. All other refuges will fail.

wealth] Hard to be rich, and not to truſt in riches, *Mark* X. 23, 24. 1 *Tim.* VI. 17. Yet this his truſt is not like that in the former *verſe*: This ſhall fail; this truſt is but only in conceit. | | 11.

haughtie] *Chap.* XI. 2. and *chap.* XVI. 18. and *chap.* XV. 33. | | 12.

who can bear?] Many are the examples thereof; yea, even in heathen, and in wicked men; worldly comforts here are but as a fair ſhoe to a gowtie foot, or a ſilken ſtockin to a broken leg. | | 14.

Gift] *Chap.* XVII. 8, 23. This *Jacob* knew well, *Gen.* XXXIII. 11 | | 16.

He that is firſt] Therefore Judges, and all men, had need to keep one eare for the defendant. *Tertullus* pleaded fairly till *Paul* came to anſwer. And ſo *Ziba* againſt *Mephiboſheth*. A man is not eaſily to be beleeved in his own tale againſt another. | | 17.

The lot] *Joſh. XIV.* 2. *Acts* I. 26. See my *Annotations* on *Jonah* I. 7. | | 18.

A brother offended] A brother natural, or ſpiritual; a ſworne brother. Too many are the ſad experiences of this. The vulgar Latin, and *LXX.* read, and render otherwiſe. | | 19.

tongue] That beſt and worſt member of the body. *James* III. 2, —11. *Mark XII.* 37. | | 21.

a wife] A good wife. As a Name, for a good name, *Eccleſ.* VII. 1. He obtains favour of the Lord; *chap. XIX.* 14. and *XXXI.* 10. | | 22.

The poor] Speaks ſupplications. Much more ſhould poor man to God. | | 23.

hath friends] Love is the whetſtone, and loadſtone of love. | | 24.

a friend] *Chap. XVII.* 17. as ones own ſoul, *Deut. XIII.* 6.

Better] *Chap. XXVII.* 6. | XIX. | 1.

perverſe in his lips] Speaketh wickedly, roughly, and robouſtiouſly. | |

without knowledge] An ignorant man is in the dark; nor can be good. Knowledge is much magnified in this Book of the *Proverbs*. | | 2.

haſteth] Raſhly, without premeditation and forecaſt. Such is blind zeal; as mettle in a blind horſe. | |

perverteth his way] And God walks contrary to him, *Levit. XVI.* 24. | | 3.

frets] As 2 *Kings* VI. 33.

wealth] *Chap. XIV.* 20. *Donec eris fœlix multos numerabis amicos. Tempora ſi fuerint nubila ſolus eris.* | | 4.

neighbour] Who turnes ſtrange to him, or enemie againſt him.

unpuniſhed] By God. And when known, by man alſo. There is a pillorie-perjury. See *verſe* 9. and *chap. XXI.* 28. and *ch. XXV.* 18 *Exod. XXIII.* 1. *Deut. XIX.* 16, — 21. | | 5.

Prince] For their own commodity. | | 6.

Poor] *Ch. XIV.* 20. | | 7.

Delight] But ſtripes rather. *Ch. X.* 13. *Ch. XXX.* 22. | | 10.

a ſervant] As *Abimelech* the bramble, *Iudg. IX.* 15. As *Pontifex Romanus*, the bridgmaker of *Rome*; who writes *Servus ſervorum*, *chap.* XXX. 22. *Eccleſ.* X. 7.

11. *deferreth*] *Ch.* XIV. 29. But it muſt not be ſo, as *Abſalom* did toward *Ammon*.

paſſe by] As winking at it, or forgiving it, or overcoming it with goodneſſe.

12. *Kings wrath*] *Chap.* XVI. 14. and XX. 2. and XXVIII. 15. *Eccleſ.* VIII. 2, 3, 4. 2 *Tim.* IV. 17.

13. *A fooliſh ſonne*] *Chap.* X. 1. and *chap.* XV. 20. and XVII. 21, 25.

contentions of a wife] *Chap.* XXI. 9. and XXVII. 15, 16. This is like a tempeſt in the haven.

14. *inheritance*] More immediately.

from the Lord] *Chap.* XVIII. 22. By his peculiar providence, *Tobias* VI. 22.

16. *Keepeth*] Evangelicaly: thinks upon them to do them, *Pſal* CIII. 18. 2 *Cor.* VIII. 12. *Eſay* XXVI. 12. Let us ask him to give, what he commands us to have.

his wayes] Gods wayes; or, his own wayes, living looſely, and careleſſely, and lawleſſely.

17. *lendeth*] *Matth.* X. 42. and *chap.* XXV. 40. 2 *Cor.* IX. 6, 7. *Eph.* IV. 28. *Pſal.* XLI. 1. 1 *Tim.* VI. 17, 18, 19. *Heb.* XIII. 16. 1 *John* III. 17. He lends it to the Lord upon uſury; as the vulgar Latin renders it.

18. *Chaſten*] *Chap.* XIII. 24. and XXII. 15. and XXIII. 13. and *ch.* XXIX. 15, 17.

19. *of great wrath*] Cholerick and wrathful men; their Paſſion, after their deliverance, will bring them in danger again. Or, if thou in great wrath, yet pardon thy ſonnes fault, yet threaten him with greater puniſhment if he fault again.

20. *Hear*] This may be the fathers leſſoning his childe whom he hath laſhed. Or may be taken in a greater latitude, and ſenſed more generaly.

21. *many deviſes*] *Chap.* XVI. 1, 9. *Job.* XXIII. 13. *Pſal.* XXXIII. 10, 11. and XLVI. 10.

22. *The deſire*] A mans will is to be accepted for the deed, if he have nothing to give. Or, mans deſire is to be counted kinde and bountiful. Not he that brags what he would do if he had wherewith; and yet having it, fails of performance.

a poor man] Having a giving affection, is better then ſuch a braging lyer.

23. *The fear*] *Chap.* XXII. 4. and *chap.* XIV. 27. and I. 7. and VIII. 13.

25. *Smite a ſcorner*] Though not he, yet the ſimple will beware by it, *chap.* XXI. 11.

28. *devoureth*] *Job* XV. 16. *Epheſ.* IV. 19.

XX. 1. *wine*] *Chap.* XXIII. 29,—35. *Hoſ.* VII. 5. *Eſay* XXVIII. 1. *Gen.* IX. 21. 1 *Sam.* XXV. 36.

not

not wiſe] When the wine is in, the wit is out.

of a King] Chap. XVI. 14. and *chap. XIX.* 12. 2.

to ceaſe from ſtrife] *Gen.* XIII. 8, 9. 1 *Cor.* XIII. 4, 5, 7. Brawling becomes not a man of a magnanimous ſpirit. 3.

Counſel] *Verſe* 27. *chap. XVIII.* 4. draw it out; for his uſe and imitation. 5.

his own goodneſſe] So all Hereticks; and ambitious men, *Matth.* VI. 1. V. 16. But few faithfuly performe what they proudly proclaime. 6

his children] Perſonal piety is profitable to poſterity, 2 *Kings* X. 30. *Exod.* XX. 6. *Pſal.* CXII. 2. 7.

ſcattereth] *Verſe* 26. *Pſal.* CI. 5. The ſword of juſtice is to be furbiſhed with the oile of mercie; yet there are caſes wherein ſeverity ought to caſt the ſcale. And this Kings beſt do, when they ſit in the throne themſelves; and leave not all alwayes to Judges under them. 8.

my heart clean] The Phariſee, and Popiſh Juſtitiarie ſaith it. Not *Paul, Rom. VII.* 15. 1 *Cor.* IV. 4. nor *Iob, chap. IX.* 30, 31. and *XIV.* 4. nor *David, Pſal. CXXX.* 3. and LI. 5. *Eccleſ.* VII. 20. 1 *John* I. 8. 9.

a childe] Is or ſhould be known by his doings: early ſhewes his inclination; and how he is like to prove afterwards: and from his childhood it ſelf ſhould be a plaine dealer, without any hypocriſie. 11.

eare] *Exod.* IV. 11. *Pſal. XCIV.* 9. Therefore he ſees, hypocrites, and all, and will puniſh. Yea, he makes, and opens the ſpiritual eare, and eye, 1 *Cor.* II. 9, 10. 12.

ſleep] *Chap. XIX.* 15. 13.

open] Be vigilant, and diligent, *chap. XII.* 11. and *XXVIII.* 19.

the lips of knowledge] *Chap.* V. 2. *Pſal. XLV.* 3. *Cant.* V. 1. *John* VII. 46. 15.

is ſweet] *Chap. IX.* 17. 17.

but afterwards] *Job XX.* 15. after the meale comes the reckoning: we muſt not think to dine with the Devil, and afterwards to ſup with *Abraham, Iſaac* and *Jacob*, in the Kingdome of heaven.

Every purpoſe] Deliberate oft ere thou reſolve once. Take Counſel: *Eſay* XXX. 1. *Pſal.* CXIX. 24. See *chap.* XV. 22. and XXIV. 6. 18.

warre] *Chap.* XXIV. 6. be neither timorous, nor temerarious. *Ahab*, or *Jehoſhaphat* rather in this might have been a good preſident to *Joſiah*, 1 *Kings XXII.* 5. 2 *Chron.* XXXV. 22.

tale-bearer] *Chap.* XI. 13. Meddle not with ſuch. 19.

Curſeth] *Chap.* XXX. 17. *Exod. XXI.* 17. *Levit.* XX. 9. *Matth.* XV. 4. 20.

lamp] *Chap.* XXIV. 20.

gotten haſtily] *Chap.* XIII. 11. and X. 2. and XXVIII. 20. 21.

I will recompence] *Chap.* XXIV. 29. *Deut.* XXXII. 35. *Rom.* XII. 17, 19. 1 *Theſ.* V. 15. 1 *Pet.* III. 9. 22.

Wait] It belongs to him. This is the way to be even with him that wrongs thee; yea, to be above him.

divers weights] *Verſe* 10. 23.

not good] μειωσις.

Mans goings] *Chap.* XVI. 1, 9, and *chap.* III. 6. *Pſal.* XXXVII. 23. *Jer.* X. 23. 24.

a ſnare]

25. *a ſnare*] As the fiſh that ſwallows the hook. Againſt Sacriledge. *Acts* XIX. 37. *Rom. II.* 22. Let Princes, and all look to this.

make inquirie] How the vow may be made void.

27. *candle*] The minde and conſcience is ſuch, *Matth.* VI. 23. 1 *Cor.* II. 11. It is Gods Spy, and Mans overſeer; a kinde of middle thing betwixt God and Man; Our God, as well as *Moſes* was *Pharaohs* God, and *Aarons* God, *Exod.* IV. 16. and VII. 1.

28. *the King*] *Chap.* XXIX. 14. *Pſal.* CI. 1. Yet this rule is not without all exception; as in our late King of bleſſed and bleeding memorie: and in many others.

29. *gray head*] *Chap.* XVI. 31.

30. *clenſeth*] Corrections beat out corruptions. Παθήματα μαθήματα, *nocumenta documenta, chap.* X. 13.

XXI. 1. *The Kings heart*] *Jer.* X. 23. *Ezek.* XXI. 19, 20, 21. Though never ſo abſolute, is ruled yet, and over-ruled by him who is higher then the higheſt. Yea, to do his will, though unwitting to the King.

3. *then Sacrifice*] *To obey is better then ſacrifice. God will have mercie, and not ſacrifice. Mark XII.* 33. Heathens could ſee, and ſay ſo much. See *Eſay* I. 11. *Hoſ.* VI. 6. *Micah* VI. 7.

4. *the plowing*] Whether they plot, or plough. *Tit.* I. 15. As a plague-ſore will render the richeſt robe infectious. Even their Prayer is ſinne.

5. *diligent*] *Chap.* X. 4. and *chap.* XII. 24.

haſtie] Raſhly, make more haſt then good ſpeed to be rich.

6. *treaſures*] *Chap.* X. 2. and *chap.* XI. 4. and *chap.* XIII. 11. and *chap.* XX. 21. So in *Achan. Joſhuah* that could ſtay the Sunne in his courſe, could not ſtay him from fingering thoſe accurſed treaſures.

7. *The robberie*] Robbing and ſpoyling others, by briberie, wrong judgement, and wrong dealing.

9. *a brawling woman*] *Verſe* 19. *chap.* XXV. 24. and *chap.* XIX. 13. and XXVII. 15.

10. *deſireth evil*] Evil to all, but to himſelf.

findes no favour] Whether he ſink or ſwim, is no part of his care. *Pſal.* LXIX. 26. 2 *Tim.* III. 3.

12. *wiſely conſidereth*] That it ſhall be overthrown; and ſo envies not at their preſent proſperitie; but makes their deſtruction his inſtruction, *Eſay* XXVI. 11. 1 *Cor.* X. 11. *Pſal.* LII. 6.

13. *not be heard*] Of God; or man, *Matth. XVIII.* 30. *Eſay LVIII.* 7, 9.

14. *A gift*] *Chap.* XVII. 8. and *chap.* XVIII. 16. and XIX. 6. This *Abigael* knew well, 1 *Sam.* XXV.

15. *It is joy*] *Pſal.* CIX. 162. *Rom.* VII. 22.

workers] *Jer* IX. 5. *Pſal.* VII 14. *Eſay* V. 18.

16. *wandereth*] He cannot wander ſo farre as to miſſe of hell, *Prov.* II. 18. *Eſay* L. 11. in that Congregation-houſe of *Gehenna*-gyants; where is puniſhment without pitie, miſerie without mercie, ſorrow without ſuccour, crying without comfort, miſchief without meaſure.

loveth]

	Chapter	Verſe.
loveth pleaſure] *Luke* XVI. 13.		17.
a ranſome] *Chap.* XI. 8. God cauſing that to fall upon the wicked, which was intended againſt the righteous.		18.
ſpendeth it up] Fooliſhly laviſheth it. 1 *Pet.* IV. 3, 4. Whereas it ſhould be husbanded thriftily, for neceſſity, and honeſt affluence, and comfortable livelihood.		20.
followeth after] Though not overtake it: *ſi faciat, etiamſi non perficiat*; though he cannot open the door, yet if he lift at the latch; be an active apprentiſe, though not yet his crafts-maſter.		21.
A wiſe man ſcaleth] Prudence is better then Puiſſance, *Eccleſ.* VII. 19. and IX. 15, 16. *Prov.* XXIV. 5. 2 *Sam.* XX. 16, 21, 22.		22.
Proud] *Chap.* XIII. 10. and *chap.* XV. 25.		24.
giveth] *Chap.* XI. 25. and *chap.* XXII. 9. *Eſay* LVIII. 7. *Pſal.* CXII. 9. 2 *Cor. IX.* 9. *Deut.* XV. 10. *Matth. XIX.* 21, 22. *Rom. XII.* 8. *Eccleſ. XI.* 2. *Epheſ.* IV. 28. See on *Prov.* XIX. 17.		26.
heareth] What he witneſſeth.		28.
againſt the Lord] The arme of humane policie (as *Jeroboams*) in that caſe ſhrinks up preſently.		30.
The horſe] Though ſo ſerviceable; *Job XXXIX.* 19,—25. Yet avails not. *Pſal. XXXIII.* 17.		31.
A good name] *Eccleſ. VII.* 1. See the *Obſervations* there. *Omnia ſi perdas, famam ſervare memento.*	XXII.	1.
meet together] *Chap.* XXIX. 13. Have mutual need one of another, *Deut.* XV. 11. *Matth.* XXVI. 11. And meet many times, as travellers in the mid-way; by an alteration and exchange of their conditions, *Luke* I. 53.		2.
foreſeeth] *Eccleſ.* II. 14. and X. 2. looks before he leaps; ſees a tempeſt in the clouds, and ſeeks ſeaſonable ſhelter under the hollow of Gods hand.		3.
paſſeth on] Puſheth on without fear or wit, deſperately into danger, *chap.* XIV. 16. and XXVII. 12. Theſe after-wits, and poſt-maſters may prove prudent, but too late.		
farre from them] From thoſe thornes and ſnares; from the miſeries, and miſdemeanours too, of the froward man.		5.
Traine up a childe] Young Saints, old Angels Yet it faileth ſometimes, which is the caſe of moſt of theſe moral obſervations.		6.
is ſervant] As it were a ſervant. Δάνεια δοῦλος τοῦς ἐλευθέρους ποιεῖ; ſaith the Heathen Author.		7.
rod of his anger] Wherewith he whipt others, his underlings.		8.
ſcorner] *Pſal.* CI. 5. That takes and turnes every thing to the worſt.		10.
loveth] Affects, though he can never effect it.		11.
ſtrange women] *Chap.* II. 16. and V. 3. and VII. 5, 27. and *chap.* XXIII. 27, 28. *Eccleſ.* VII. 26.		14.
of a childe] *Chap.* XIII. 24. and XIX. 18. and XXIII. 13. and VI. 23. and XXIX. 15, 17.		15.
giveth to the rich] With a minde to get more then he gave; and by his countenance to colour and cover his oppreſſive practiſes, and		16.

ſcape with them: by ſuch briberie he ſhall not thrive.

17. *Bow down*] Here ſeemes to begin ſome alteration of ſtile and method; He ſeemes to aſſume a new kinde of beſpeaking his ſonne, differing from that in the twelve preceding *Chapters*; and much like that in the nine firſt. Wherein the ſeveral documents and inſtructions are proſecuted in more *verſes* then one.

18. *a pleaſant thing*] *Pſal.* XIX. 11. and CXIX. 103. more pleaſant then all the taſtleſſe fooleries of this preſent world.

fitted] Whereby to get a ſingular dexterity and volubility in holy language, *Matth.* XII. 24.

19. *thy truſt*] *Epheſ.* I. 13.

even to thee.] We muſt read the Scripture, as men do Statute-books, holding themſelves as much concerned therein, as any others; *binding* themſelves in every precept, *threatning* themſelves in every threat, *bleſſing* themſelves in every promiſe. For theſe are *verba vivenda, non legenda.*

20. *excellent things*] Princely things; rare and royal ſentences, *chap.* VIII. 6.

21. *the certaintie*] *Col.* II. 2. 2 *Cor.* IV. 13.

22. *Rob not*] By might, as the greater fiſh devour the leſſer; nor yet by falſe judgments, *Zech.* VII. 10.

23. *plead*] Without fee, for they come *formâ pauperis*, *chap.* XXIII. 11. *Job* XXXI. 21.

ſpoile] Pay them in their kinde, chiefly when the cold grave ſhall hold their bodies, and hot hell hold their ſouls.

24. *angrie man*] Anger is a ſhort madneſſe. He rageth, and caſteth fire-brands. Fit to live alone, as dragons, and wilde beaſts; to be looked on only as through a grate, *chap.* XV. 18. and XXVI. 21. and XXIX. 22.

leſt] Sinne is as a leproſie, and infectious plague.

28. *land-mark*] *Deut.* XXVII. 17. and *chap.* XIX. 14. and XXIII. 10.

29. *diligent*] *Chap.* XXVII. 23. *Ezra* VI. 13. and VII. 26. *Gen.* XLI. 39, 40, 46. and *chap.* XLVII. 6. 1 *Kings* XI. 28.

XXIII. 1. *to eate*] feed not without fear. *Jude verſe* 12.

2. *a knife*] Bridle thy appetite. Or, otherwiſe thou doſt put a knife to thy throat, and diggeſt thy grave with thy teeth; for meat and the board, kils more then the muſket, and the ſword, *Luke XXI.* 34.

3. *deceitful*] An hook under that bait.

4. *to be rich*] 1 *Tim.* VI. 9, 10. *James* III. 15. 1 *John II.* 15, 16, 17.

5. *wilt thou*] Caſt a leering eye after ſuch vanities? and flie a fooles pitch?

is not] Hath no ſolid ſubſiſtence; though we call riches ſubſtance, 1 *Cor. VII.* 31. Earth is hanged upon nothing, as *Job* ſpeaketh. And ſo all earthly things, *Amos VI.* 13. *Eſay XXVIII.* 15.

6. *eate thou not*] A miſerly ſordid muckworme.

thinketh] Grudgeth at his gueſts: as one willing to ſtarve even his own genius.

ſweet

ſweet words] Which he hath ſpoak to thee; or rather thy chearful words at his table. 8.

ſpeak not] *Chap. IX.* 7,8. *Matth. VII.* 6. 9.

land-mark] *Chap.* XXII. 28. *Deut.* XIX. 14. and XXVII. 17. *Ovidius ad Deum Terminum, Omnis erit ſine te litigioſus ager.* 10.

Plead] *Chap. XXII.* 23. *Job XXXI.* 23. and *XXVI.* 14. *Pſal. XC.* 11. *Eccleſ.* VI. 10. God is the great *Maſter of the wards.* 11.

apply] Buſie them about the beſt things. 12.

withhold not correction] *Chap.* XIII. 24. and *Chap.* XIX. 18. and *chap.* XXII. 25. 13.

and ſhalt deliver] This a means for it. And if it ſucceed not, yet thou haſt done thy duty, and ſo ſhalt deliver thine own ſoul; and have thy reward. As the Phiſitian hath his fee whether the Patient live, or die. 14.

ſhall rejoyce] *Chap.* X. 1. and *chap.* XV. 20. 3 *John* 4. 1 *Theſ.* III. 9. 15.

envie ſinners] *Chap.* XXIV. 1,19. and *chap.* III. 31. *Pſal.* XXXVII. 1. and LXXIII. 3. 17.

feare] This cures one of the fret.

all the day long] Waking, walking, and lying down in his fear; in continual communion with him, and conformity to him, *ch.* XXVIII. 14. 1 *Pet.* I. 17. *Phil.* II. 12. 2 *Cor.* VII. 11.

an end] *Chap.* X. 28. An end of the ſinners proſperitie, *Job* VIII. 13, 14. and *chap.* XI. 20. and XVIII. 14. *Pſal.* CXII. 10. And an end and reward to thoſe that fear God, *Pſal.* XXXVII. 37,38. and LVIII. 11. 18.

Wine-bibbers] *Verſe* 29,—35. *Rom.* XIII. 13. *Epheſ.* V. 18. *Mat.* XXIV. 49. 20.

Buy the truth] *Tit.* I. 9. *Phil.* I. 27. *Iude* 3. Either live with it, or die for it. 23.

The father] *Chap.* X. 1. and *chap.* XV 20. 24.

thy heart] This the ſeat of our affections, and fountain of our actions, *Mark* VII. 21. *Matth.* XII. 34,35. And therefore that care and caveat is given of it, *Prov.* IV. 23. And God ſo craveth, and wiſheth it, *Deut.* V. 29. and complains of the want of it, *Matth.* XV. 8. yea, and deals as *Ioſeph* with his brethren concerning *Benjamin, Gen.* XLIII. 3. no ſeeing his face without it. 26.

thine eyes] Look well to this patterne and copie, get a ful proſpect, and fix and feed thine eyes hereupon.

a whore] *Chap.* XXII. 14. See *chap.* V. 15. 27.

who hath woe?] *Chap.* XX. 1. 29.

mixt wine] *Chap.* IX. 2. *Pſal.* LXXV. 8. 30.

moveth] Sparkleth; as the moſt generous wine uſeth to do. 31.

ſtrange women] Drunckenneſſe uſhers in whordome. Wine the milk of *Venus*; and ſtrange things and ſights, diſturbing the braine. *Et geminum Solem, & duplices conſurgere Thebas.* 33.

midſt of the Sea] Thy braines ſhall turne round; thy ſelf reel as a ſhip toſſed at Sea, *Pſal.* CVII. 27. Or, thy braines ſwim, as if at Sea; 34.

and ſo drunckenly dream as if thou wert at Sea. Or, be ſo ſtupid and ſenſeleſſe in this druncken lethargie, as to be fearleſſe and careleſſe in the greateſt danger whatſoever; and not refuſe or forbear to ſleep on the top of a maſt.

35. *not ſick*] A druncken man, we ſay, takes no hurt, feels no blows, no ſmart: is turned into a beaſt, yea, a block.

I will ſeek it yet again] Though they be ſick with it, yet after their recoverie, and that fit paſt, they will to it again. For drunckenneſſe inflaming, increaſeth thirſt, *Deut.* XXIX. 19. and thirſt drunckenneſſe; and ſo the drunckard irrecoverable!

XXIV. 1. *to be with them*] In their ſtate, and at their ſtay. For this *David* befools, and bebeaſts himſelf, *Pſal.* LXXIII. 10, 22.

2. *ſtudieth*] Great ſtudents, to be wittily wicked.

lips] It bliſtereth out at their tongues end.

3. *Through wiſdome*] *Chap.* III. 13, 19.

5. *is ſtrong*] *Chap.* XXI. 22.

6. *warre*] *Chap.* XX. 18. and *chap.* XV. 22. and *chap.* XI. 14.

7. *too high*] *Chap.* XIV. 6. and *chap.* VIII. *verſe* 9. and *chap.* IX. 1. Yet the higheſt and ſaving wiſdome is too high for the wiſeſt natural man, 1 *Cor.* II 14.

openeth not] He were *two fools* if he did.

8. *deviſeth*] Is an Artiſt at any evil.

9. *The thought*] *Chap.* XIV. 22. and *chap.* VI. 18. and *chap.* XII. 5. and *chap.* XV. 26. *Eſay* LIX. 7. *Jer.* IV. 14.

10. *If thou faint*] *Gen.* XLIX. 23, 24. Man hath no trial of his ſtrength till he be in trouble.

11. *If thou forbear*] *Pſal.* LXXXII. 4. *Eſay* LVIII. 6, 7. It being in thy power to deliver ſuch innocent perſons, *Mark* III. 4. *Job* XXIX. 17. and XXXI. 8, 9.

12. *If thou ſayeſt*] Sinnes are not to ſeek for excuſes. But they availe not with God, *Pſal.* XI. 4. *Iob* XXXIV. 22. *Ier.* XVII. 9, 10.

14. *When thou haſt found it*] Experimental knowledge is the only true knowledge, *Heb.* X. 34. *Ioſh.* XXIII. 14. A literal notion of the brain comes ſhort of it.

a reward] *Pſal. XIX.* 10, 11. and CXIX. 103. *chap. XXIII.* 18.

16. *falleth*] Into trouble. It is not here meant of falling into ſinne, *Micah VII.* 8.

and riſeth] *Iob* V. 19. *Pſal. XXXIV.* 19, 20. and *XXXVII.* 24. and XCI. 3. *James I.* 2.

the wicked fall] As *Nahum I.* 9. into an Only evil, *Ezek. VII.* 5. *Eſther* VI. 13. *Job* V. 12. *Amos* VIII. 14. *Jer.* XXV. 27. *Eſay* XXIV. 20.

17. *Rejoyce not*] *Chap.* XVII. 5. *Job* XXXI. 29. *Pſal.* XXXV. 12, —16. *Obad.* 12. 2 *Sam.* I. 11, 12. *Matth.* V. 44. *Rom.* XII. 19.

thine enemie] But only ſo farre as Gods glory is concerned in it. And ſtill pitie his perſon, *Pſal.* LVIII. 10.

18. *from him*] To thee.

	Chapter.	Verſe
no reward] The pain of Loſſe. And ſure the tears of hell are not ſufficient to bewail the loſſe of heaven.		20.
fear] Who would not fear thee O King of Nations, *Ier.* X. 7. And the King muſt be feared, 1 *Pet.* II. 17. *Rom.* XIII. 3. under God, *Acts* IV. 19.		21.
ſuddenly] When it comes; though delayed awhile. *Had Zimri peace that ſlew his maſter?*		22.
of them both] That fear not the Lord, and the King.		
Theſe things alſo belong to the wiſe] Concerne wiſe men to look unto. Not that the ſentences following were taken out of wiſe mens books, or ſayings; after *Solomon*, and before the time of *Ezechiah*.		23.
not good] Verie bad, λιτοτης. The like is *chap. X.* 2. and *chap. XX.* 23. *Pſal.* V. 5. 1 *Cor.* XVI. 22. *Exod.* XX. 7.		
reſpect of perſons] *Chap.* XVIII. 5. *chap.* XXVIII. 21. *Levi. XIX.* 25. *Deut. I.* 17. and XVI. 19.		
Thou art righteous] *Chap.* XVII. 15. *Eſay* V. 23. *Exod.* XXIII. 7.		24.
that rebuke him] *Job* XXIX. 11,—17.		25.
a good bleſſing] Of every good man.		
Kiſſe] *Gen.* XLI. 40. Shall do him honour, *Pſal. II.* 11.		26.
afterwards build thine houſe] Firſt be ſure of the means how to compaſſe it, *Luke XIV.* 28,—33. Do things of neceſſity firſt; after, of accommodation.		27.
without cauſe] Without a calling; or, againſt thine own conſcience.		28.
deceive not] To bolſter out a bad cauſe, or out-face a good; or, to entiſe another, to ſuborne him to be a falſe witneſſe.		
Say not] *Chap. XX.* 22. *Rom. XII.* 17. 1 *Theſ.* V. 15. 1 *Pet. III.* 9. *Matth.* V. 39. *Rom.* XII. 17. This is to wring the ſword out of Gods hand, *Rom. XII.* 19.		29.
ſloathful] See on *Chap.* VI. 6.		30.
received inſtruction] A Bee can ſuck honie out of a flower, which a Flie cannot. A ſpiritual man can extract good out of other mens faults and follies; can gather grapes of thornes, and figs of thiſtles. The worſe others are, the better we ſhould be, ſaving our ſelves from an untoward generation; and *redeeming the time becauſe the dayes are evil*,		32.
yet a little ſleep] Little, and yet ſleeps, pluraly in the Original. A little he asks, but a little will not ſerve his turne. Thus he perſonates the ſluggard ſpeaking.		33.
poverti e] The beggar ſhall catch him by the back, ſwiftly, and irreſiſtibly.		34.
Theſe] Here begins a new Collection of *Proverbs*, long after *Solomons* time; which ſome choiſe men of King *Hezekiah*, likely by his appointment, Copied out of ſome of *Solomons* writings then extant; or out of publike Records, Regiſters, and Commentaries, wherein for their worth and wiſdome they were inſerted. And in theſe *Solomon*	XXV.	1.

moſt-what intreateth of higher matters, of State buſineſſe, of Regal and Civil adminiſtrations.

2. *to conceal*] Such as are, the Union of three Perſons into one Nature; and of two Natures into one Perſon: his wonderful Decrees, and the no leſſe wonderful Execution of them, &c. *Rom.* XI. 33. *Deut.* XXIX. 29.

to ſearch out] *Chap. XVI.* 10. *Job* XXIX. 16. 1 *Kings* III. 24, 27.

3. *unſearchable.*] As the two former, *Jer. XXXI.* 37. *profundum ſine fundo. Jer. XVII.* 9. 1 *King. IV.* 29. Much more unſearchable are the deep and hidden wayes of God; *Rom.* XI. 33, 34. we muſt adore them, when we cannot comprehend them. Neither muſt the ſubject think to attain to the depth of all the ſecret reaſons and doings of a King, even when he is upright, and doth his dutie.

5. *wicked from*] *Chap. XX.* 8. Evil Counſellers about a King are great means of much miſchief; as *Haman, Doeg, Rehoboams* young Counſellers, *Pſal.* CI. 4.

6. *Put not forth*] This is for modeſtie, and againſt ambition; which uſeth to ride without rains. Wait rather on Gods pleaſure and leaſure for thy promotion, *Pſal.* LXXV. 5,—8.

7. *better it is*] *Luke XIV.* 10.

8. *haſtily*] Haſtie men never want woe, *Eccleſ.* V. 2. *chap. XXIX.* 20. He ſoone ſhoots his fools bolt.

9 *Debate thy cauſe*] *Matth.* V. 25. and XVIII. 15.

diſcover not] Specialy out of a revengeful minde; no nor thy friends ſecret. All wiſe men will abhorre ſuch a one, as not to be truſted, but to be deemed as a tale bearer, or backbiter rather.

11. *fitly ſpoken*] *Chap.* XV. 23. *Eſay* L. 4. *Job* VI. 25. *Eccleſ.* XII. 10. as apples of gold put in caſes of ſilver cut-work, with curious inlayings and interlacings.

12. *a wiſe reprover*] *Chap.* IX. 9. Touch ſome never ſo gently, yet like the nettle, it will ſting you. *Exod. II.* 14. *Prov. XIII.* 18. But an obedient eare deſerves ſuch earings of gold, as diamonds in a diademe; as wel as the wiſe reprover, that rightly orders and circumſtantiates his words.

13. *meſſenger*] *Verſe* 25. and *chap.* XIII. 17. His ſpeed and truſtineſs revives and refreſheth the longing and languiſhing minds of them that ſent him, *Job* XXXIII. 23.

14. *of a falſe gift*] As the Devil, who promiſed Chriſt *excelſa in excelſis*, mountains on a mountain, *Matth.* IV. 9. Such are like clouds, &c. *Jude verſe* 12.

15. *By long forbearing*] *Chap.* XV. 1. and *chap.* XVI. 14. *Gen.* XXXII. 4. 1 *Sam.* XXV. 24. *Judg.* VIII. 1, 2, 3. And thus not miniſtring occaſion to provoke him further. Though it ſelf be fleſh, yet thus it breaketh the bone.

16. *ſufficieut*] *Philoſophandum, ſed paucis.* We muſt not overdo a buſines.

and vomit it] By exceſſe the ſweeteſt comforts will be diſſweetned, grow ſower and loathſome, 1 *Cor.* VII. 29. We muſt hang looſe, and be

	Chapter.	Verſe
be weanedly affected towards all creature-comforts.		
withdraw] Let thy foot be rare, and ſo precious there, 1 *Sam.* III. 1. overlay not thy neighbour, nor abuſe his courteſie; take not too much of a free horſe. *Nulli te facias nimis ſodalem.*		17.
falſe witneſſe] *Chap.* XIX. 5. *Pſal.* XLII. 10. and LVII. 4. A ſinne of a deep die, of a crimſon colour.		18.
Confidence in an unfaithful man] As was *Achitophel* to *David*. *Jobs* miſerable comforters, *Job* VI. 16, 17. There is no faith to be kept with dogs, ſay the Turks; with Hereticks, ſay the Papiſts. *David* durſt not truſt *Saul*, 1 *Sam.* XXVII. 1. notwithſtanding his fair ſpeeches and promiſes, *chap.* XXVI. 17, 21. 25. Therefore trie well before we truſt.		19.
ſongs to an heavie heart.] Muſick and Mourning agree like Harp and Harrow; *Eccluſ.* XXII. 6. *Dan.* VI. 18. Or, as ſome render and ſenſe the words, muſick drives away ſorrow, 1 *Sam.* XVI. 24. 2 *Kings* III. 15.		20.
Enemie be hungrie] *Exod.* XXIII. 4. *Matth.* V. 44. *Rom.* XII. 20.		21.
heap coals of fire] This ſeems to be related to, if not cited, *Rom.* XII. 19, 20. And the words are commonly expounded and underſtood of heaping vengeance on thy enemies head, and bleſſing on thine own, *Pſal.* CXL. 10. But this ſeemes a very uncharitable Expoſition; but to ſavour of a vindictive policie; and not to ſuit with *Solomons*, or *Pauls* main ſcope, and charitable intention. And contrarie to that, *chap.* XX. 22. and *chap.* XXIV. 9. and to the tendencie of the text; And therefore theſe coals of fire thus heaped on the enemies head, may better be underſtood of his hearty repentance, kindled and burning in his head and heart, wherby his malice is melted, and himſelf grieved with burning and ſcalding ſighs, that he hath been thine enemie, who haſt been, and art ſo good as to deſire and do him good, whiles he did thee evil: And thus the fire of love and charitie is kindled in his heart, and his evil overcome with thy goodneſſe: as is in the Apoſtles Precept, and Exhortation annexed, *Rom.* XII. 21.		22.
reward thee] Though he ſhould not; nor be overcome by thy kindneſſe and goodneſſe.		
a backbiting tongue] Brow-beat it. The tale-hearer is blamable, as well at the tale-bearer. And he that loves a lie, as he that makes it, *Apoc.* XXII. 15.		23.
good newes] The more unexpected, the more welcome. Eminently is this true of the newes of ſalvacion from heaven.		25.
falling down] By infirmity, yeelding to him by timorouſneſſe in an evil thing; or otherwiſe falling under his reproof for ſinniug, he is prejudiced and diſgraced thereby; he is as a troubled fountain. Or, to fall down before him by any calamity, is a thing to be grieved at by all, as at a publick miſchief.		26.
their own glorie] It is not glorie, but vain-glorie. *Gal.* V. 26. *Iohn* V. 44. and *chap.* XII. 43. *Gloria fugientem ſequitur.*		27.
no rule over] *Chap.* XVI. 32. that reigns not in, his unruly affections.		28.

XXVI. 1. *ſo honour*] Dignitie ſhould wait upon deſert. *Pſal.* XII. 8. The contrarie is of very evil conſequences many wayes.

2. *the curſe cauſeleſſe*] As the Popes Excommunications, and Execrations with Bell, Book, and Candle. *Pſal.* CIX. 28. Such Curſers are curſed; the curſe will fall upon the Curſers head.

3. *for the fools back.*] *Verſe* 4, —— 12. *Chap.* X. 13. *chap.* VII. 22. *Pſal.* XXXII. 9. Much, and often is ſpoken of fools in this Book of *Solomons* wiſe *Proverbs:* to mark them out as rocks at Sea, that we might avoid ſhipwrack thereon. Shortly thus; That the Foole feedeth on fooliſhneſſe; it is joy to him; he is full of words: delights that his heart may diſcover it ſelf: uttereth all his minde; layeth open his folly: ſaith to every one that he is a fool: whereas, if he held his peace, he might be counted wiſe: his inſtruction is folly: Excellent ſpeech becomes him not: honour is not ſeemely for him: The legs of the lame are not equal; and ſo is a parable in the mouth of fools. His eyes are in the ends of the earth; his heart at his left hand; he will be medling: he enters into contention, and his mouth calleth for ſtroaks, *Job* V. 2. A ſtone is heavie, and the ſand weighty, yet his wrath is heavier then them both. And as a whip is for the horſe, a bridle for the Aſſe, ſo a rod for the fools back: yet he truſts in his own heart: that though thou ſhouldeſt bray him in a Morter among wheat with a peſtle, *yet will not his fooliſhneſſe depart from him: But as a dog returneth to his vomit, ſo a fool to his folly. He hath no delight in underſtanding; it is too high for him: though a price be put in his hand,* to get wiſdome, yet he hath no heart; he doth deſpiſe, doth hate knowledge and reproof: yea the thought of fooliſhneſſe is ſinne. *He makes a mock of ſinne; it is a ſport to him to do miſchief:* And therefore ſaith *Solomon*, *meddle not with him*, or his companie. Anſwer him not according to his folly; unleſſe it be ſhortly, to convince him; leave him, and go from his preſence; *for ſhame ſhall be his promotion; and deſtruction is near at hand,* to wait upon him.

4. *Anſwer not*] Say nothing, and you pay him to purpoſe. *Eſay XXXVI.* 21. *Jer.* XXVIII. 11. *John* XIX. 9, 10. *Luke* XXIII. 9. *Mark* XV. 2, 3, 4, 5.

like him] As hot and as headlong as he: and ſo at length there will be never a wiſer of the two, but both fools.

4, 5. *Not fooliſhly*] As he ſpeaks; or as ſoothing, humouring, or conſenting to him therein: But in fit time and place, ſhortly, and ſoundly, to convince him.

5. *Anſwer*] Caſt in ſomewhat that may ſting him, and ſtop his mouth.

leſt] He look upon himſelf as a conqueror; clap his wings, and crow.

Theſe ſeeming contradictions and contrarieties, by due diſtinction of times, and other incident circumſtances, and conſiderations, are eaſily reconciled. So *Matth.* XII. 30.

6, --12. *fool*] See on *verſe* 3.

8. *bindeth a ſtone in a ſling*] Whereby the undiſcreet and fooliſh ſlinger

ſlinger may do hurt to others; putting, as it were, a ſword in a mad mans hand. Or, as others, As he that putteth a (precious) ſtone in an heap of ſtones; ſo, &c. Some make theſe heaps to be ſuch, as into which every traveller paſſing by, out of ſuperſtition did caſt a ſtone.

As a dog] 2 *Pet.* II. 22. 13,--16

The ſloathful man] See on *chap.* VI. 6.

with ſtrife] As *Jehoſhaphat*; and *Ahaziah*, in *Ahabs*, and his ſon *Jehoram*'s caſe at *Ramoth Gilead*: and *Joſiah* with *Pharaoh-Necho*, 1 *Theſ.* IV. 11. 1 *Tim.* V. 13. Yet to be a Peace-maker is not to be this medler. 17.

is like] Him that takes a Lion by the beard, or a Bear by the tooth, or thruſts his hand into a Waſps neſt.

deceiveth his neighbour] Under colour of jeſt and ſport. Such mirth works much miſchief; ſuch jeſts and dry flouts are as dangerous as a ſword in a mad mans hand, and handling, in his rage. 18.

talebearer] *Verſe* 22. and *chap.* XVIII. 8. and *chap.* XVI 28. *chap.* XXV. 23. *Levit.* XIX. 16. *James* III. 6. 20.

a contentious man] That loves to live in the fire, Salamander-like. 21.

Burning lips] Burning with pretended affection and hot love; and ſo drawing a fair glove on a foul hand. See *verſe* 24,25,26. 23.

believe him not] *Iohn* II. 24. *David* did not beleive *Sauls* fair promiſes. *Pſal.* CXX. 2. 25.

ſeven abominations] Many. As *Verſe* 16. and XXIV. 16.

ſhewed] Detected ſooner or later, and deteſted of all. 26.

diggeth] *Chap.* V. 22. *Pſal.* VII. 15,16. and IX. 15. and X. 2. *Eccleſ.* X. 8. 27.

a ſtone] As he that rolleth it up an hill.

A lying tongue] Falſe love proves true hatred; ſeeketh to do them more miſchief whom he hath hurt before. 28.

of to morrow] *Iames* IV. 13,14. *Luke* XII. 19,20. *Pſal.* XXX. 6. 9. *Iudg.* V. 28,29,30,31. 1 *Kings* XX. 10, 20. No man knowes what is in the womb of to morrow, *Matth.* VI. 34. XXVII 1.

Let another man praiſe] Againſt arrogant boaſting, and vaine-glorious praiſing of a mans ſelf, 2 *Cor.* X. 18. *Mat.* VI. 1. *Luke* XVIII. 11, 12. Let our works, not our words, praiſe us; *Prov. XXXI.* 31. *Ruth* III. 11. 3 *John* 12. And God will provide that fame and praiſe ſhall attend vertue, as the ſhadow doth the body; yea, in the conſciences of their enemies; as it was with *David*, in the heart, and mouth of *Saul*; and with *Daniel*; in the minde and affection of *Darius*, who yet was wrought upon to caſt him into the den of Lions. Nevertheleſſe a man muſt ſtand in defence of his own innocencie, as *David* eftſoones did; and in ſuch like caſes may praiſe himſelf, 2 *Cor.* XI. 5,6, 10, 16,17,18,—33. and *Chap.* XII. 1,11. 2.

a fools wrath] See the *Obſervations* on *chap.* XXVI. 3. 3.

envie?] *Chap.* XIV. 30. See the *Obſervations* there. Or, jealouzie, *chap.* VI. 34, 35. See *Deut.* XXXII. 21. *Gen.* XXVI. 14. and *XXX.* 1. and XXXVII. 11. *Gal.* V. 21,26. *Iob* V. 2. *Prov.* XIV. 30. *Eccl.* 4.

IV. 4. *Matth.* XXVII. 18. *Tit.* III. 3. *Iames* IV. 5. 1 *Pet.* II. 1. *Acts* XIII 45.

5. *Open rebuke*] *Chap.* XVII. 10. and I. 30. and *chap.* XXVIII. 23. *Pſal.* CXLI. 5. *Levit.* XIX. 17. Much better is this then that love of *Hira* the Adullamite to *Iudah*, *Gen. XXXVIII.* 20. or of *Jonadab* to *Ammon*, 2 *Sam.* XIII. 5. This though unpleaſing, is wholſome.

6. *Faithful*] They proceed from very faithfulneſſe and friendſhip to us.

Kiſſes] As thoſe of *Joab*, *Abſalom*, *Judas*, *&c. chap. XXVI.* 23.

7. *loatheth*] But hunger is the beſt Cook, and ſawce. Apply it ſpiritualy. *Num.* XI. 6. *Matth.* V. 6.

8. *wandereth*] From his place and calling; idle, or not content with his preſent ſtation and condition.

9. *ſweetneſſe of a mans friend*] *Pſal.* XLV. 8. as a freſh gale of ſweet aire; as ſweet ointment, and odoriferous perfume: eminently true in the ſpiritual friend; *Job XXXIII.* 23. *Pſal.* LV. 14. His ſweet friendſhip comforts more then a mans own counſel can.

10. *friend*] *Chap.* XVII. 17. and *chap.* XVIII. 24.

brothers houſe] Thy Carnal kindred will ſooner fail thee; when thy old friend will ſtick to thee; as *Jonathan* did to *David*; *Oneſiphorus* to *Paul.*

11. *My ſonne be wiſe*] *Chap.* X. 1. and *chap.* XV. 20. and *chap. XXIII.* 24. and *XXIX.* 3.

12. *foreſeeth*] *Chap.* XXII. 3. See the *Explanations* there.

14. *riſing early*] Over-doing it, as in voice, ſo in time; early, leſt any other ſhould be ſeene to exceed him. Thus praiſing him to his face, *chap. XXIX.* 5.

17. *Iron ſharpeneth*] Specialy ſpiritualy. *Mal.* III. 10, 17. *Heb.* X. 24. *Acts XVIII.* 5. A mutual quickening in dul and dead times, is Chriſtian conference.

18. *fig-tree, ſhall eate*] 1 *Cor. IX.* 7, 8.

Waiteth on his Maſter] As *Joſeph*, *Daniel*, *Mordecai*, *&c.* 1 *Tim. VI.* 1, 2. God will honour them; though ſome Maſters do not; *Col. III.* 22, 23, 24.

19. *in water face*] A man in himſelf, as in a glaſſe, may ſee the ſtate, temper, conditions, qualities, diſpoſitions, of another; of what kinde ſoever; or ſorely and ſhrewdly gueſſe at them.

20. *Hell*] So the luſts and deſires of men are never ſatisfied, *Eccleſ.* I. 8. and *chap.* V. 10.

21. *ſo is a man to his praiſe*] *Chap.* XVII. 3. His own worth proves his praiſe; and purifies it too. Yea, and a man may be known what he is by them by whom he is praiſed.

23. *the ſtate of thy flock*] Overſee them, as *Boaz* did; *Ruth* II. 4. and *chap.* III. 2, 7. 1 *Chron.* XXVII. 25, — 31. And 1 *Kings* IV. 6, 7, 27, 28. 2 *Chron.* XXVI. 10. The profit and commodities of this careful husbandrie, and thrift, are ſet down in the *verſes* following.

XXVIII. 1. *The wicked flee*] Being hotly haunted, hunted, and purſued by the

the blood-hounds, and furies of their own guilty conſciences. So *Gen.* IV. 14. *Levit.* XXVI. 17, 36, 37. God cauſed the Canaanites to flee, *Joſh.* XXIV. 12. And the Syrians, 2 *Kings* VII. 7.

bold as a lion] As *Noah, mediis tranquillus in undis: ſi fractus illabatur orbis, impavidum ferient ruinæ.* Such is their privie-armour of proof, the power of the Spirit, and ſpiritual graces within them, *Heb.* XI. 33, 34. *Epheſ.* VI. 16.

Many are the Princes] Either as Competitors, or intruders; entring, and ending in blood. As in the Hiſtory of the Kings of *Iſrael*, and in many others, frequently appears. See *Eſay* III. 4. *Hoſ.* XIII. 11. 1 *Sam.* XII. 25. 2.

a man of underſtanding] *Job* XXII. 30. 2 *Sam.* XX. 16. *Eccleſ.* IX. 13, 14, 15. *Jer.* V. 1.

A poor man] As that mercileſſe fellow-ſervant, *Matth.* XVIII. 28. He ſhould rather pitie ſuch, as knowing in himſelf the miſerie of poverty, then oppreſſe them, and rob the Hoſpital and Spittle. 3.

Praiſe the wicked] As birds of a feather keep together. Like will to like. They ſwim in one ſtreame, and tyde. 4.

contend with them] *Chap.* XXIX. 27. *Pſal.* CXXXIX. 21, 22. and LXIX. 9. and CXIX. 158. 1 *Pet.* IV. 4. 2 *Chron.* XIX. 2. He hates ſinne as hell. There is an antipathy between the forſakers and keepers of the Law.

underſtand not] Their wits work not that way, 1 *John* II. 4, 20, 27. 1 *Cor.* II. 14, 15. *Eſay* I. 3. 5.

Uſurie] See the *Annotations* on *Ezek.* XVIII. 8. See alſo *Nehem.* V. 7, 10. *Ezek.* XXII. 12. And ſee that *Matth.* XXV. 27. 8.

for him] *Chap.* XIII. 22 *Job* XXVII. 17. *Eccleſ.* II. 26.

even his Prayer] *Chap.* XV. 8. and I. 28. *Jer.* XI. 11. and XIV. 2. *Zech.* VII. 12, 13. *John* 9. 31. 9

to go aſtray] *Chap.* XXVI. 27. *Matth.* XV. 14. He ſhall be catcht in his own trap. 10.

upright] 2 *Pet.* III. 17. and 1 *Pet.* I. 5.

in his own conceipt] A very ſmall winde will blow up a bubble, *Chap.* XIV. 12. and *Chap.* XVI. 2, 25. and *Chap.* XXI. 2. See the *Explanations* on thoſe texts. This rich man here thanks his wit for his wealth; *he ſacrificeth to his own net*, 1 *Tim.* VI. 17. 11.

great glorie] *Verſe* 28. *Chap.* XI. 10. and *Chap.* XXIX. 2. Their joy carries publick and eminent good in the mouth of it, as the Cauſe of it: and ſo beſpeaks a common joy. 12.

hidden] Keeps cloſe, or flees. So *Matth.* II. 13. *Apoc.* XII. 14. And thoſe worthies, *of whom the world was not worthie*, *Heb.* XI. 38.

covereth his ſinnes] *Pſal.* XXXII. 5. 1 *John* I. 9, 10. *Job. XXXI.* 33. *Gen.* III. 12, 13. Sinne and ſhifts came into the world together. But if not confeſſion, ſure confuſion will follow upon it. In the Court of Heaven, it is beſt to plead, Guilty. 2 *Sam. XXIV.* 10. 13.

and forſaketh] Many Papiſts uſe Confeſſion, as drunkards uſe vomiting; not to forſake ſinne, but that they may adde drunkenneſſe to thirſt.

14. *hardeneth his heart*] *Esay* LXIII. 17. *Psal.* XCV. 8. *Heb.* III. 8, 15. and IV. 7. The dehortation in this case is urgent; the accusation dreadful; the sinne it self direful. As the heart; so the neck, and the face are said to be hardened, made stiffe not to hear, *harder then a rock.* God is said to harden the hearts of *Pharaoh*, and sundrie others: And that *whom he will he hardeneth*, *Rom.* IX. 18. But how he doth this, see in the *Observations* on *Esay* VI. 9, 10.

fall] Into ruine, without remedie.

15. *a wicked ruler*] As a Lion, and Bear, *Zeph.* III. 3. *Micah* III. 3, 11. *Jer.* LI 34.

17. *flee to the pit*] Die without mercie, *Gen.* IX. 6. *Exod.* XXI, 14. *Deut. XIX.* 13.

18. *uprightly*] *Chap.* X. 9. *Psal.* XXIII. 4.

perverse] Crooked, and doubling; can shift his saile to every wind, *verse 6. chap. XIX.* 1.

19. *tilleth*] *Chap. XII.* 11. We must earne our bread ere we eate it.

20. *haste to be rich*] *Verse* 22. *chap. XX.* 21. 1 *Tim.* VI. 9, 10.

24. *robbeth*] As *Micah* rob'd his mother, *Judg. XVII.* 1, 2. And *Absalom* did his father of his crown.

25. *proud heart*] *Chap.* XIII. 10. through haughtinesse and ambition, thinking great thoughts of himself, and nothing too good for himself, not enduring to be crossed in the least, *Esay* II. 11, 12, 13.

trust in the Lord] 1 *Tim.* VI. 6. That which would break a proud mans heart, will not break an humble mans sleep.

27. *giveth*] *Chap. XIX.* 17. See there *Chap.* XXII. 9. and *chap. XXIX.* 7. 2 *Cor. IX.* 6, 7. *Deut. XV.* 8, 10. *Matth.* V. 42. and *chap. X.* 42. *Luke* VI. 35. *Esay* LVIII. 7. *Eccles.* XI. 1, 2. *Job* XXIX. 16. and *Ch. XXXI.* 16, — 20.

XXIX. 1. *hardeneth his neck*] *Esay XLVIII.* 4. *Jer.* VII. 26. and *chap. XVII.* 23. *Neh. IX.* 16, 17. *Acts* VII. 51. There is much complaint of it; and exhortation against it.

Without remedie] 2 *Chron.* XXXVI. 13, 16. Remedilesse sinning brings remedilesse destruction. Gods wrath shall shatter into shivers, *Esay* XXX. 13, 14. such a sinner as will needs stand and stout it out with him.

6. *a snare*] That strangles his joy, checks and choaks all his comforts; that his jollitie is but the counterfeit, and hypocrisie, the mask of mirth, *chap.* V. 22. and XIV. 13. *Eccles. VII.* 6. Guilt within makes his heart ake and quake, when his face and forehead faines a smile.

righteous sing] Righteousnesse carries joy and comfort in its own mouth, in the deed-doing; that peace, and joy, *Phil.* IV. 7. *Rom. XV.* 13. even in tribulations, *chap.* V. 3. 2 *Cor. VII.* 4.

8. *scornful men*] Being proud, and contentious, bring mischiefs upon the stage, a Citie into a snare, set all on fire. But wise men, of a milder temper, turne away the wrath of God, and man, *Job XXII.* 30. *Psal. CVI.* 23. *Exod. XXXII.* 10. *Gen. XVIII.* 32.

9. *whether he rage or laugh*] He, the fool: or he, the wise man; as some sense

ſenſe the words: there will be no quiet; and that through the fooles fault; he, as a foul ſtomack will turne good nouriſhment it ſelf into vitious humours, *Luke* VII. 30.

The blood-thirſty hate] As being enemies to them, and their bloodineſſe. 10.

his ſoul] The ſoul of the upright; yea, of his enemies.

all his minde] Hath no command of himſelf; ſpecialy when he is angry; yea, or in his fooliſh jollitie. 11.

till] Due ſeaſon, and occaſion.

all his ſervants] They will be fit helves for ſuch hatchets, fit lettice for ſuch lips; to humour them, and ingratiate themſelves. They take their Rulers as Looking-glaſſes, wherein, and whereby they dreſs themſelves. 12.

wicked are multiplied] 1 *Sam.* XXIV. 13. the ſluce and flud-gate of tranſgreſſion is then ſet looſe; and of it ſelf will make an inundation. 16.

ſee their fall] *Pſal.* LVIII. 10, 11, and *Pſal.* XXXVII. 36. and XCI. 8.

no viſion] As 1 *Sam.* III. 1. 2 *Chron.* XV. 3. *Hoſ.* IV. 6. *Pſal.* LXXIV. 9. *Matth.* IX. 36. And ſo in time of Popery, when Preaching failed, and the Scripture was not read. 18.

Keepeth] Doth not only hear, but practiſe, *James* I. 22. *Luke* XI. 28. *John* XIII. 17. So on *chap.* XIX. 16.

A ſervant will not] Some ſuch there are, *Luke* XII. 47. *Exod.* XXI. 20, 21, 26, 27. *Epheſ.* VI. 5. 19.

ſonne at the length] And turne young maſter, ſo ungratefuly abuſing himſelf, and his maſters goodneſſe to him. 21.

An angry man] See on *chap.* XXII. 24. 22.

pride] *Chap.* XV. 33. and XVIII. 12. *Job* XXII. 29. *Luke* XIV. 11. *Matth.* XXIII. 12. 23.

partner] *Chap.* I. 10, 13, 14. *Pſal.* L. 18. *Apoc.* XVIII. 4. *Epheſ.* V. 7, 11. and IV. 8. 24.

fear of man] *Apoc.* XXI. 8. cowes a man both to ſinnes, and ſufferings: where it prevailes above the fear of God. So even in *Abraham*, *Peter*, and others. 25.

truſteth] *Eſay* XXXIII. 15. and *chap.* XL. 30, 31.

the Rulers favour] *Chap. XIX. 6.* 26.

from the Lord.] Who ruleth, and over-ruleth the Ruler, *chap. XXI.* 1. and orders every mans ſtate and condition of life.

This Chapter is not *Solomons*. But in this are the words of *Agur*, ſome man famous in his time for wiſdome; his words unto his diſciples, or friends. *Ithiel*, and *Ucal*; Or, here is a Comportation and Collection of *Agurs* wiſe ſayings and Sentences: though none of all their names mentioned in the firſt *verſe*, are found elſewhere in Scripture. XXX.

The words] Not of *Solomon*. For his words end with the former Chapter. 1.

of Agur] Not mentioned elſewhere in Scripture. But ſeemes a

man famous for wiſdome, either in *Solomons*, or *Hezekiah's* time.

Propheſie] Or, inſtruction; for ſo largely is the word Propheſie many times taken. Or, Collectanies; gathered out of wiſe *Agurs* ſayings, and proverbial ſentences, then extant, or well-known; and here added to *Solomons Proverbs*, as being of like argument, and conforting with them.

Ithiel, and Ucal] Some take theſe names for Chriſt, for his goodneſſe, and power. But with leſſe ſtraining, they rather ſeeme to be the names of *Agurs* ſchollers, or friends, here inſtructed by him.

2. *more brutiſh*] *Agur* begins in all humilitie, ſo deeply abaſing and vilifying, himſelf; knowing his loſſe by his fall in *Adam*; 1 *Cor.* II. 14. *Pſal.* VII. 3, 22. *Job XXXII.* 8. and *chap. XI. verſe* 12. That fleſh and blood, in natures ſchoole, could not reveale ſaving myſteries unto him.

3. *neither learned*] Not of himſelf: but from God, *Gal. I.* 1. *James* I. 17.

of the holy] Holy God; and holy Angels, *Dan. IV.* 13. and *VIII.* 13. or holy and heavenly things.

4. *who hath aſcended*] The difficultie great; the impoſſibility evident, to humane wiſdome: who can, or hath done it, but the Sonne of man, *John III.* 13. And the Angels Miniſters to him, *John* I. 51. *No man hath ſeene God at any time: the only begotten Sonne, which is in the boſome of the Father, he hath declared him*, *John I.* 18. and declared heaven, *Rom.* X. 6, 7. Heavenly wiſdome by man of himſelf is not attainable, *Job* XXVIII. *Chapter.* See *Eſay* XL. 12.

winde] *Pſal.* CIV. 3. and CXXXV. 7. *Matth.* VIII. 26, 27.

waters] *Job XXXVIII.* 8,——11. *Pſal.* CIV. 3, 6,——13. *Eſay* XL. 12.

earth] I. *Job XXXVIII.* 4, 5, 6. *Eſay* XL. 12.

what is his Name] *Job* XI. 7, 8, 9. *Judg. XIII.* 17, 18. *Exod. III.* 13, 14, 15. *Matth. XI.* 27. *John VI.* 46. *Eſay LIII.* 8. The Sonne is like the Father, *John XIV.* 7, 8, 9. *Heb.* I. 3.

if thou caſt[None can.

5. *word of God*] *Pſal.* XII. 6. and XVIII. 30. and XIX. 8. and CXIX. 140.

ſheild] *Gen.* XV. 1, 2 *Sam. XXII.* 31.

6. *Adde thou not*] *Deut.* IV. 2. *Apoc. XXII.* 18, 19. Againſt the blaſphemous ſpeeches of Papiſts concerning Scripture: And their additions to it. So adding, as it were, to Gods will, and abaſing his coyne.

7. *Two things*] Two ſpecial ones mentioned in the next *verſe*.

deny me not] With importunitie he reinforceth and followeth his requeſt, ſo *Pſal. XXVII.* 4. *Gen. XXXII.* 26. *Luke* XI. 8. *Matth. XV.* 23. She came for a cure, and a cure ſhe would have. And God calls for, and delights in ſuch importunities; that ſo he may abound in his bounteous grants unto us, *John* XVI. 24. He would have us ſmite five or ſix times, 2 *Kings* XIV. 18, 19. And he as *Naaman* would then

Chapter.	Verſe
then force two talents upon us; grant above all we ask or think.	
vanitie and lies] Thoſe lying vanities of ſinne: from the damning and domineering power and puniſhment of it; from the ſting and ſtaine, the crime and curſe of it.	8.
neither povertie, nor riches] Both are naturaly attended, encumbered, and burdened with many inconveniences. Yet ſanctified both, to the childe of God. Mediocrite, a ſufficiencie without ſuperfluitie, is the eſtate that is moſt eaſily managed, *Matth.* VI. 11. 1 *Tim.* VI. 8. *Tuta me media vehat Vita decurrens via.*	
Leſt I be full] *Deut.* XXXII. 15. 1 *Tim.* VI. 17. And ſo, as the Moon at the ful; then, and then only, ſuffer they the Eclipſe of grace, by the interpoſition of the earth: and come to ſay, *Pharaoh*-like, *Who is the Lord?* as if they with their Mammon were pettie-gods, of, and within themſelves.	9.
or leſt I be poor] Stealth upon neceſſitie, is leſſe then adulterie, *Prov.* VI. 30. Yet a ſinne alwayes, *Exod.* XX. 15. *Epheſ.* IV. 28.	
name of my God] This he grieves at more, then his own ſhame, burning in the hand, whipping, hanging.	
Accuſe not] *Rom.* XIV. 4. and II. 1. *Matth.* VII. 1. *Eccleſ.* VII. 21, 22. *Tit.* III. 1, 2, 3.	10.
leſt] The harme of the ſervants ill wiſhes fall upon thee.	
Here begin his Quaternions, of ſome things Moral, of ſome things Natural; yet intended for Moral uſe, which he purſueth ſix times over, in the reſt of the *Chapter*.	11.
that curſeth their father] A curſed crew, a baſtardly brood, *verſe* 17. and *chap.* XX. 20. *Levit.* XX. 9. *Exod. XXI.* 17. *Matth.* XV. 4. *Deut.* XXI. 18,—21.	
are pure] As the Puritanes, Novatians, Donatiſts, Catharists of old, *Matth.* XIX. 20. *Hoſ.* XII. 8. *Eſay* LXV. 5. Papiſts that pretend to works of Supererogation; And yet welter in wickedneſſe.	12.
O how lofty] *Chap.* VI. 17. and *chap.* XVI. 5, 18. and *chap.* XXI. 4. *Eſay* II. 11, 12, 17. and V. 15. and X. 33. *Job* XXXIII. 17. *Pſ.* CI. 5.	13.
whoſe teeth] *Pſal.* LII. 4. and LVII. 4. *Job* XXIX. 17.	14.
The horſeleach] Hath two forks in her tongue, whereby ſhe firſt pricketh the fleſh, and then ſucketh the blood. Such is the covetous extortioner and oppreſſor of the poor.	15.
never ſatisfied] No more then *Pharaoh's* leane kine.	
with a maid] That yet pretends ſo to be: as appears in the next *verſe*: and that with impudencie enough. *Incerta ſunt virginis aut corruptæ indicia.*	19.
for a ſervant when] *Chap.* XIX. 10. *Aſperius nihil eſt humili cùm ſurgit in altum.*	22.
little] *Deus eſt maximus in minimis.*	24.
exceeding wiſe] *Job* XII. 1.	
The Ants] *Chap.* VI. 6, 7.	25.
Conies]	

26. *Conies*] *Pſal.* CIV. 18.

27. *Locuſts*] *Joel* II. 4, 5, 7, 8. Thoſe *Apoc.* IX. 11. have their King *Abaddon*

29. *Comely*] A comlineſſe of carriage belongs to us, *Phil.* I. 27. So *Neh.* VI. 7.

31. *No riſing up*] *Eccleſ.* VIII. 2, 4.

32. *in lifting up thy ſelf*] Againſt the King, *verſe* 31. *Eccleſ.* VIII. 3. and *chap.* X. 20. *Exod.* XXII. 28. Or, in any evil matter; then ſtop and ſilence thy ſelf: as *Job* XL. 4, 5. and *chap.* XLII. 6. and *chap.* XXI. 5.

33. *ſo the forcing of wrath*] *Chap.* XV. 1. Reiterated provocations extort ſtrife. *James* III. 16. *Patientia læſa furor fit.*

XXXI. Here are the words of *Bathſheba*, the mother of *Solomon*; taught him *likely* when he was young, againſt the time wherein he ſhould be King; And when he was King, recorded here, and regiſtred by him. He is called here *Lemuel*, *verſe* 1. And by his mother *Lemoel*, *verſe* 4. as tender mothers do often uſe to make loving changes in their childrens names. And here ſhe warnes him chiefly againſt *women*, though he made ill uſe of this warning; And againſt *wine*. And from the tenth *verſe*, to the end, ſhe elegantly deſcribes the *vertues of a worthy wife*; as a patterne for his choiſe; beginning every *verſe* thereof with a ſeveral letter of the Hebrew Alphabet in order.

1. *Lemuel*] *Verſe* 4. *Lemoel*. It ſeemes to ſignifie, of God. God had owned him, 2 *Sam.* VII. 14. and choſen him for King before any of his elder brethren. His mother thus ſtiles him; as mothers many times do frame affectionate titles with ſome ſmal variations, to inſinuate with their children; ſhe breaks off the firſt letter of his name, and adds in the end the name of God.

his mother taught him.] *Lemuels* leſſon; taught him by *Bathſheba*; and if taught him haply being King; then upon his beginning to warp and wander. He was taught likewiſe by his father, *ch.* IV. 3, 4. *Pſ.* CXXVII. and LXXII. Both which heighten his after-fall, as well as that 1 *Kings* XI. 9. Theſe words and Prophetical documents may ſeeme to be penned down by *Lemuel* himſelf afterwards.

2. *What my ſonne*] Paſſionate, and affectionate words; a ſweet ſchooling out of a fear and jealouſie conceived, and a care had to prevent his miſcarrying.

3. *thy ſtrength to women*] *Chap.* V. 9. *Deut.* XVII. 17.

4. *to drink wine*] *Chap.* XXIII. 29, 30. *Epheſ.* V. 18. *Hoſ.* VII. 5. *Eſay* V. 11. *Hab.* II. 15, 16. *Eccleſ.* X. 16, 17.

5. *Leſt*] One, amongſt many, of the miſchiefs of drunkenneſſe, in Kings and Princes, *chap.* XXIII. 29, — 35.

6. *and wine to thoſe*] *Jer.* XVI 7. Good things well uſed. Hence, as ſome conceive, aroſe the cuſtome of giving wine to ſuch as were condemned to die, as *Mark* XV. 23. Whereunto ſome apply that of *Amos* II, 8.

7. *and forget*] *Judg.* IX 13. *Pſal.* CIV. 15.

for

Chapter.	Verſe
	8.
	9.
	10.

for the dumb] *Chap.* XXIV. 11, 12. ſuch as may not, or cannot ſpeak for themſelves, *Iob* XXIX. 15, 16. *Ier.* XXXVIII. 8, 9.

and plead] *Levit.* XIX. 15. *Deut.* I. 17. *Pſal.* LXXII. 4.

a vertuous woman] *Chap.* XII. 4. 1 *Cor.* XI. 7. Her praiſe is ſet forth all along to the end of this *Chapter*. And that methodicaly, beginning every *verſe* with a letter of Hebrew Alphabet, as it ſtands in order. Such a woman as this is the female glorie, the wonder of women-kinde; amiable, and admirable, as the paragon of the world. A faire patterne for *Solomons* choiſe in a wife. But a leſſon ill learned by him, a worſe practiſed. In this large Deſcription, the whole Text needs not any Gloſſe.

Eccleſiaſtes.

THis is the Book of *Solomons* Repentance; written in his old age, as may ſeeme to be gathered, both out of the Title of the Book, and the Cloſure of it in the ſix laſt *verſes*; and alſo out of the whole Body of it; Being written upon a ſerious view of the Paſſages and practiſes of his life paſt, and the great and manifold Experiences he had made and found therein. His maine buſineſſe is a curious ſearch after true Felicitie and real Contentation. And upon his ſearch, and experience he doth finde and pronounce, That in order thereunto, all things under the Sunne were but vanitie of vanities, and vexation of ſpirit: and for ſuch experimented by him; though the ſame improved by humane wiſdome in him to the utmoſt, *Chap.* II. 3, 9. This he ſhews in a large maner, in ſundry ſorts, in many particular vanities under the Sunne; principaly in humane wiſdome and knowledge, humane labours, induſtries, and endeavours; in Delights and Pleaſures of all kinds; in Honours, Greatneſſe, and Power; in Riches and Poſſeſſions; and in the utter inſufficiencie that is in all theſe, to extract from them, or the quinteſſence of them, any true happineſſe, or from any other ſublunarie thing, or creature whatſoever. He ſeemes to ſpeak ſometimes in the perſon, and according to the carnal reaſonings of the Atheiſt and Epicure, as reciting their opinions, with their arguments; yet he avers the truth of God againſt them; and the juſt and wiſe courſe, though to us ſecret, hid, and unſearchable, of his Providence, Adminiſtration, and government of all the events, iſſues, accidents, and affairs of this life, in relation both to the juſt, and to ſinners; even in things befalling in common to both of them. He giveth ſundry ſound remedies to abate and heale the ſaid Vanities. He ſpeaks much for Wiſdome, and againſt Folly. And preſcribes many good Rules for better things, for procuring tranquillity unto the mind, and peace and comfort to the life of a man; eftſoones minding and mentioning, among other things, a chearful fruition and enjoyment of the outward Bleſſings and Comforts of this Life, with gladneſſe, contentation, and thankfulneſſe, as from the hand of God. And laſtly, in the twelfth *Chapter* he concludes, That in Old age, elegantly deſcribed by him, and at Death, It will appear, That to Fear God, and Keep his Commandments, is the whole of man, both the whole Du-

tie,

tie, and Felicitie of Man; the one, and only thing wherein it conſiſteth.

The words] *Solomons* Ethicks, his Sapiential Tractate of the *Sovereign good*; his Retractations and Penitential Sermon; his Experiments. I. 1.

of the Preacher] Or of a preaching ſoul. The word קהלת being Fœminine, hath נפש the ſoul underſtood. The penitent convert, gathering himſelf to the Church. He again gives himſelf this title, *chap.* I. 2, 12. and VII. 27. and XII. 8, 9, 10. Yet in thoſe places it is conſtrued with a Maſculine. And ſo the Fœminine is ſometimes uſed for the Common gender, which is wanting with the Hebrews. The Greeks and Latins render it in the Maſculine, *Eccleſiaſtes*. *David* publiſhed his Repentance in *Pſal.* LI.

Vanitie of vanities] *Pſal.* CXLIV. 4. and XXXIX. 5. All *Adam* is all, *Abel* even at his beſt eſtate, altogether vanitie. And all worldly things are ſo, an heap, a neſt of vanities; vanitie in the abſtract. This the laſt iſſue and reſult, the upſhot of all his curious critical enquirie, ſearch, and experiments. 2.

what profit] A chief point in the wiſe mans Compaſſe, is, *cui bono? Who will ſhew us any good?* Thus worldly men look after this, *Pſal.* IV. 6. Yea, wicked men in their overtures of Religion, *Mal.* III. 14. No profit, towards the attainment of true happineſſe. 3.

Labour which, &c.] A labour in order to things above the Sunne will profit, *Phil.* III. 20. *Coloſ.* III. 1, 2. *John* VI. 27. No toilſome labour in earthly things will do ſo. Nothing remaineth or abideth with him, nothing more is added to him by it; it addes nothing of real worth unto him at all. That we ſhall finde to be truth, which is in *Habak.* II. 13, 6.

One generation] *Eccleſiaſticus* XIV. 18. Meere man is but the dream of a dream, a curious picture of nothing. Mortalitie is the ſtage of mutabilitie: The inward principles of change and alteration are alwayes working. The children thruſt out the fathers. 4.

but the earth] Whereon as on a ſtage, the ſeveral Generations act their parts, and go off, others come on.

abideth for ever] Till its time of change, in the end of all, 2 *Pet.* III. 10. See my *Obſervations* on *Deut.* XV. 17. The duration of the earth, oppoſed to every mans duration, not the motion or ſtanding of it, is here intended.

The Sunne] *Pſal.* XIX. 3. There is one conſtant courſe in Nature, and its actings. Of the Sunne, ſee my *Obſervations* on *Pſal XIX.* 5. See *Job* XIV. 7, 12. Here the earth ſtands, and the Sunne moveth round about it. 5.

The winde] Thus whirleth, and returneth: though in ſome parts of the world in ſome moneths of the year, they have a very regular and uniforme motion. 6.

Rivers] Runne thither whence they come through pores and paſſages of the earth, whereby they loſe their ſaltneſſe. Thus which 7.

way ever we caſt our eyes, we every where meet with evidences of inconſtancie and mutability here below, as teſtimonies of that vanitie which all things under the Sunne are ſubject unto; ſo that man cannot finde ſatisfaction and full content in them.

8. *full of labour*] All theſe things are ſweeter in the ambition, then in the fruition, *Prov.* XXVII. 7, 20. After our utmoſt endeavours for plenarie ſatisfaction in the things of this world and this life, we are ſtill to ſeek, becauſe it is not in them; we do ſo but ſeek for the living among the dead, as *Luke* XXIV. 5. And they tyre us in the ſearch, and toyleſome labour after them; and cloy us in the uſe.

man cannot utter it] If not *Solomon*, then ſurely no man, *chap.* II. 12. As on the other ſide our happineſſe in God, to our joy, is unutterable, 1 *Cor.* II. 9. 2 *Cor.* XII. 4.

9. *The thing*] Happineſſe cannot be extracted out of the creature; never was, nor ever can be.

no new thing] Though ſome kinde of new inventions be, as Gunpowder, Printing, the Mariners Compaſſe, &c. yet but of the old ſtamp, as to this maine uſe and purpoſe; they come ſtill from defective and inſufficient principles of happineſſe, *chap.* III. 15. no new thing out of which man can extract real content, comfort, and ſatisfaction, or any principle of true happineſſe and bleſſedneſſe, more then out of old and former things. And indeed *Solomon* ſpeaks here of natural things, and their natural actions.

10. *This is new?*] Such new things as may ſo farre ſurpaſſe the diſcoveries before, as to be able to ſatisfie the heart, and make man happie? They are indeed new-nothings.

11. *There is no remembrance*] If ſome new things be found out, as many old things are forgotten. How many things never Recorded? How many ancient Records totaly periſhed? How many fragments remaining? And ſo ſhall it be of things hereafter. No new thing is, or ſhall be more pregnant of ſatisfaction to mans heart and happineſs, then hath beene heretofore. No ſuch thing on earth, or in the creature can be found. Only it is in God, and in the new creature from him, when he gives us a new heart, and a new ſpirit, *Ezek.* XXXVI. 26. puts a new ſpirit within us, *Ezek.* XI. 19. and a new name upon us, *Eſay* LXII. 2.

12. *I the Preacher*] None had more abilities, and helps to extract happineſſe out of the creatures, and theſe worldly things, then *Solomon* had. And therefore his verdict may be credited.

13. *And I gave my heart*] *Solomon* made this point his task; and that in the extent and utmoſt employment of his great wiſdome, *chap.* II. 3, 9. *chap.* IX. 10.

all things] 1 *Kings* IV. 33. and *chap.* X. 23, 24. the ſeveral kinds of them, all natural cauſes and effects; all humane counſel and events.

14. *and vexation of ſpirit*] Active enough hereunto; far enough from making him truly happy; *Chap.* XII. 12. *chap.* I. 18.

That

	Chapter.	Verſe
That which is crooked] *Chap.* VII. 13. The moſt excellent natural knowledge will not do either the one, or the other; rectifie what is amiſſe, or ſupply what is defective.		15.
I communed] And this without vaine boaſting, 1 *Kings* III. 12. and *chap.* IV. 30. and X. 7, 23. 2 *Kings* III. and IV. and V. and X. none can out-do him herein.		16.
and to know madneſſe and folly] *Chap.* II. 12. and VII. 23. experimental knowledge he did practiſe himſelf in. He found by experience that neither courſe could quiet or ſettle the heart of man, *chap.* XI. 8, 9. 1 *Cor.* I. 20.		17.
In much wiſdome is much grief] Many wayes, and upon manifold occaſions, *Verſe* 14.		18.
I ſaid] The ſumme of this *Chapter* is well ſet down in the Great *Annotations.*	II.	1.
I will prove thee with mirth] Miſſing of his expected good from the knowledge of the creature, he now reſolveth to ſearch what good may be found in the uſe and fruition of it; And firſt in the ſenſual pleaſure of it: In mirth, here. Which moſt men count the only life, to ſing all ſorrow and care away; and melt in mirth, jollity, and jovizanſſes, which emaſculates the ſpirit, and drawes out, and draines away the very vigour and vivacitie of it: when they indulge to themſelves, and give up their heart to it, and make it the buſineſſe of their life to pour out themſelves in delights, and wallow, and drown themſelves in them. This ſort of men after *Epicurus* was borne, were called *Epicureans.*		
mad] And indeed many mad men are very merry. But it is but like the crackling of thornes, *chap.* VII. 6. and hath ſorrow in the bottome of it.		2.
wine, yet acquainting] He would trie, by mixing wiſdome and wine together, mitigating the grief of the one with the pleaſure of the other.		3.
till I might ſee] This the end of his inquirie by this experiment; whether this voluptuous courſe of living were beſt, to ſweeten the mortal life of man, during all his dayes.		
I made me great works] He ſhewes what magnificent and royal proviſions he made in order to his foreſaid deſigne. Not trifling ones; but adequate acts, and objects to his perſon and ſtate, as *Eſter* I. 4. Theſe things he had as materials for his wiſdome.		4.
houſes] Beſides what *David* had formerly built, 2 *Chron.* II. 3.		
Vineyards] *Cant.* VIII. 11, 12. Beſides what *David* had, 1 *Chron.* XXVII. 27.		
gardens and orchards] *Cant.* VI. 2. and *chap.* IV. 12,—15. as paradiſes for amenitie and delight. We read of *Hortus penſilis*, a garden hanging in the aire, made by an Aſſyrian King for the pleaſure of his Queen.		5.
pooles] *Chap.* IV. 15. and VII. 4. Theſe are Princely works, 2 *Kings* XX. 20. *Neh.* II. 14.		6.

the wood] Of Forreſts; and likely in thoſe Gardens and Orchards, which for their ſpaciouſneſſe might be called woods.

7. *ſervants, and maidens*] See thoſe ſervants, mentioned, *Ezra* II. 58. *Neh.* VII. 60.

cattel] More then *David* had, 1 *Chron.* XXVII. 29, 30, 31.

8. *ſilver and gold*] In all abundance, 2 *Chron.* I. 15.

men-ſingers] See 2 *Sam.* XIX. 35. he laboured to take all pleaſure in pleaſures.

9. *alſo my wiſdome*] *Verſe* 3. by wiſdome to minde what real good could be extracted from them. Thus he heeds his maine end.

10. *I with-held not*] *Luke* XII. 19. cleane contrary to that, *Rom.* XIII. 14.

11. *Then I looked*] In the ſerious review he findes all to be but a feeding upon the winde; nothing but labour for his paines and gaines, he catcheth but a Butter-flie, with much vexation and all his toile.

12. *And I turned*] To his firſt enquirie, to ſee if his ſecond thoughts therein might prove the wiſer.

what can] True, without boaſting. None can go beyond him; trie who will.

13. *wiſdome excelleth follie*] Fooliſh, ſenſual pleaſures, which periſh in the uſing, and leave a ſting behinde them. Though the moſt excellent humane wiſdome is vaine alſo, as to this maine end, and in order to it to attaine true happineſſe.

14. *The wiſe mans eyes*] He ſhewes the great difference of worth between theſe two contraries; And the antitheſis and oppoſition of them ſerves to illuſtrate the nature of them both. The wiſe man ſees, foreſees, fore-caſts, ponders things paſt, preſent, and to come, he caſts and conſiders; is vigilant and circumſpect. The foole hath neither ſight nor light; his eyes are any where rather then in his head; he is inconſiderate, raſh, carried headlong in blindneſſe.

and I my ſelf perceived] Though the one ſo farre excelling the other; yet both alike in this; no difference herein; *but one event happeneth to them all*; as two wayes meet at the ſame Inne; and Ships from ſeveral Coaſts meet at the ſame Haven; and Counters after caſting ſummes, are put into the ſame bag.

15. *And why was I then more wiſe?*] To what purpoſe, as to the maine point?

16. *no remembrance*] *Chap.* VIII. 10. *Prov.* X. 7. *Pſal.* CXII. 6. and XLIX. 11, 12. *Jer.* XVII. 13.

and how dieth] As oblivion, ſo death, equal and common to both, *Pſal.* XLIX. 10. *Ezek.* XXI 4. Only piety maketh the difference, *John* XI. 25, 26.

17. *Therefore I hated life*] He ſaw little valuable or deſirable in it. He was wearie of living to ſo little purpoſe: and withal, that ſufficient to the day was the evil thereof.

18. *all my labour*] As being ſo vaine and vexatious. No felicitie and true happineſſe in this life being to be gained by any creature-comfort.

leave

leave it] *Pſal.* XLIX. 10. and XXXIX. 6. And ſo *Luke* XII. 17. ere he was a day elder.

a wiſe man, or a foole] How *Rehoboam* proved, is well known, *chap.* VI. 2. 19.

Therefore I went about] Fetcht a compaſſe, by a reflex act of my minde, as *Ephraim*, *Jer.* XXXI. 18, 19. and the Prodigal, *Luke* XV. 17. as thoſe, 1 *Kings* VIII. 47. And being wearied in this round, I was brought to a deſpondencie of ſpirit, and a deſpair of attaining to my purpoſe and ſearch, as being fruitleſſe and unfeazable; theſe emptie things only abuſing and deluding me. 20.

For there is a man] This particular did ſo pinch *Solomon*, that he thinks he can never ſay enough of it, he cannot give it over. And it is a judgement threatened, that it ſhall ſo fall out, *Prov.* XIII. 22. Yea, leave it to a ſtranger, and enemie; as *Nabals* was to *David*; *Hamans* to *Mordecai*; the Canaanites to the Iſraelites. 21.

what hath a man, &c?] A meere nothing; a coffin perhaps to his grave. Then all the world is gone with him, *Pſal.* XLIX. 17. *Eccleſ.* I. 3. and III. 9 and V. 15. 22.

are ſorrowes] In the abſtract. And thoſe pluraly, *Job* V. 7. 23.

not reſt in the night] Though he lie upon a bed of downe, yet theſe gnats will not ſuffer him ſleep; his heart doth not reſt, in that time of reſt, *Job* IV. 13. as the clock cannot ſtand ſtill while the plummets hang at it. Grace only cures theſe cares, and procures this quiet reſt, *Phil.* IV. 6, 7. *Pſ* CXXVII. 2.

nothing better] *Chap.* III. 12, 13, 22. and VIII. 15. as to the happineſſe of this life attainable by all ſtudy and induſtrie in worldly things and affairs; and ſo to free our ſelves from this vanitie and vexation of them; and ſpecialy from that diſeaſe, *verſe* 21. 24.

the hand of God] It is not alwayes in our power, *Verſe* 26. *Chap.* III. 13. and V. 19. *Acts* XIV. 17. God is then to be ſought to, in whom only felicity is to be found, *Pſal.* CXLV. 15, 16. *Eccleſ.* IX. 7, 8, 9.

For who can eate?] Who elſe can prove it by his own experience better then I? *verſe* 12. 25.

For God giveth] To get theſe worldly things rightly, and to uſe them rightly, and comfortably; giveth this peculiar bleſſing to this perſon, the proper ſubject of it, *Chap.* III. 12, 13. 26.

but to the ſinner] To ſcrape, and rape, *chap.* IV. 8. *Hab.* II. 6. *Pſal.* XXXIX. 6. *Luke* XII. 18.

give to him that is good] *Job* XXVII. 17. *Prov.* XIII. 22. and XXVIII. 8.

To every thing there is a ſeaſon] Or rather a time prefixed, ſet, and predetermined. The ſeries and contexture whereof, and of all future events, we cannot order or alter, we cannot antedate or anticipate; nor poſt-off, or poſt-date; by all our anxious care and toyles: we cannot break through the bounds of Gods providence and predeterminate purpoſe in the guidance of them. So again, *chap.* VIII. 6. And therefore III. 1.

fore we ſhould quiet and content our ſelves in the good and comfortable uſe of them; as *chap.* II. 24. And not ſeek to extract out of ſuch vaine and variable things that good and felicity which is not in them. Yet again, This may minde us not to neglect the ſeaſons, times, and opportunities of Grace, which are in Gods hand when he doth pleaſe to offer and afford them, *Luke* XIX. 42. *Heb.* II. 3.

2. *A time*] *Chap.* III. 17. This here is oft repeated, that it may be once remembred. There are various viciſſitudes and changes in all things under the Sunne. We ſhould ſeek perfect felicitie in him only in whom there is no ſhadow of change; and in his kingdome of glory, which ſhall continue when time it ſelf ſhall be no more.

9. *What profit*] Concludes that, *Chap.* I. 3. *Matth.* VI. 27. no more then that, *James* II. 14, 16. Conſider that, *Matth.* XVI. 26.

10. *which God hath given*] God gives it, for our exerciſe in it, and by it. And he, not we; or fate, or fortune orders it, and the event of it. He uſualy gives the bleſſing in our uſe of the meanes.

11. *beautiful*] Though we at all times ſee it not in every thing; though we are not able to put together all the pieces of Gods providence, nor to foreſee that frame and forme & feature that he will bring them to at the laſt, *Eſay* X. 12. we being not able to finde out the beginning or end of the cauſes or uſes of Gods works. Yet theſe ſeeming confuſions God will reduce into an excellent & beautiful order, and in a beautiful ſeaſon too. Froſt and Snow are as ſeaſonable in the Winter as heat, and flowers, and fruits are in the Summer. The world is ſo much in our hearts, that we minde and mark not Gods dealings ſufficiently: and we are of ſo ſhort continuance, that though we minde it, yet we live not to obſerve a full point in the works of God: Their beginning may be in one age, and their end in another, *Rom.* XI. 34.

12. *No good in them, but, &c.*] To enjoy things preſent, and to do good here, and ſo have good hereafter, *Pſal.* CXXVIII. 2. 1*Tim.* VI. 18, 19.

14. *it ſhall be for ever*] His doing and counſel ſhall ſtand. *Eſay* XLVI. 10, 11. *Jer.* 44. 28. And is perfect and holy; unalterable by man. *Job* XXXVIII. 31, *&c.* We ſhould therefore with willingneſſe and contentment ſubmit to him and his doings, acquieſce in him, and dread, and adore him, though our blear eyes cannot ſee the bright Sun-ſhine of his actions. His decrees muſt not drive us to deſpair, or to a neglect of uſing the means; but from deifying our ſelves, and our own wiſdome in the uſe of meanes, ſtill depending upon his bleſſing.

16. *And moreover*] Having formerly ſhewed the vanitie and vexation of Knowledge, and of Pleaſures, and of humane Labours, in many regards; together with the Remedies of them; He now proceeds to ſhew more vanities and vexations; and yet to vindicate Gods Providence in them.

the place of judgement] That ſhould be a Sanctuarie and Citie of Refuge for wronged Innocencie. That wickedneſſe and oppreſſion

ſhould

Chapter	Verse

ſhould be and reigne there, was a great vexation, and a great tentation too againſt Gods righteous Providence.

I ſaid] That God ſhall judge and right all, at leaſt and laſt in that great Aſſizes to be held by his Sonne at the laſt day, *Acts* XVII. 31. Some he judgeth here, leſt his Providence, but not all, leſt his patience and promiſe of judgement, might be called into queſtion. Therefore this vanitie and vexation ought not to diſmay the innocent, or hearten the oppreſſors; ſeeing God will amend all. 17.

that God might manifeſt them] Men in place and power, though they carry themſelves as beaſts to their brethren, yet will hardly know themſelves, their own fraile and baſe condition, and that as to outward reſpects, they are but as the beaſts that periſh, *Pſal.* XLIX. 20. God muſt manifeſt it to them. And this ſhould humble them, and ſtaine their pride; This ſhewes, and ſhould cure this vanitie, *Prov.* XXX. 2. 18.

For that which befalleth] *Pſal.* XLIX. 10. *chap.* II. 15, 16. hunger, thirſt, diſeaſes, &c. 19.

all turne to duſt againe] Expire alike; and the body turnes to duſt alike, *Gen.* III. 19. *Job* XXXIV. 15. This ſtill in relation to the body only. 20.

Who knoweth the ſpirit of man] No man can by ſenſe diſcerne the aſcent of the one, or the deſcent of the other. But he can who hath the minde of Chriſt, who hath ſeen the inſides of Nature, and Grace; Who is ſpiritual, 1 *Cor.* II. 14, 15, 16. See *chap.* XII. 7. of this book. And *Solomons* ſcope throughout this Book, is to ſhew the vanitie of earthly things, and of humane actions in order unto things under the Sunne, as to ſatisfie the heart of man in the acquiring of true felicitie. Of his immortal or heavenly condition he ſpeaks not purpoſely. But as he makes Pietie the Only Remedy againſt all theſe earthly vanities and vexations; and ſo concludes his Book in the two laſt *verſes*. We need not here then to make theſe paſſages to be ſpeeches taken up in the Perſon of the Epicure or Atheiſt. 21.

Wherefore I perceive] He reſumes his Aſſertion, *verſe* 13. and *ch.* II. XXIV. and V. 18. 22.

after him] What ſhall become of his goods; how uſed, and diſpoſed; and by whom.

all the oppreſſions] More vanities and vexations in the Civil State.

no Comforter] Doubled here. This addes to their miſerie. This was *Job's* caſe, *chap.* VI. 14, 15. and *chap.* XVI. 2. and *chap.* XIX. 21. he crieth and calleth for this pitie and commiſeration. It was *Davids* caſe, *Pſal.* LXIX. 20. And *Jeruſalems*, *Lam.* I. 2, 9, 16. God cals for it towards *Jeruſalem*, *Eſay* XL. 1, 2. And himſelf doth it, *Eſay* LI. 3, 12. See *Nahum.* III. 7.

praiſed the dead] He preferreth the eaſe and quietneſſe of death, before the miſeries of ſuch a dying life. See *Job*, *chap.* III. throughout, *Jonah* IV. 3. 1 *Kings* XIX. 4. He ſpeaks here according to the judg-

ment of men under oppreſſion: without relation to the wickedneſſe of men, whoſe ſtate after death is in thoſe terrours and torments that ſhall either mend, or end, and they be never able to abide or avoid, *Matth.* XXVI.24.

3. *not yet been*] *Job* III. 10. and *chap.* X.18,19.

4. *envied*] For his eminent worth and works, his ingenious Acts and Parts. As the Courtiers of *Perſia* did *Daniel.* See *Prov.* XXVII.4.

5. *foldeth his hands* The fooliſh ſluggard ſo deſcribed, *Prov.* VI.6. See the *Explanations* there. And *chap.* XXVI. 15. and *chap.* XIX.24.

eateth his own fleſh] *Prov.* X. 4. maketh many an hungry meale.

6. *Better is an handful*] The ſluggards plea. Sinners will have their ſhifts.

7. *ſaw vanitie*] Another vanitie, contrary to the former. Fools whiles they ſhun the ſands, do ruſh upon the rocks.

8. *yet no end of all his labour*] This matchleſſe miſer, and fellow that hardly hath a fellow is never ſatisfied, as *Prov.* XXX. 15. toiles without end, *Eſay* V. 8. *Hab.* II. 5. and to no end truſts he can draw up *Jordan* into his mouth, *Job* XL. 23. and yet knows he hath none to whom he may leave his goods ſo toiled for. This is worſe then that of *Pſal.* XXXIX.6.

neither is his eye ſatisfied with riches] Indeed the eye only hath the uſe of riches with ſuch covetous men.

9. *Two are better then one*] In a natural, and in a Moral ſenſe, *Jer.* XLI. 13, 14. 2 *Sam.* X. 11. And ſpiritualy, next to Communion with God is the Communion of Saints, *Pſal.* XVI. 2. *Heb.* X.24.

14. *he cometh to reigne*] The poor and wiſe child.

15. *I conſidered*] Another vanitie and vexation: if this be not an exemplification of the old fooliſh King dethroned, and the poor wiſe child ſtanding up in his ſtead.

all the living] All the preſent generation of men living under a preſent Prince or Government; the multitude, many-headed, given to change, falling off from the falling Sun, and adoring the riſing Sunne.

with the ſecond child] The Succeſſor; ſonne, or who ever he be: joyning to him, and following him; as thinking they muſt live by the living, and not by the dead; and ſo expecting protection and preſervation by and under him. Such is the vanitie and vexation of Princes, that if they live long, they outlive their own glorie, and are looked upon by their own ſubjects, as falling, ſinking, bending to the grave: And ſuch is the vanitie and levitie of people, that they are weary of preſent government; and even ſick for a change, prove the change what it will, 1 *Sam.* VIII. 5, 18, 19, 20. and XII. 12. 2 *Sam.* XV. 12, 13. and *chap.* XX. 2. 1 *Kings* II. 15. *Prov.* XXIV. 21.

16. *no end of all the people*] Infinitely diſcontented, and reſtleſſe in their deſires of change, never contented with their preſent ſtate. The people put no end or ſtop to this vanitie, to this their epidemical diſeaſe; but this vanity and vexation paſſeth on from one generation to another

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another, that they are thus variouſly affected towards their Princes in all ages.

ſhall not rejoyce in him] But grow wearie of him, whom now they ſo zealouſly affect, and with ſo much loyaltie adhere unto, and ſhall wiſh for another.

Surely this] Muſt needs be a vanitie and vexation to people; but to Princes ſpecialy.

Keep thy foot] Having ſearched and found, That neither humane Wiſdome and Knowledge; nor Pleaſures, nor Riches, nor Honours, or Crowns, can make men happy, but are all full of vanitie and vexation; and that it is a thing beyond the ſphere and activitie of any creature for to do; He now aſcends higher, to ſearch for it in the worſhip and ſervice of God. And diſcovers even here much vanity; not in the thing it ſelf; but as it is performed by vaine and fooliſh men. And therfore for remedy of this, he preſcribes ſundry Caveats to prevent it: And firſt this in theſe words, *Keep thy foot*: Where the letters are plural, the Points direct to read it in the ſingular number. That all and every one ſhould look well to his affections and inward man, that all be compoſed and in a right temper when he goes to worſhip God, *Pſ.* LVII. 7, 8. and CIII 1. See *Exod.* III. 5. and *chap.* XIX. 21. *Joſh.* V. 15. — V. 1.

houſe of God] The Gate of Heaven, *Gen.* XXVIII. 17. *Pſal.* CXVIII. 20. the beauty of holineſſe, *Pſal.* XCVI. 9. This the likelieſt place where Felicitie is to be found. But here then our preparation before, and our deportment in this place, muſt be, as in the Preſence of God, looking him full in the face. — 1.

ready to hear] As *Acts* X. 33. which includes obedience in it, *Pſal.* LXXXV. 8. *Job* XXXIV. 32. 1 *Sam.* III. 10. *Acts* IX. 6. *James* I. 19.

the ſacrifice of fooles] Outward ſervices and ceremonies fooliſh ſinners are apt enough to, to load God with, even to loathing, *Eſay* I. 11, 14. So as their heart and inward man, in ſpirit and truth, may be free to themſelves, and farre enough from God, 1 *Sam.* XV. 22.

that they do evil] In ſo doing; doubling their iniquity by a ſeeming ſanctitie, *Hoſ.* XI. 12. *Eſay* LXVI. 3.

not raſh] In prayer to God, *Rom.* VIII. 26. nor haſtie, precipitate, unadviſed. — 2.

for God is in heaven] *Job* XXVI. 14. *Eſay* LVII. 15. Come thou with all poſſible reverence, humilitie, and ſelf-abaſement, *Job* XLII. 6. *Gen.* XVIII. 27.

few] *Luke* XVIII. 13. *Matth.* XXVI. 39, 42, 44. Againſt battologie, *Matth.* VI. 7. *Prov.* X. 19.

For a dream] Multitude of buſineſſe produceth dreames; multitude of words, which uſualy are raſh, haſty, and ſudden, produceth folly; ſpecialy in Prayer to God, *chap.* X. 14. — 3.

Voweſt] Of vowes, ſee my *Annotations* on *Jonah* I. 16. — 4.

Better] It is a voluntarie ſervice to vow, *Num.* XXX. But being lawfully made, muſt be performed, *Deut.* XXIII. 21, 22, 23. — 5. 6.

neither ſay thou before the Angel] *Exod.* XXIII. 20, 21. that Angel of the Covenant, *Mal.* III. 1. *Pſal.* II. 12.

7. *For in the multitude of dreams*] *Verſe* 3. *Prov. X*, 19. As in thoſe are many Vanities, ſo vaine will thy many words and excuſes be, in pleading an erroneous miſtake, and extenuating the non-performances of thy vowes and promiſes to God.

but fear thou God] The true remedy againſt the former vanities of raſh vowes, and prayers, and addreſſes to God. The fear of God is the foundation of all holy duties.

8. *Marvaile not*] Be not amazed, or aſtoniſhed; to doubt of God, or his Providence, or to forſake his ſervice; Many are ſorely tempted hereby.

for he that is higher] There lies an appeale to an higher Court. And wherein they deale proudly he is above them, *Exod.* XVIII. 11. *Pſal.* LXXVI. 12.

higher then they] Higher here in the plural number, may relate to the holy Trinity, or to Angels, by whom God doth puniſh Princes, *Eſay* XXXVII. 36. *Acts* XII. 23.

9. *Moreover the profit of the earth*] Is for all men, and uſes; and above all other profits.

the King] 1 *Chron.* XXVII. 26. 2 *Chron.* XXVI. 10. *Amos* VII. 1. The commendation of tillage, and graſing. And this ſhewes the vanity of earthly felicity, When the higheſt ſtands in need of the loweſt, to ſuſtaine and ſupport them.

10. *Shall not be ſatisfied with ſilver*] The loving and deſiring doth increaſe with the having. It cannot therefore be mans chiefeſt good, ſeeing it doth not terminate and ſatisfie the appetite. They can never ſay, *It is enough*; but are like the grave, and barren womb, *Prov.* XXX. 15, 16.

11. *What good?*] Little elſe; and that is ſmall enough.

12. *The ſleep*] And herein he hath advantage over that great rich man. And this vanity of riches he purſueth in the five verſes following.

18. He reſumeth in this, and the two next verſes his former aſſertion touching the right uſe of Riches; And concludeth with it, as he did, *chap. II.* 24, 25, 26.

VI. 1. *An evil*] Another and another, one ſtill after another, our lives full of them. And yet we vainly dote on this life, which is indeed but a lingring death.

common] Uſual among all ſorts of men; an epidemical evil diſeaſe.

2. *God hath given*] In way of Providence: as he maketh his Sunne to ſhine, and raine to fall, on the good and bad.

Wanteth nothing] That he can juſtly and reaſonably deſire; though indeed this covetous mans deſires are bottomleſſe and boundleſſe; And he wants all things, not having power to make uſe of any thing.

but a ſtranger] *Hoſ. VII.* 9. *Jer. V.* 17. *Lam. V.* 2.

3. *many years*] And many children; not like him, *chap.* IV. 8. But filled both with children, and years; and yet not filled with good, with the comfortable uſe and fruition of his bleſſings and eſtate; lives beſide it,

is

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is not maſter of it, but maſtered by it.

no burial] *Deut.* XXVIII. 26. *Jer.* XXII. 19. through enemies; or greedy heirs to ſuch covetous caitifs, and niggardly miſers.

an untimely birth] An abortive, that comes from birth to burial, from womb to tomb, *Matth.* XXVI. 24.

is better then he] He is in reſt; having never had ſenſe or reaſon, to feel loſſe or pa ne, *ver.* 4, 5.

A thouſand years] Which never man yet did.

ye hath he ſeene no good] Better then to have beene without thoſe years; they did but lengthen his miſery, *Prov.* XV. 15. *Job* XIV. 1. — 6.

to one place?] The houſe appointed for all living, *Job* XXX. 23. *Eſay* L. 11. Thus he findes in the end all to be vanity, and vexation of ſpirit.

For his mouth] For food, and rayment for his body. This is all he can have, of all his worldly labours. And a little of this would ſuffice him. — 7.

appetite] Yet that is never filled, it is inſatiable, *chap.* V. 16. nor can be filled with theſe worldly things, much leſſe his ſoul can: Riches have no ſuitableneſſe with it, no proportion, either in excellency or in duration unto it.

Wiſe more then the foole?] Speaking with relation to wealth, and the event of outward things. Theſe things promiſcuouſly happen to all, without peculiar prerogative to any: and beyond their own natural uſe they are not able to ſupply a wiſe man more then a fool: and the fool may have as much, and as much alſo of them, as the wiſe. — 8.

Better is the ſight of the eyes] To enjoy quietly and contentedly what a man hath in preſent poſſeſſion; then to wander and rove up and down in deſire and purſuit of what we have not, and cannot hardly attaine; but endleſly weary our ſelves in hawking and hunting after them, which never will, nor can ſatisfie. — 9.

That which hath beene, the name] And nature of it is known already. That which is hoped for hereafter, is yet unknown. — 10.

That it is man] Man ſtill, earthly *Adam*, ſorry man, be his wealth or greatneſſe what it will. And God will make him know himſelf ſo to be, *Pſal.* IX. 20. *Ezek.* XXVIII. 6, 9. *Eſay* II. 22. and XXXI. 3

Contend with] To enter plea againſt God, or require a reaſon of his judgements, or ſtrive againſt this ſtreame, thinking to alter or break through the order & bounds of his Providence or decrees, *Eſay* XLV. 9. *Job* IX. 2, 3, 12. and IV. 17. and *chap.* XXXIV. 23. *Jer.* L. 44. *Rom.* IX. 20.

Seeing there be many things] A ſolemne concluſion of all the former diſcoveries of vanities in the Creatures; averring that firſt ſet down, *chap.* I. 3. which is the maine matter of this Book. — 11.

What is man the better?] In regard of ſound and ſolid happineſſe, for any, or for all the former vanities.

For who knoweth] The animal creatures by inſtinct of nature know what is good for them, to maintaine their being, and well-being; to remedy their maladies. But man knoweth not what is good for him, — 12.

What is beſt for him in this life, as to the things of this life; Whether to be rich or poor, &c. *Achitophel* might have lived longer with leſſe wiſdome: *Nabal* with leſſe riches: *Herod* with leſſe pride and praiſe, &c. God is pleaſed to ſhew man the only good, *Mic.* VI. 8. and *Solomon*, *chap.* XII. *ver.* 13, 14.

vaine life] This life it ſelf, a vaine ſhadow, *Pſal.* CXLIV. 4. and XXXIX. 6. *Job* XIV. 2. and *chap.* VIII. 1 *Chron.* XXIX. 15.

What ſhall be after him] He cannot promiſe to himſelf, when he is gone, any ſatisfactorie content, in name, family, and poſterity, no more then he could in his life-time, to himſelf, *chap.* II. 18, 19. *Neſcis quid ſerus veſper vehat.*

VII. 1. *A good name*] *Solomon* in this Chapter proceeds to many other particular meanes and remedies for healing the vanities and vexations of this life; and procuring tranquility and peace of minde, in the midſt of them. Yet here and there he doth intermix ſome more vanities and vexations. The firſt meanes and remedy here is a Good Name, or Fame. The firſt letter of the Hebrew word for Good, is here greater then ordinary; to intimate belike the great and extraordinary goodneſſe of a good name. Which is better to a man, to his conſcience, and ſoul, then a precious ointment is to his body. It refreſheth, and cheereth, and comforteth the ſoul and conſcience, in the very midſt of all wrongs and ſufferings; and ſpecially at the hour of death; and remaines freſh after the body rots in the grave. They leave their names for a bleſſing, and are had in everlaſting remembrance; whereas the memory of the wicked ſhall rot, *Job* XVIII. 17. *Prov.* X. 17. and they leave their names as a curſe, and a ſtinking ſnuff behinde them, *Eſay* LXV. 15. yea, in this life this fattens the bones, *Prov.* XV. 30. And procures reverence and eſteeme in the conſciences of others. And is rather to be choſen then all riches, *Prov.* XXII. 1. Here in the Hebrew is a Paranomaſia of the words שם and שמן And the ſame is in *Cant.* I. 3.

and the day of death] To ſuch a man of a good name: or to any man, relation being had to the many vanities and vexations of this life, *Job XIV.* 1. Life begins with crying: 1 *Nondum loquitur infans, & tamen ſic prophetat.* 1 And Lawyers define life by crying, without which they are counted ſtill-borne. 3 Now that day that delivers a man from them, is better then that which lets in, and puts a man in poſſeſſion of them. Which makes *Solomon* here prefer his coffin before his cradle.

to the houſe of mourning] So wiſe men do, And fools they are that do the contrary, *verſe* 4. This is better for the living, as the former for the dead.

for this is the end of all men] Here is the reaſon, men will ſo fall into deep and due conſideration of their own dying life, as *Job* XXX. 33. *Pſal.* XXXIX. 4, 5. and XC. 12. that life is but to lie a dying, and ſo be weined from the vaine jollities of this life, and wrought to humiliation, mortification, and preparation for a better life. From which, Feaſting calls us off. See *Joſh.* XXIII. 14. *Heb.* IX. 2. And againe, *Amos* VI. 3. —— 6. *Deut.* VIII. 12, —— 14. *Eſay* XXII. 12, 13, 14. and *chap.* V. 12.

Sor-

Sorrow is better] *Iames* IV. 9 *Luke* VI. 21, 25. *Matth.* V. 4. yet this is a Paradox to the world, which is alwayes ſet upon the merry pin, to be as merry Greeks: to eat and drink, and laugh, and play, and labours to baniſh all ſorrow away, as the bane of their life. 3.

ſadneſſe of the countenance] In our ſelves, by grave thoughts, and ſad and ſerious meditations and conſiderations: or, of a ſower and ſevere, yet ſure friend.

the heart is made better] The better part is bettered: the inward man is amended; by abandoning thoſe looſe noiſome and deſtructive vanities and jollities of laughter; and of penitential humiliation, compunction, contrition, of mortality, death & judgment. Theſe ſorrowful tears have much joy in them; they waſh away the filth of ſin; & as ſweet *April* ſhowers they bring on amaine the *May*-flowers of Grace, and Glorie. And therefore, where ever the body is, upon ſeveral occaſions, yet the heart of the wiſe is here, he numbereth the dayes of his life, and the dayes of darkneſſe, *Pſal.* XC. 12. *Eccleſ.* XI. 8. And where ever the body is, yet the heart of fooles is on effuſe mirth, runs a madding; the way to rejoyce in a thing of nought, *Amos* VI. 13. is on fooliſh follies, in the filth and froth whereof is bred and fed that woful worme that never dies, *Iob* XXI. 12, 13. Yet their laughter is indeed but the hypocriſie of mirth, as the crackling of thornes under a pot, a ſudden blaze ſoone gone, as ſudden lightning, which yet is followed with the rending and roaring of thunder-claps, *Luke* VI. 25. *Pſalme* CXVIII. 12.

The rebuke of the wiſe] *Prov.* XIII. 18. and *chap.* XV. 31, 32. & *ch.* XXVII. 6. *Pſal.* CXLI. 5. An enemie in this caſe many times proves a good and uſeful Informer, though a bad Judge. 5.

Crackling of thornes] *Pſal.* LVIII. 9. *Ovid. Triſt. l.* 5. *Eleg.* 8. *Flammáque de ſtipula noſtra, breviſque fuit.* Prov. XIV. 13. 6.

Surely oppreſſion] *Chap.* IV. 1. and *chap.* V. 8. *Deut.* XXVIII. 29, 33. *Pſal.* CXIX. 134. *Jer.* VI. 6. and *chap.* XXII. 17. *Ezek.* XXII. 29.

maketh a wiſe man mad] To ſee it in the world upon others; to undergo it himſelf. No man is ſo wiſe, but he is ſometimes over-borne with paſſions and rage, and indignation.

a gift] *Iob* XV. 34. *Pſal.* XXVI. 10. *Prov.* XVII. 23. and the *Obſervations* upon it. *Deut.* XVI. 19. *Exod.* XXIII. 8.

Better is the end] This maxime holds in many things; where the beginning is difficult, the end ſweet. *Iames* V. 11. *Pſal.* XXXVII. 37. Many graces run in the race of a Chriſtian courſe: only perſeverance to the end gaineth the prize, crownes the enterprize and action, *Matth.* X. 22. *Heb.* III. 6. *Apoc.* II. 10, 26. Many ſeeme to ſet out for heaven with much eagerneſſe; as *Orpah* from *Moab*; but returne back; put their hand to the plough, but after look back, as *Lots* wife; run well, but after fall off, *Gal.* V. 7. leave their firſt love, *Apoc.* II. 4. begin in the ſpirit, and end in the fleſh. *But better they had never known the way of righteouſneſſe, &c.* 2 *Pet.* II. 20, 21. *Heb.* X. 26, 27, 38, 39. Some here underſtand the end of angry contention. 8.

tion. For ſo the Hebrew word ſometimes ſignifies, as *Prov.* XVII. 9. And ſo the ſenſe I wil beſt agree with that which followeth.

the patient] *Prov.* XIV. 29. and XV. 18. 1 *Theſ.* V. 14. *James* V. 7, 8, 11. *Heb.* XII. 1. And patient therefore under oppreſſion, waiting on God till he bring both ends together, not looking only on the preſent face of things; but hoping and expecting that they which ſowe in teares, may reap in joy, *Pſal.* LXXIII. 17, 18. *Eſay* X. 12, 24, 25, 26. 2 *Sam* XVI. 11, 12. *Habak.* II. *v.* 3, 4.

the proud in ſpirit] *Exod.* V. 2. *Prov.* XIII. 10.

9. *angry*] *Pſal.* XXXVII. 8. Anger is an evil counſellor, haſty to prevent reaſon. The angry man is like him that caſteth firebrands, like that demoniak, *Marke* II. 3. *Prov.* XIV. 17. and XVI. 32.

reſteth] It may ruſh in and be as a paſſinger, for a while, for a fit; in a wiſe man, as in *David*, 1 Sam. XXV. 21, 22. and in the Diſciples, *Luke* IX. 54, 55. But it reſteth, remaineth, lodgeth, as an inmate abideth, domineereth only in the boſome and breaſt of fools, is there as in its proper place. Yet in ſome caſes anger is juſt, and a dutie, *Epheſ.* IV. 26. *Mark* III. 5. But the ſunne muſt never go down upon our wrath. We muſt not then haſtily be angry, as to murmur at Gods Providence, when things go not as we could wiſh, when we ſee Oppreſſion prevailing, *Pſal.* XXXVII. 1 *Prov.* XXIII. 17, 18. and XXIV. 19. We muſt be ſlow to anger, *James* I. 19, 20. *Prov.* XIX. 11. and *chap.* XV. 18. *Tit.* I. 7.

10. *That the former dayes*] And yet this hath been a continual complaint in all dayes and ages; and ſpecialy by them that would be thought wiſe and good, *Matth.* XXIII. 30. And yet the dayes are the worſe becauſe theſe men themſelves are no better, *Acts* VII. 51. Truth is, ſome dayes and ages are worſe then others: And we ſhould be ſenſible of, and ſorry for the evil of our dayes; yet not be unmindful of the good things of our preſent dayes that we do enjoy; much leſſe repine at Gods Providence in the ordering of the times; a thing we are too prone to, and the thing here checked: but our wiſdome ſhould be to leave Gods work to himſelf; and for us to ſerve God in our generation, and walk with God, as *Noah* did in the worſt of times; every one to amend one, and ſo the dayes would be better, *Epheſ.* V. 15, 16.

11. *Wiſdome*] Good without it; but better with it, *Prov.* XIV. 24. and ſuch to Gods glory, and the good of himſelf and others, *Prov.* III. 9. *Luke* XVI. 9. 1 *Tim.* VI. 11, 18, 19. The poor mans wiſdome is oft deſpiſed, *chap.* IX. 15, 16.

12. *A defence*] Both, good and uſeful: But Wiſdome the more excellent, *Job* XXVIII. 15. *Prov.* VIII. and XVI. 16.

giveth life] *Prov.* III. 16. and IX. 11. Whereas riches cannot, *Pſal.* XLIX. 6, —— 9. but ſometimes taketh away the life of the owners thereof, *Prov.* I 19.

13. *Conſider the work of God*] See, view, and ponder the work of God, his over-ruling hand and Providence in all the affairs of the world. When thou art apt to complaine of the times, and oppreſſions therein,

and

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and the crooked courſes and croſſes thereof, look up above the creatures, and all ſecond cauſes, and acknowledge and acquieſce in Gods wiſdome and juſtice, infinite above ours, who would not ſuffer or permit ſuch things to prevaile, if he were not ſo wiſe and powerful as to bring good out of evil, light out of darkneſſe, order out of confuſion, and to make all ſerve unto his own glory. He can uſe crooked tooles to make ſtreight work. And we cannot ſet things ſtreight, or make the man ſtreight that is borne crooked, we cannot amend things amiſſe, nor rectifie what he hath made crooked, *Job* XXXIV. 12. His purpoſes muſt ſtand, and cannot be altered or reſiſted, *Eſay* XIV. 24, 27. *Job* IX. 12. This conſideration wrought upon *Aaron*, *Levit.* X. 3. upon *Eli*, 1 *Sam.* III. 18. upon *David*, 2 *Sam.* XV. 26. *John* XVIII. 11. See *Iob* IX. 4. we muſt make our own burden lighter by our patient bearing it.

In the day of proſperity] Enjoy it, with a chearful and thankful heart: and be mindful that the more wages requires the more work. 14.

but in the day of adverſity conſider] God intermingles both, like checker-work. As the Phyſician miniſters ſometimes Corraſives, ſometimes Cordials, ſometimes lets blood, even to ſwooning, ſometimes uſeth Reſtoratives. We ſhould conſider this, *Lam.* III. 28. 33, 40. *Heb.* XII. 3, —— 12. *Mic.* VI. 9. *Pſal.* XCIV. 12.

hath ſet the one] That we ſhould not either ſurfet in proſperity, or deſpond in adverſity, *Lam.* III. 38. *Eſay* XLV. 7.

finde nothing after him] What ſhall after befal him; whether proſperity or adverſity: or nothing better for him, and his advantage, then what God hath ordered and done.

All things have I ſeene] He confirmeth the former point of Gods dark and wonderful Providence, as aforeſaid, by his own obſervation and experience in his life-tiime, *Eſay* XLV. 15. 15.

There is a juſt man] As *Abel*, *Zacharias*, *Naboth*, *Stephen*, and Martyrs all, *Matth.* V. 10. *Hab.* I. 13. See 2 *Kings* XXII. 20. *Eſay* LVII. 1.

a wicked man] *Job* XXI. 7. *Jer.* XII. 1, 2. This is a ſore ſtumbling block even to good and wiſe men. But it ſhould teach them, and all, That there is a juſt and righteous day of doome to come, *Acts* XVII. 31. *Rom.* II. 5. And if wicked men live long, thereby they aggravate their ſinne; and God ſo ſhewes his patience; and makes their judgement the more heavie, and to appear the more conſpicuous.

Be not righteous over-much] Not in it ſelf, and in truth; but in thine own conceit; we muſt moderate our zeale with prudence, *Matth.* X. 16. not make our ſelves over-wiſe, to do a thing conſcienciouſly, ſcrupulouſly, upon opinion of dutie, when indeed there was no neceſſity ſo to do; and ſo to make ſinne where God hath made none. And thus all will-worſhippers are all over-religious, over-wiſe, or over-weening, too too well conceited of their own religion, wiſdome and worth. See *Rom.* XI. 20. 16.

deſtroy thy ſelf] By the former means involve thy ſelf in much unneceſſary trouble and danger; which otherwiſe thou mighteſt and wouldeſt fairly avoid.

over-much wicked] Not allowing any degree of wickedneſſe. But cautioning moſt againſt the moſt exceſſive ranck, the ſuperfluity of naughtineſſe, *James* I.21 When we run to the exceſſe of riot in ſinne, 1 *Pet.* IV. 4. And being paſt feeling, give our ſelves over to it, to work it with greedineſſe, *Epheſ.* IV. 19. doing wickedly with both hands earneſtly, *Mic.* VII. 3. *Jer.* VIII. 6.

before thy time] Waſting thy body by ſuch ſinning; or expoſing thy ſelf to the ſtroak of humane juſtice; or divine extraordinary vengeance upon ſuch exorbitant outragious ſinners.

18. *Take hold of this*] That thou be not over-much wicked. And from this, That thou be not righteous over-much. But hold the golden mean, and mediocrity, keep conſtantly to duty, not turning aſide to the right hand, or to the left, and yet wiſely declining danger. For thoſe that turne aſide to crooked wayes, the Lord ſhall lead them forth with the workers of iniquity, *Pſal.* CXXV. 5. as malefactors to execution. When he that feareth God ſhall come forth of them all, thoſe dangers all that extremes do uſualy bring men to; be freed, or pulled as a firebrand out of the fire, *Zech.* III. 2. *Pſal.* XXXIV. 9,——16.

19. *Wiſdome ſtrengtheneth*] *Chap.* IX. 14, 16. *Prov.* III. 21,—— 26. and *Chap.* XXI. 22. and XXIV. 5. Thus prudence excelleth puiſſance, 2 *Sam.* XX. 16, —— 22. *Cedant arma togæ.*

20. *Not a juſt man*] This is reſerved for the ſtate of Perfection in Heaven, *Heb.* XII. 23. Here we ſinne, yea even in doing of good; our beſt actions, even in holy duties, are ſtained with imperfections and corruptions, come ſhort of what God by vertue of our creation, and his moſt righteous Law doth moſt juſtly require at our hands. Our whole hearts and ſouls now though we give them to God, yet are not thoſe but much unlike thoſe which God at firſt gave us. Pelagians and Papiſts are proud Juſticiaries, *Prov.* XX. 9. 1 *Kings* VIII. 46. *James* III. 2. 1 *John* I. 8. *Nemo ſemper ſapit.*

21. *No heed unto all words*] That are ſpoken of thee, and againſt thee: heed not to know them all; or knowing all, lay them not to heart, to diſquiet thee, or revenge them. In a brave compoſedneſſe, with ſilence and patience ſet thy ſelf above the reach and trouble of them: yet ſo, as thou be not wanting to the clearing of thy good name. See 1 *Sam.* XXV. 25. and X. 27. *Prov.* XIX. 11. 2 *Sam.* XVI 10, 11.

leſt thou hear] Though they leſt ſhould, 1 Pet. II. 18. yet ſometimes it falls out ſo, *Job* XXXI. 31. Yea, the abjects teared *Davids* name, and ceaſed not, *Pſal.* XXXV. 15. Yet ſee *Jobs* minde and moderation in this caſe, *chap.* XXXI. 13, 14, 15.

22. *Thy own heart*] The power of conſcience, the conſcience of our own guiltineſſe ſhould meeken us towards others that do amiſſe, *Gal.* VI. 1, 2. *Tit.* III. 2, 3. *Matth.* VII. 1, —— 5.

23. *I will be wiſe*] *Solomon* had many extraordinary means, and uſed all endeavours to get and increaſe in wiſdome; yet after all that, he found it farre from him, and he farre from it. It ſurpaſſeth the ſublimeſt underſtand-

derſtanding of man. *Job* XXVIII. 12, —— 21. and *chap.* XXXVIII. *Rom.* XI. 33,34.

Exceeding deep] As what not? even in things Natural, and the works of creation; much more profound, abſtruſe, myſterious, and myſtical in things ſupernatural. in Gods works of Providence, and mans Redemption, 1 *Pet.* I. 12 *Iob* XI. 6,—— 10. *Pſal.* CXXXIX. 6. This the cauſe why he was ſo farre from Wiſdome. 24.

And to know the wickedneſſe of folly] The vaſt, and deep, and deſperate corruption of mans heart; yea, the ſinfulneſſe of ſin, *Rom.* VII. 13. For Contraries do beſt ſet off, and illuſtrate the one the other. And this he did, that he might the better anatomize and diſſect both wiſdome and wickedneſſe to his own conſcience, and to the conſciences of others. See 1 *Cor.* XIV. 24. 25. *Ezek.* XIV. 5. 25.

The woman whoſe heart is ſnares] One inſtance of his diſcoverie; a bitter ſweet, *Prov* V. 4. & II. 16. & VI. 26. IX. 17. This *Solomon* found moſt wofull experience; and here penitently proclaims it. 26.

her hands as bands] So *Dalilah* to *Samſon*. So *Prov.* XVII. 22.

eſcape from her] As *Ioſeph* did; not by his own ſtrength, but the ſupernatural power of Gods grace. See *Prov.* V. 8.

but the ſinner] *Prov.* XXII, 14 II. 19. *Her ſteps take hold of hell, Prov.* V. 5. and IX. 11.

This] Mentioned, *ver.* 26. and 28. 27.

one by one] In his diligent ſearch.

Among all thoſe] Thouſand, 1 *Kings* XI. 3. Yet moſt evidently, many good women there have been, and are. But in reſpect of the diſcovery of hearts and natures, whether in good or evil, it is harder to finde out throughly the perfect diſpoſition of a woman, and their deep ſleights, then of men. For whoredome taketh away the heart of a man, *Hoſ.* IV. 11. *Prov.* V. 6. and *chap.* VII. 21,22. 28.

That God hath made man upright] In his creation, *Gen. I.* 27. *Epheſ.* IV. 27. 29.

but they] Here he diſcovers the Original and fountain of all theſe evils and follies, not to be from God; but from themſelves, and their Fall in *Adam*. So that man now is of another make; whole evil is in man, and whole man is in evil.

Sought out] By Satans guiles, and their own deceived hearts. 30.

many inventions] Many, and mighty; to be like to Angels, to God, *Gen.* III. 5,22 many ſhifts to palliate their ſins, and ſinful courſes.

Who is as the wiſe man] None like him, a matchleſſe man, ſuch as *Abraham*, *Joſeph*, *Job*, *Moſes*, *Gen.* XXIII. 6. and *chap.* XLI. 38. *Job* I. 8. *Num.* XII. 7. as thoſe excellent ones of the earth, *Pſal.* XVI. 3. the Worthies of the world, *Heb.* XI. 5. VIII. 1.

and who knoweth] Such are rare, one of a thouſand.

the interpretation of a thing?] Rightly to diſcerne in all affairs, what in every caſe is to be done or left undone.

face to ſhine] As did the face of *Moſes*, of *Stephen*. The wiſdome of Piety is reverend and venerable. Natural Conſcience cannot but

ſtoop and do obeyſance to it. Some thus; A mans wiſdome ſhines in his face.

and the boldneſſe] Shall be changed to the better, ſhall be doubled; as bold as a Lion, *Prov.* XXVIII. 1. *Dan.* III. 16, 17, 18. *Pſal.* III. 6. and XXVII. 3. and XLVI. 3. *Job* XI. 15. *Luke* XXI. 28. *Prov.* IV. 18. Some thus, And wiſdome will change the boldneſſe of his face to more modeſty.

2. *The Kings commandment*] Obedience in the Lord, and for the Lord, *Acts* V. 29.

the oath of God] Whereby thou haſt ſworne allegeance to thy Prince., 1 *Pet.* II. 13. See *Ezek.* XVII. 15,—21. So as this is both a limitation, and an enforcement of this duty. Papiſts can ſlight this oath; And ſome other too.

3. *to go out of his ſight*] Turne not thy back to him diſcontentedly; fling not away in a chafe. But forbear and ſubmit, *Prov.* XXV. 15. and *chap.* XXX. 32. If thou haſt offended him, provoke him not more, by perſiſting in it.

4. *What doſt thou?*] *Prov.* XXX. 31. *Job* XXXIV. 18. Yet he may be admoniſhed, and altered, as 1 *Sam.* XIV. 45. as *Elias*, *Micaiah*, *Nathan*, and other Prophets did, he is not abſolute, as God is, *Job* IX. 12. And as the Pope would be, as the Canoniſts make him.

Whatſoever pleaſeth him] Such was their power, ſpecialy in the Eaſtern Empires.

5. *the Commandment*] Of God, and the King.

ſhall feele] Know experimentaly.

no evil] No danger of puniſhment, *ver.* 3. But being morigerous, and obedient, ſhall finde good, and encouragement rather, *Rom.* XIII. 3, 4. *Epheſ.* VI. 8. 1 *Tim.* II. 2.

a wiſe mans heart] Yeelds not blinde obedience; But diſcernes when, and how, both the ſeaſon, and the meanes and manner of obeying; ſo to apply himſelf to the King, as to prevent his diſpleaſure, to gaine his favour; and yet to preſerve his conſcience and allegeance to the King of Kings. See 1 *Chron.* XII. 32.

6. *time*] A well choſen ſeaſon, which is the greateſt advantage to any enterprize and action, *Prov.* XV. 23. *Amos* V. 13. *Acts* XXII. 25, —— 29. and *chap.* XXIII. 6, 7.

miſerie of man] Is great, for not knowing and obſerving that point of time, that proper ſeaſon to every action; as the next verſe expreſſeth.

7. *For he knoweth not*] *Jer.* VIII. 7. *Luke* XIX. 42, 44. Man cannot foreſee, to prevent the miſerie. He is in the dark in regard of future events; He cannot ſo much as fore-appoint his own actions for the future, much leſſe foreſee the conſequences & iſſues which would follow thereupon. *Prov.* XXVII. 1. *James* IV. 14. Therefore his miſery is great upon him, not knowing that point of time and exact ſeaſon only fit for tranſacting and diſpatching his great affairs, which way is but one; And he ſo having a thouſand wayes to miſſe the mark, and but one

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one to hit it. Difficult then is this; though not alwayes altogether impoſſible, *Prov.* XXII. 3. and XXVII. 12.

Power over the ſpirit] To retaine breath and life, to keep it from going away, to prolong it, or to adjourne and proroge death, *Pſalme* XLIX. 7, —— 10. *Heb.* IX. 27. no man, no King can do it. The ſyth of death mowes down as well the Lilies of the Crowne, as the graſſe of the field. 8.

no diſcharge in that warre] No weapon againſtit, no diſmiſſion from it, no vacation, or exauctoration. Some applythis verſe to the power of a King over the life of a man; and that there is no power in a man to withſtand it and eſcape it, *Prov.* XVI. 14.

neither ſhall wickedneſſe] Sinful ſhifts avoid it; though they turne every way, move every ſtone, make a Covenant with death and hell, *Eſay* XXVIII. 15, 18.

Ruleth over another to his own hurt] Through his tyrannical rule, and evil government he comes to hurt, puniſhment and deſtruction, *Eſay* X. 12. and *chap.* XIV. 4, 23. 1 *Kings XV.* 30. Thus he proceeds to another vanity, *verſe* 10. 9.

The wicked buried] Such wicked Rulers buried magnificently. 10.

who had come and gone] In the adminiſtration of Government, as the phraſe elſewhere is, to go in and out, *Numb.* XXVII. 17.

from the place of the holy] Seat of judicature: Where the Holy one ſits among the Judges and Rulers, as Lord Paramount.

were forgotten] Their names periſhed, even in the places where they had ſo domineered, and been flattered, and been buried, *Pſalme* XXXVII. 9, 10, 35, 36. *Prov.* X. 7.

Becauſe ſentence] P*ſal.* XXXVII. and P*ſal.* LXXIII. God is patient, willing men ſhould repent, 2 Pet. II. 9. *Rom.* II. 4. *Eſay* XLVIII. 2. But men abuſe this patience of God unto preſumption, *Eſay* V. 19. *Ier.* XVII. 15. 2 Pet. III. 4. *Matth. XXIV.* 48, 49. *Ezek. XII.* 22. 11.

therefore the heart] Therefore wicked Rulers go on more boldly, and other wicked men abuſe this patience of God unto preſumption. But yet Gods forbearance is no acquittance. If he be ſlow, yet he is ſure; the deeper he draweth his arrow, the ſoarer it woundeth; his delay abuſed doubles the blow when it cometh.

Though a ſinner] Yea though he commit the ſame ſinne an hundred times over. 12.

and his dayes be prolonged] In proſperity, and his puniſhment be delayed.

yet ſurely I know] Here he anſwereth that Tentation, whereby the godly are offended, and the wicked hardened.

well with them] P*ſal. LXXIII.* 1. *Eſay III.* 10. He inverts the order, to begin with the remuneration of good men, to ſtrengthen their faith, and comfort them againſt this tentation, that they may neither fret nor murmur; but go on to hold faſt their integrity.

not be well with the wicked] But very ill, *Eſay III.* 11. *Num XXXII.* 23. P*ſal. XI.* 6. Nay even his proſperity ſhall ſlay him; and this Sunſhine ripen them to ruine. 13.

Neither ſhall he prolong his dayes] Unleſſe it be for a curſe. And all that while living, he is truly dead; dead in ſinne, dead in Law, *Mat.* VIII. 22. 1 *Tim.* V. 6. *Col.* II. 13. *Luke* XV. 24. *Rom.* VII. 9. *Epheſ.* II. 5,7.

14. *That there be juſt men*] This vanitie and vexation he doth more then once inſiſt upon. It hath gravelled great Divines, and Heathen wiſe moral men. But all this is done, and falls out here *upon the earth*; as it is in the words of the Text. The wicked live in pleaſure, and receive their good things here, *James* V. 5. *Luke* XVI. 25. And the godly receive their rods; Phyſick and Surgery here. Yet this *Solomon* ſpeaketh, not to cenſure the Providence of God, in this diſtribution of things, but according to judgment of fleſh and blood; and thereby to ſhew the vanity of theſe earthly things; uſing an argument againſt them, like to that argument uſed againſt Idolatry, *Deut.* IV. 19.

15. *Then I commended mirth*] Some make this a ſenſual and carnal deduction from the former paſſage and obſervation. But it ſeemes rather to accord with that ſenſe formerly expreſſed, *chap.* II. 24. and III. 12, 13, 22. and V. 18. That is all that can be reaped from all our labours in earthly things. And that will make our comforts to be much more comfortable; and our troubles to be farre leſſe troubleſome. Whereas the contrary puts us under the reigne of continual unthankfulneſſe, and indiſpoſeth us to all duties of active and paſſive obedience, takes off the wheeles of the ſoul, makes it as a limb out of joynt, that can do nothing without paine and deformity.

X. 1. *Dead flies*] As one ſinner, in the precedent words; ſo here one ſin deſtroyes much good. Alike folly doth fly-blow a wiſe mans reputation, *Neh.* VI. 11.

2. *heart is at his right hand*] As his eyes are in his head, *chap.* II. 14. He ordereth his affairs with diſcretion; he acts dexterouſly and diſcreetly with mature adviſe and judgement; he worketh by the guidance of his heart, *Luke XIV.* 28,31.

But a fools heart] He is left-handed in his works and wayes; doth them raſhly, awkwardly, bunglingly, prepoſterouſly, As 1 *Kings* XII. 8. *Eſay* XIX. 10, —— 14.

3. *walketh by the way*] He doth palpably diſcover to others, and proclaime, That he is a fool, *Prov.* VI. 13 and *chap.* XII. 23. and XIII. 16. and XVIII. 2. See *Prov.* XVII. 28.

4. *Leave not thy place*] Thy office, duty and obedience to him. A ſouldier muſt ſtand to his ſtation, *ch.* VIII. 3. proudly fling not away in diſpleaſure; much leſſe, ſtand not to affront him; turne not, riſe not up againſt him, as 1 *Kings* XII. 16. ſeek to pacifie him, *Prov.* XV. 1. and if need be, go a little aſide out of his ſight, till his rage, and thy danger be over-paſt. See *Judges* VIII. 2,3. *Gen.* XXXII. 13. and XXXIII. 3. 1 *Sam.* XXIV 16. and *chap.* XXV. 32. *Prov.* XXV. 15

5. *as an error*] Haply by the erring information of others; ſeeing Rulers muſt needs ſee much with other mens eyes, and hear much by other mens ears. And yet this error may prove a great miſchief, to Church, and State.

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and the rich] In worth, and wiſdome. Dignity ought to wait upon Deſert; though it alwayes doth not. For Rulers ſometimes grow into ſuſpition of ſuch as eminently excel in extraordinary worth.

Servants upon horſes] Men of a low, baſe, ſervile condition. And how inſupportable this is, ſee *Prov.* XXX. 22. and how unſeemly, ſee *Prov.* XIX. 10. It is a curſe of God, *Deut.* XXVIII. 43, 44. *Gen.* IX. 25, 26. Lamented, *Lam.* V. 8. Yet the Levellers would be at this, to lay all alike: As in *Germany*, in *Anno* 1525. But the iſſue of that attempt was to themſelves deſervedly miſerable.

He that diggeth a pit] This, and the three following Proverbial ſimilitudes tend all to this end, That evil uſualy returneth on the heads of thoſe that were the authors of it. *Malum conſilium conſultori peſſimum*, *Prov.* XXVI. 27. and XXVIII. 10. *Pſal.* VII. 16. and IX. 15. In application; againſt ſuch as overturne the foundations of Lawes, and Cuſtomes; and alter the long eſtabliſhed and wholſome conſtitutions of Kingdomes, Nations, and people; and confound Rule and Subjection, and diſſolve the ligaments of Government, *Prov.* XXVI. 27.

Who ſo removeth ſtones, &c.] Beſides the general ſenſe of the words, application of them may be made againſt thoſe who remove land-marks; or raſhly alter things ſeriouſly ſetled, and duly defined; and ſo do ſowe ſeditions, and raiſe factions.

If the iron be blunt] Wiſdome directeth to whet the edge; to ſave the putting to of more ſtrength; And ſo wiſdome is better then ſtrength *chap.* IX. 16. It guideth a mans actions without ſo much toile and labour, and a better end: without it, and Art and cunning by it, ſtrength, and toile, and eloquence, or ought elſe is to ſmall purpoſe.

The Serpent will bite] If not charmed before. And after the biting, the Maſter of the tongue or eloquent man, cannot help or better the matter. The meaning may be, to compare the ſpirit of diſloyalty againſt Rulers, and rebellious ſpeeches againſt them, to the biting of a Serpent: And the wiſe and humble ſpeeches and demeanor of ſubjects to their offended Governours, to an inchantment to keep them from biting. Or, to ſhew that a vaine babler, whoſe lawleſſe tongue is ever finding fault with Government is no better then an uncharmed Serpent. It may be applied againſt any Sycophants and Slanderers whatſoever. Or to thoſe who bite and babble at the Traditions of the wiſe.

The words] *Epheſ.* IV. 29. *Col.* IV. 6. *Prov.* X. 32. and XII. 13. and XV. 1, 2. 4, 26. and XVI. 23, 24. Such were *Abigaels* to *David*,

ſwallow up himſelf] *Prov.* XIX. 28. and XII. 13. *Rom.* III. 13. *James* III. 2, —12. *Pſal.* LII. 3. Many men by their tongue have cut their own throats.

is full of words] Multiplyeth boaſting diſcourſes, vainly tells his own undertakings; brags what he will do, and what he ſhall have.

cannot tell what ſhall be] No man, much leſſe a fool, can tell this to himſelf.

wearieth

15. *wearieth every one*] By his wordineſſe, and much idle vaine babling without any ſolid and ſound matter; as empty casks ſound loudeſt, *chap.* V. 3, 7. *Prov.* X. 19. and XVII. 17, 27.

how to go to the citie] He tires himſelf in trifles, being not able to manage the leaſt matters, and eaſie for children; having not wit enough to keep the high road, to know the beaten path to the Citie. And yet he will fooliſhly labour and weary himſelf about hard and difficult matters.

16. *Wo to thee O land*] *Eſay* III. 4. A child in years, For Tutors and Protectors have moſtwhat ſelf-ends, and deal not fairly and faithfully, or jarre among themſelves. Thus it was in *Rome* after the death of *Ancus Martius*: and in the Romane Empire in the times of *Arcadius* and *Honorius*. Yet the Land was bleſſed and happy under young *Solomon*, *Joſiah*, *Uzziah*, our *Edward* the VI. and others, for the parts and graces wherewith God endowed them. Or elſe a child in underſtanding and parts, rude and raw, without experience, diſcretion and abilities for ſo weighty an imployment, of a childiſh diſpoſition for wit, courage, carriage, this, though not a childe in years. And ſuch was *Rehoboam*, 1 *Kings* XIV. 21. with 2 *Chron.* XIII. 7. In a word, a worthleſſe and wicked King is a Woe to the whole Land; and a great argument of Gods anger againſt it, 1 *Sam.* VIII. 6, —— 18. *Job* XXXIV. 30. *Prov.* XXVIII. 2. *Eſay* XIX. 4.

eate in the morning] Are riotous, and luxurious, unſeaſonably feaſting.

17. *Sonne of Nobles*] Nobly borne, The ancient ſplendor of a royal ſtock and deſcent addes much honour to a King, *Eſt in juvencis, eſt in equis patrum virtus.* And much more when he is nobly bred up, nobly ſeaſoned with principles of true nobility, wiſdom, & holineſſe, honour and government; without which, nobility in blood and birth, are but ſhapes and ſhadows of true nobleneſſe. Though never ſo much noble blood run in the veins, yet worthleſneſſe and wickedneſſe remaining in the heart, rendereth it ignoble.

18. *ſloathfulneſſe*] See the *Obſervations* on *Prov.* VI. 6. Here it ſeems applyable to a ſluggiſh, childiſh, careleſſe government of a Kingdome or Common-wealth.

19. *A feaſt*] Feaſting and wine have their mirthful uſe. But money anſwereth all things, doth ſupply and miniſter the former; yea, and hath the dominion in humane affairs above all other things: money is the meaſure of all things, buyeth all things. Money is the ſinewes of warre; beares the maſterie, in matches, and marriages, and Law-ſuits; effecteth all things.

20. *Curſe not the King*] Notwithſtanding his errours in government, or miſcarriages in living, or wrongs done to thee, *Exod.* XXII. 28. 2 *Pet.* II. 10.

no not in thy thought] Or conſcience, or heart. Thought is not free. *Jer.* IV. 14. *Eſay* LIX. 7. *Pſal.* LXII. 4. It will likely break forth.

for a bird of the aire] The danger if thou mutter it in hugger-mugger,

ger, God can reveale it by brute creatures: birds, and beaſts; by inanimate creatures. See *Gen.* IV. 11. *Eſay* XXVI. 21. *Hab.* II. 11. As *Luke* XIX. 40. So in this caſe. However, Kings themſelves have long eares. Yea, we ſay, walls, and hedges have ears. See that *Eſter* II. 22. And conſider the diſcovery of our helliſh Powder-plot.

Caſt thy bread] It muſt be thine, well gotten, *Epheſ.* IV. 28. XI. 1.

upon the waters] Where it may ſeeme clearly caſt away, as if it were throwne into the Sea: loſt, becauſe the poor cannot recompence thee againe, *Luke* XIV. 12, 13, 14. Yet lend in that manner, *looking for nothing againe*, *Luke* VI. 35. God will repay it, *Prov.* XIX. 17. *Eſay* LVIII. 7. Yet ſome by water here do underſtand moiſt and fertil ſoile; well watered, or grounds on the ſides of waters, ſuch as on the banks of *Nilus*, which yeeld increaſe very abundantly: And, that ſo plentifully God will reward thy almes to the poor. In the former Chapter, as the Great *Annotations* do well obſerve, *Solomon* ſhewed the excellent uſe of true wiſdome, as a means of tranquility of minde, and Remedy againſt the vanity and vexation of outward things, in Ordering our behaviour aright toward Superiours, for prevention of thoſe dangers which their diſpleaſure might ſubject us unto. In this Chapter he further diſcovereth the uſe thereof, unto the ſame end of comfortable living, ſo ſtill purſuing his principal argument touching tranquility and comfort of life, in Ordering our behaviour towards Inferiours, thoſe eſpecially that are in want.

ſhalt finde it after] *Gal.* VI. 9. *Prov.* XI. 25. and XIX. 17. *James* V. 7. 2 *Cor.* IX. 6, —— 10. *Matth.* XIX. 21. *Deut.* XV. 9, 10.

to ſeven and alſo to eight] *Micah* V. 5. To many: as waters formerly, in the plural number, may likewiſe intimate. The neceſſity of a man may require it, when his perſon doth not deſerve it. And thy ability muſt guide thee to Give with diſcretion, *Pſal.* CXII. 5. *Luke* VI. 30. *Prov.* XXXI. 20. 2.

thou knoweſt not what evil] Therefore ſowe whileſt thou haſt it: work while the toole is in thy hand, *James* IV. 14. *Prov.* XXVII. 1. By bounty evil of punishments and judgements is prevented: by unmercifulneſſe to the poor, it is procured.

If the clouds] They emptie themſelves in ſhowers for the good of the earth. So ſhould rich men do, *Pſal.* CXII. 9. And the ſhowers fall upon all the ground, this as well as that. And ſo ſhould the full and rich, not too ſolicitouſly enquire who it is to whom they give; He is a man, and needie man. 3.

and if the tree fall] Fall it muſt; and man muſt die. And as death leaves him, judgement findes him; and ſentence goes upon him, for the right hand, or the left, according to his carriage towards the poor, *Matth.* XXV. 33, —— 46. Or, This ſeemes a vulgar Proverb touching things of ſmall concernment, care, or choiſe. And to imply that our ordinarie almes ſhould fall upon any, this or that poor, and be diſtributed as it were with a blinde hand, or hood-winkt eye, without any over-curious choiſe.

He that obſerveth the winde] We muſt not ſtand ſcrupling and caſting perils and objections and pretences to hinder or delay our Almſgiving; and come with our Talent tied up in a napkin. Whereas any pretext ſerves the covetous miſer, not to give.

5. *What is the way of the Spirit*] Of the winde, ſay ſome, *Johan* III. 8. Of the Soul rather how it comes into the body, and quickens it.

Nor how the bones] *Pſal.* CXXXIX. 14, 15, 16. *Job* X. 8,—13.

Knoweſt not the works of God] The works of his Providence; how he may diſpoſe of thy life, and ſtate, and ability of doing good: And therefore thou muſt take the preſent ſeaſon and opportunity, and not delay and defer it leſt the Lord haply will put thee out of all capacitie and meanes to do it. Neither knoweſt thou by what ſecret and wondrous wayes he may recompence thy liberality.

6. *In the morning*] At all times, upon every occaſion and opportunity, *chap.* IX. 10. *John* IX. 4 Begin betimes, and continue to the end, loſe not a day.

Whether ſhall proſper) Though ſometimes thy bounty prove miſplaced; and it be ten to one if any cured Leper returne to give thanks; yet thy reward is ſure from God, *Heb.* VI. 10. *Matth.* X. 41, 42. 1 *Kings* XVII. 13,——16.

7. *The light is ſweet*] The light of life, as appears in the oppoſition, *verſe* 8. And ſpecialy a lightſome joyful life is ſuch, *Job* II. 4. 1 *Kings* XX. 32. *Eſther* VII. 3. Life was given as a prey and reward to *Ebedmelech* and *Baruc*, *Jer.* XXXIX. 18. and XLV. 5. Yet conſider it will end in death; dayes of darkneſſe will come. Therefore unto compleat happineſſe there is yet more to be done; not only to gaine and ſecure the comforts of this life, and tranquility of minde here amidſt all the vanities and vexations of it; In which ſearch and point *Solomon* had hitherto laboured; But alſo to get the aſſurance of a better life after this; which is the buſineſſe of *Solomon* in the remaining part of this Book.

8. *But if a man live*] And ſit in the worlds warme Sun-ſhine, and ſay he ſhall never be moved, *Job* XXI. 7,——13.

yet let him remember] That the light will be turned into darkneſſe, the dark dayes will come of old age and death, *chap.* VI. 4. *Job* X. 21. *Pſal.* VIII. 2, 13. and CXLIII. 3. and they ſo many, as that the lightſome days of life will ſeeme but a warm gleame, a momentanie glance; which remembrance ſhould coole our hot deſires after the vanites of this life and lay our luſts a bleeding and a dying at our feet, 1 *Pet.* II. 12. All that cometh, every man, every thing that hapneth, is vanity.

9. *Rejoyce O young man*] No encouragement; but a ſcoff and ironie, derides his folly, Like that of *Elias* to the *Baalites*; and many more in Scripture.

and walk in the wayes] Go on in the choiſe and chaſe of thy hearts deſires.

But know thou] To thy coſt, though ſuch would faine baffle their knowledge, and blinde the eye of their underſtanding; yet it will not be

be. As *Eſay* XXVI. 11. 1 *King.* XXII. 25. 2 *Pet.* III. 5.

that for all theſe things] This mars the mirth; leavens all; is ſowre ſauce to his ſweet meats.

God will bring thee] Whether thou wilt, or no, when thou ſhalt in vaine call to rocks to hide thee.

into judgement] If not in this life; yet at thy death, thy doomes-day; and at the judgement of the great day, *Jude* 6. called *The terror of the Lord*, 2 *Cor.* V. 10. *Acts* XVII 30. See *Eſay* XXVIII. 17.

Therefore remove ſorrow] Sinne, which is the true cauſe of ſorrow, as the end will prove, *Prov.* XIV. 13. and the true cauſe of Gods indignation. Or, particularly this ſinne of thy indignation, and all inordinate paſſions, thy ſwelling and ſtorming at the will and wayes of God, or at any ſerious advice given thee. μεμψιμοιρίαν. 10.

Remember] 1 *Chron.* XXVIII. 9. *Prov.* XXIII. 17.

thy Creator] *Heb.* Creators, Father, Sonne, and Holy Ghoſt. So God my Makers, *Job* XXXV. 10. The Makers of *Iſrael*, *Pſal.* CXLIX. 1. thy Makers is thy husbands, *Eſay* LIV. 5. Gods created, *Gen.* I. 1. XII. 1.

youth] Youth is ſlippery, prone to luſts and ſenſual pleaſures, apt to put off the evil day farre from them, to look on death and judgement as at a great diſtance; as evil men uſe to do, *Ezek.* XII. 27. *Amos* VI. 3. 2 *Pet.* III. 3, 4. *Solomon* here calls on them to remember themſelves better, to minde God in the Spring of their age, to preſent the firſt-fruits to God, as young *Samuel*, *Jeremy*, and *Timothy* did; and not to leave and reſerve the dregs and ſnuffs to God.

while the evil dayes] Old age is very unfit to begin ſo great a work in. Old age will bring evils enough of its own beſides.

While the Sunne] Before the ſight of thine eyes grow dimme. Or, before thy moſt delightful and pleaſant things begin to grow unwelcome, unpleaſant to thee. 2.

The darkneſſe of lights about them, as of the Sun, candles, torches, &c. Whence we need Spectacles.

Returning of the clouds after the raine, alludes to the winterly ſtate of old age. In ſummer after raine, the clouds break up, and fair weather comes. Not ſo in winter. So in youth —— Not ſo in old age ——

nor the clouds return] One grief comes upon the neck of another, as the billows of the ſea wallow and tumble upon the back one of another. A proverbial ſpeech, as *Pſal.* XLII. 7.

the Keepers of the houſe] The hands and armes. Some here take in the head, and ribs, and outward ſenſes, and inward faculties; but not ſo properly. 3.

ſtrong men] Thighs and legs. Here ſome take in the feet.

Grinders] The teeth. They come not with us into the world. And they commonly leave old men before they go out of the world.

look out of the windows] The eyes: out of the eye-lids.

darkened] A further degree of dimneſſe then that, *ver.* 2.

4. *And the doores*] Old men ſhall ſhut the ſtreet-doores, ſhall ſtay within doores, becauſe the weakneſſe of their appetite, and digeſtion, when the ſound of the grinding with the teeth was low, and doth cauſe them to eat little, and ſo weakens their bodies, to ſtir abroad. Others, by ſtreets here underſtand thoſe Pipes and paſſages, which are for the meat to go down to the ſtomach; and for the breath and aire to go down to the lungs; which paſſages have doores and covers, which open, and ſhut: And theſe being weakened in old age, breed weakneſſe of the body, and difficulty of ſwallowing, and of ſpeaking. Thoſe which ſtretch the words to the Hearing; or to the eye-lids; or to all the ſenſes, ſeeme to miſſe moſt of the true meaning.

doores] Lips. When for want of teeth, the meat is rolled and ravelled in the mouth, and hath need of ſhut lips to keep it from falling out of the mouth.

at the voice of the bird] Shall wake out of ſleep at every little noiſe, through the badneſſe of ſleeping: and wearines to lie long in bed, by reaſon of little eaſe, and much paine and akings.

daughters of muſik] That we can neither ſing our ſelves; nor be delighted with the muſik of others, 2 *Sam.* XIX. 34, 35.

5. *afraid of that which is high*] To go up it, being weak, and ſhort-winded. And fear ſtumbling at every little ſtone in the way. Both heights, and hollows, in the way annoy their goings.

almond-tree] The gray-hairs; which ſome call the white flowers of the Church-yard.

graſhoppers] Every light thing ſhall be a burthen to them, who are now already become a burthen to themſelves.

and deſire ſhall faile] The luſt of the fleſh (*libido*) As alſo the luſt of the eye, and the pride of life. In decrepit age all theſe deſires die, though they reigned and raged in him before.

long home] The grave, his own houſe, and long home; *Nox eſt perpetua Una dormienda*, *Eſay* XIV. 18. never to returne hither again, *Job* VII. 10. But long to abide there, till the Reſurrection-day.

6. *mourners*] *Jer.* IX. 17. and XXII. 18. *Amos* V. 16. See *Job* III. 8.

ſilver cord] The marrow of the back-bone; be looſed, or leſſened and contracted; whence old men grow crooked and bending in the back. Some take this for the ſinewes, which are the ligaments of all the members; and are looſened by cold humours, and palſie-diſtempers.

golden bowle] The heart, the blood of it, or the pericardion, or the brain-pan, *pia-mater*, and *pericranion*. Some underſtand this of the *ciſta fellis*, the gaul and choler, which eaſily breaks out in old men. Some of the skull, parted in the ſutures and ſeams of it: diſeaſes grow round, as a bowle-golden, for the colour and precious uſe of it in preſerving the brains.

or the pitcher be broken at the fountain] By fountain we may underſtand thoſe principal parts, as the Heart, Head, Liver, from whence the

Chapter | Verſe

the vital ſupplies of ſpirit, heat, blood, ſenſe, and motion are drawn into the body. By Ciſterne the ſame aforeſaid; or thoſe places of the body whereinto thoſe vital ſupplies are drawn and conveyed. By the pitcher, and wheele, the veins, arteries, and ſinewes, which as ſubſervient inſtruments do conveigh thoſe ſupplies into the ſeveral parts of the body. Some underſtand by the pitcher, the bladder; and by the ciſterne, the belly; that neither duly performe their office: by the fountaine or ſpring, the iſſuing forth of the water; the retentive faculty of the muskle at the neck of the bladder being broken, ſo that water, the urine iſſueth from him inſenſibly, without ſtay.

the wheele broken at the ciſterne] The Lungs broken off from their motion of inſpiration and reſpiration by phlegme from the ſtomach, ſtopping and ſtifling the Lungs. The Lungs are as the wheele tranſmitting the aire in, and out, up and down: and when this free courſe is ſtopped then follows ratling in the throat, and death after. The ſtomach is the ciſterne from all the body.

And the ſpirit ſhall returne] *Gen.* II. 7. *Job* XXXIV. 14, 15. And even the wiſeſt Heathen have avouched the immortality of the ſoul; and a life of joy, or paine after this life ended, according to our carriage here. So *Socrates*, *Plato*, *Cicero*, *Plutarch*, *Epicharmus*, *Euripides*, *Lucretius*, *Heraclitus*, *Virgil*, and others. 7.

Vanitie of vanities] He reſumes and concludes his maine Text, ater his large demonſtration of it, by ſo many convincing arguments. 8.

the Preacher was wiſe] And moreover, becauſe he knew how hard it is to work man to a firme belief of this maxime, That all theſe earthly things are but vanity, he heaps up in theſe few words of his concluſion many cogent arguments yet more to re-inforce the ſame; from his own wiſdome, from his care to teach the knowledge of this principal leſſon, his heed, his ſearch, his ordering of it, and other Proverbs; from the delight and acceptableneſſe of it; from the uprightneſſe, and truth of it. All which as they may relate to his teaching, and writing in general; ſo more ſpecialy to the ſubject matter of this Book. 9.

The words of the wiſe] In this verſe *Solomon* riſeth higher, and comes up to the praiſe of the words of the wiſe in general, which is moſt appliable to the Word of God in the Scripture: the praiſe is from their power and efficacie; they are as Goads; as Nailes: And from their Authority, faſtened and managed by the Maſters of Aſſemblies, the Preachers and Miniſters; And the Word, and they, both given from one Shepheard, the great Shepheard of the Sheep, the Lord Jeſus Chriſt. Yet ſome would make this underſtanding of this verſe, That the Authors of theſe Collections compiled them together into one body under the name of *Solomon*, guided thereunto, and ſo given, by and from *Zerubbabel*. 11.

by

12. *by theſe*] and by no other; no humane and vaine words or writings, *Pſal.* XIX. 11. Theſe are ſufficient. Some conceit that *Zerubbabel* ſpeaks thus to *Abihud*.

Many books] This moſt true in this age, if not more then any other. But theſe many, in compariſon of the Scripture, may well be called waſt-papers. And much ſtudy in them is a wearineſſe of the fleſh.

13. *The Concluſion of the whole matter let us hear*] The firſt word of this verſe, rendered *Concluſion* is written in the Original with an extraordinary big letter; to put an extraordinary mark of Attention upon it. The meaning of the words of this, and the laſt verſe, need no Explanation.

CANTICLES

Chapter | Verse

THE Song of Solomon.

A Song it is; as the title bears. Not an Hiſtorie, or a Prophecie: which conceit, while ſome have fancied to themſelves to maintaine the ſame, they have been driven, in their Expoſitions, forcibly as it were to raviſh the Text, and to fall into ſundry (I might ſay) ridiculous ſingularities and abſurdities.

It is the Song of Songs, the chiefeſt of his 1005. Songs, 1 *Kings* IV. 32. the moſt excellent of all others: and that for Expreſſions, Myſteries, Purity and Holineſſe; but moſt for the Subject and Matter of it, which is ſublime, divine, and Evangelical.

It is all a continued Allegorie; full of Obſcurities, as is confeſſed by all; ſomewhat the harder to underſtand by reaſon of ſo many diverſities of underſtandings; ſomewhat the more difficult, becauſe we meet here with diverſe Hebrew words which are not found in the Scripure beſides. It is all myſtical; as many words, almoſt ſo many Myſteries: As is likewiſe ſaid of the Apocalypſe. And the Jewes hereupon are ſaid to forbid the reading of this Book among them till they came to thirty years of age.

Yet it appears to be an Epithalamium, a marriage-Song, a Song of Loves: Penned by *Solomon*, it ſeemes in his younger years, and beſt times, not long after his marriage with *Pharaohs* daughter, whereunto he may haply allude in this Song; and long before his foul falls in his old age. But yet a greater then *Solomon* is here.

Here is Chriſt the true *Solomon*, the Bridegroome; and his Church, the Spouſe. Here between them is ſet down all Rhetorick of Love; pathetical Compellations, affectionate Elogies, Paſſionate Expreſſions; all here pure and ſpiritual in this Celeſtial Poem: Here is nothing of Temporal, Carnal, or worldly mixture in it. The flowers and ornaments of Language in the Praiſes of Both, are not applicable to bodily or natural beauties, but to ſpiritual and ſupernatural. Here is hidden Manna; *ſancta ſanctis*; Pearls are not for ſwine. Here *Solomon* rips up, and rifles, as it were, all the rarities of Nature, to deſcribe his ſacred and ſupernatural myſteries. Yea, ſuch is the matchleſſe

leſſe riches and ſweetneſſe of this Poem, and the ſubject of it, that though the ſtorehouſe of the whole world from both her ſpheres contribute to it, yet all is not ſufficient: The richeſt earthly things are but groſſe and ſenſible illuſtrations of ſpiritual Majeſty, and glory: They can ſerve but as myſtical repreſentations, as Emblemes, as Hieroglyphiks, as Manuductions, and Perſpectives to Grace, and Glory. Here between Chriſt, and his Church, are interchangings of mutual Praiſes, Gloriations, and Congratulations; of Zealous ſpiritual longings, and breathings of Loves, and Vowes, and Joyes; of acclamations, atteſtations and adminiſtrations. His divine and glorious excellencies in himſelf, and rich bounties and bleſſings to her; and her precious heavenly graces, and endowments, ornaments, and priviledges by him, in an high character, in lofty and ſtately ſayings and ſimilies, are portraied and laid out to the life, by her, and by him. And yet withal, her failings, and recoveries; and his withdrawings thereupon, and returnings, are not omitted

And laſtly, ſhe being never ſatisfied with his Love, out of the unquenchable flame of her affection, ſhe doth beg ſtill a more intimate Union, and communion with him, and a perpetual fruition of him, for her ſelf; and for all her members that yet knew him not: And that he would haſten his laſt coming, for the full finiſhing of all, and her enjoyment of him in Viſion Beatifical in the Life of Glory. In all theſe Interlocutions betwixt them; ſhe ſpeaking nine times. He ſeven times; And both joyntly together the ſame things, as in a Chorus, two times; In a word, There are ſuch divine raptures as are able to fire the holy affections of the ſons of men

I. 2. *Let him kiſſe me, &c.*] The ſpeech of the Church, the Spouſe, to Chriſt, the Bridegroom, to the 8. *ver.* ſet forth in her wiſhes of his love, in expreſſions of the worth of it; of his ſweet ſmelling graces, and the powerful vertue of them in her and in others, in his rich and gracious proviſions for her; in her Vindication of her own deformities, and defects againſt the envious and uncharitable cenſures of others concerning her; and in petitioning him for further counſel and direction.

8. *If thou know not, &c.*] Chriſt his Reply, in the four next *verſes*; granting her laſt requeſt; with gracious and great commendations of her, and rich promiſes made unto her.

12. *While the King, &c.*] The Church in this, and the next *verſe*, returnes the fruits of Chriſts love and bounty, magnifying by ſimilies his gracious goodneſſe to her; and declaring what her cate ſhall be to keep and indeere him to her.

15. *Behold thou* art *fair*] Chriſt here in this, and the next *verſe* congratulates his Church; Praying again, and ſo cheriſhing his lovely graces in her: and their joynt flouriſhing fertility and felicity.

17. *The beames, &c.*] Both Chriſt, and his Church, joyne here together in a ſymphonie, as in a Chorus, and with united delight, do extol the parts and fabrick of their ſpiritual houſe and happineſſe.

I am

Chapter	Verse.
II.	1.

I am the roſe, &c.] Chriſts ſpeech, in the two firſt *verſes*; characterizing both himſelf, and his Church; who, and what they are.

Sharon] A fertile and pleaſant region, lying in the Tribe of *Gad*, beneath Mount *Lebanon*, not farre from *Baſhan*, 1 *Chron.* V. 16. There had *David* his heards of cattel fed, 1 *Chron.* XXVII. 29. It is coupled for excellencie with *Carmel*, *Eſay* XXXV. 2. it is ſuppoſed to be the ſame with *Lesſharon* mentioned, *Joſh.* XII. 18.

Lillie] Chriſt here both Roſe and Lillie, *ch.* V. 10. *Mat.* IX. 29. And in that Chriſt here doth ſo commend himſelf, it is for our ſakes; that we might take notice of his excellencies, and fall in love with him.

thorns] Theſe thorns Chriſt makes uſeful to his Church; to prick and let out her ill humours; to hedge her in and keep her within compaſſe. See *Judg.* VIII. 16. | 2. |

As the apple-tree, &c] The Churches ſpeech, continued to the end of this chapter. And in all the next chapter, uttered ſometimes of Chriſt, and ſomtimes to Chriſt: Declaring his praiſe and precious-neſſe in himſelf, his loving dealings with her many ways; his ſpeech to her, ſo ſweetly and affectionately inviting her unto him. And withal expreſſing her delight in him, and that ſhe is ſick of love towards him: charging others not to diſturb him: and joying in her intereſt in him, & petitioning him for his ſpeedy approach and preſence. And all this in this ſecond *chap.*

trees of the wood] Wild, fruitleſſe trees, or trees of hedg-fruit. But in Chriſt is alſufficiencie for us, *Col.* I. 19. *John* I. 16. *Col.* III. 11. | 3. |

banquetting houſe] Of inward conſolations through peace, and joy in Beſeeving, and the comforts and graces of the Spirit: and that by the meanes of his Word and Ordinances. | 4. |

Flagons] Large meaſures of that wine in Chriſts banquetting houſe, or wine-ſeller, *ver.* 4. | 5. |

apples] Such as fall from Chriſts apple-tree, *ver.* 3.

ſick] Ever & ſinking ſwooning with a love-qualme, through exceſs of love, & exuberancie of ſpiritual joy in Chriſt, ſuch as he could hardly ſtand under, but that the raptures and raviſhments thereof, the extaſies thereby, do even overwhelme her ſpirit, *Epheſ.* I. 18. and III. 19.

His left hand, &c.] Chriſt himſelf relieves my ſickneſſe, ſupplies my deſires, fulfils my joy, prevents your help and comfort, or at leaſt, works with it effectualy. Chriſt circleth his Church with all healing, all comforting embracements. | 6. |

by the Roes, &c.] By the things moſt dear and precious to you: as theſe are to Shepherds. As ever ye love any thing, and deſire it may not periſh, diſquiet him not. Or rather then diſturb him, abide ye from him, abide without doors, with the Roes and Hinds of the fields, as ſome make the meaning to be. | 7. |

until he pleaſe] until he waken of his own accord. Be not overhaſty with him, to diſeaſe or diſpleaſe him; but hold out in faith and patience; Let him take his own time, who is a God that waiteth to be gracious, *Eſay* XXX. 18.

The voice, &c.] She being ſick with pangs of love, lay lingring | 8. |

and liſtning, hankering, and hearkning after her beloved; and behold here ſhe hears his voice, *Johh* X. 3,4. And ſees him coming; ſo as neither mountains, nor hills; her enormities, or infirmities; or the worlds oppoſitions and emnities ſhall hinder his coming.

9. *behinde our wall*] He is come ſo near.

looketh forth] Or, looketh in. Thus he returnes, and comes by degrees. Never farre off, or ſtaying long abſent, upon her ſeeking and longing after him. Yet the full enjoyment and fruition of him is reſerved for the life to come, 1 *Cor.* XIII.12.

14. *in the clefts of the rock*] *Jer.* XLVIII. 28.

in the ſecret places of the ſtaires] for ſecrecy and ſecurity; or for conſcience of infirmity and modeſty.

16. *my Beloved is mine, &c.*] She is ſure, and ſpeaks it boldly, 1 *Johh* IV. 16. 1 *Cor.* VI.17.

he feedeth] Though before, and at ſuch a time, ſhe knew not, *Ch.* I. 7. yet now ſhe knows, and can tell it to others.

In this *Chapter* the Church implying Chriſts departure from her, occaſioned by her own negligence and ſecurity; ſets forth her diligent ſcrutiny, and ſearch for him; her finding of him; her dutiful care, and behaviour towards him, and holy gloriation in his Majeſty, and beauty; which ſhe inciteth others to minde and magnifie.

III. 1. *By night*] Even night after night.

I ſought] Sought and ſought, inſtantly & earneſtly, *Jer.* XXIX.13. She longed, as *David* did, 1 *Chr.* XI. 17. Counts all but loſſe and dung in compariſon of Chriſt, *Hoſ.* V.15. *Pſal* LXXVIII. 34. *Eſay* LXIII. 15.

but I found him not] We are faultie: And yet withal too haſty; we antedate the promiſes; and are ready to complaine of Chriſts delay, though procured by our ſelves.

2. *I will riſe*] An holy, and reſolute determination.

now] Preſently, without loſing any opportunity; while the day and time of grace laſteth: Delays are dangerous, *Hoſ.* V. 6. *Prov.* I. 28. *Johh* VII.34. & VIII. 21. And too many ſluggiſhly uſe them, as *Pro.* VI. 10.

the citie] *Jeruſalem*, where the Temple, Prieſts, and Ordinances were: Jeſus was found there, *Luke* II. 46. *Pſal.* CXXII. 4.

4. *a little that I paſſed from them*] From the Watchmen, the meanes, and Ordinances; that the *finding* might not be attributed to the excellency of the meanes; but unto God, 1 *Cor.* III.6,7. *Rom.* IX.16.

I found him] *Hoſ.* VI. 3. *Mark* VII.24, 25.

would not let him go] As, *Gen.* XXXII.26. *Job* XIII.15. *Rom.* VIII.35.

6. *Who is this*] *Chap.* VIII. 5. There ſpoken concerning the Church. See the *Obſervations* there. And ſo poſſibly it may be ſpoken here. Or elſe ſpoken by the Church, concerning Chriſt; as the words following all along do ſeeme to imply; ſhe continuing her high expreſſions, and continual aſcenſions in her affection to Chriſt. The words following ſeeme to me to be ſtraitened by Commentators, and tied to more particular ſenſes and applications, then in their general meaning they

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they need, or will well bear. The Church pleaſeth under the Perſon and Parable of *Solomon*, and his glory, in his Bed; in his bed-chamber-warders, or Eſquires of his body; in his Charet; in his Crowne in the day of his Eſpouſals; and in their deſcriptions; to typifie, and magnifie the glorious ſtate of Chriſt her Bridegroome, in all his braveries.

Chriſt here in a great part of this Chapter, amplifies the Praiſes, and the Graces of his Church, by elegant ſimilies and ornaments of ſpeech, not applicable to bodily, but to ſpiritual beauty. And proceeds to admoniſh and dehort her from unworthy ſocietie and communion which he urgeth by freſh praiſes, and vowes of love. To which ſhe makes a brief Reply, by deſiring to be made fit for thoſe Praiſes and future affections, by the work of his Spirit; and that he may come to enjoy them in her.

faire] Chriſt here interchangeably ſeemes, as it were, rapt and raviſhed, and altogether enamoured with his beautiful Bride; ſets her forth in all her parts, in her eyes, haire, teeth, lips, temples, neck and breaſts, in that fairneſſe, and comelineſſe, which indeed he himſelf hath put npon her, *Ezek.* XVI. 14. — IV. 1.

no ſpot in thee] *Epheſ.* V. 26, 27. *Apoc.* XIV. 5. Not ſuch as *Jude ver.* 12. and *Deut.* XXXII. 5. no Leopard-ſpots: none that God will ſo account; *though in many things we offend all*, *James* III. 2. — 7.

Shenir and Hermon] *Deut.* III. 9. 1 *Chron.* V. 23. Of *Hermon*, ſee the *Obſervations* on *Pſal.* LXXXIX. 12. — 8.

a fountaine ſealed] For preſervation from pollution, and for the excellencie of it, *John* IV. 14. — 12.

a fountaine, &c.] Or, Oh fountaine, &c. For ſome make this the Churches ſpeech to Chriſt, acknowledging, that for all ſhe is, or hath, the entire praiſe belongs to him alone, is derived from him, *Pſalme* LXXXVII. 7. *John* XV. 5. *Eſay* XXVI. 12. *Hoſ.* XIV. 8. *Pſalme* CXV. 1. — 15.

Awake] The Church prayes, and accordingly beleeves, that theſe windes, the beſomes of the world, may ever blow to the good of the garden, Chriſts Church, for her fruitfulneſſe, that Chriſt may come and reap the pleaſant fruits thereof, 1 *Cor.* IX. 7. He and ſhe, make both one myſtical Chriſt, 1 *Cor.* XII. 12. — 16.

Chriſt pleaſeth to grant the requeſt of his Church, and cometh, and accepteth her entertainment; yea, and bringeth his friends with him, and feaſteth them, *verſ.* 1. But this kindneſſe, it ſeemes, is not ſo well improved by her as it deſerved, but ſhe is ſurprized by another fit of drowſie negligence, and tepidity; and ſo ſhe is brought into a freſh danger of loſing him, who after much patient waiting, knocking, and calling upon her, and her unkinde anſwer thereunto, becomes angry; and being not received when he tendered himſelf, departs diſpleaſed, and is hardly reconciled, though ſhe teſtifie much care and importunity in ſeeking him, and therein ſuffereth loſſes, and wounds for his ſake; And chargeth others to tell him that ſhe is ſick of love.

V. 1. *I am come, &c.*] Christ so readily answers and grants the Churches Prayer, *Psal. CXLV.* 19. and XX. 4. and XXXII. 5. and XXXIV. 15. *Esay* LXV. 24. *Dan.* IX. 20,——23. She seeks not him in vaine, *Esay* XLV. 19.

eate O friends] The holy Angels, or Saints on earth rather, *Esay* XLI. 8. *John* XV. 14. *James* II. 23.

abundantly] *Ephes.* V. 16.

2. *I sleep, but, &c.*] The Churches infirmity. As, *Matth.* XXV. 5. and XXVI, 41. she lets fall the watch of the Lord; and so sinnes away her inward peace, as *David* did, *Psal.* LI.

It is the voice, &c.] She soone hears the first call and knock; as being half awake; awake in the hidden man of the heart.

Knocketh] *Apoc.* III. 20. *Micah* VI. 9.

my locks with the drops] Thus Christ stands bare-headed, as with cap in hand, and that in foul weather too, suing, wooing, and begging admittance; and yet must go look another lodging.

3. *I have put off my coate*] *Luke* XI. 7. A silly excuse; and yet worse then so, in seeking to mend one fault by making another. Thus the flesh is both weak and wayward: But it is to be served, as *Paul* doth, 1 *Cor.* IX. 27. And as he adviseth others, *Rom.* VI. 12.

how] Why, easily enough: It had beene no such great matter. Sinne and shifting came into the world together. Look to that, *Heb.* XII. 25. and *chap.* II. 3. Lest refusing this Call, they hear that Command, *Matth.* XXV. 41.

4. *by the hole*] Christ herewith is offended and gone, *ver.* 6. Seemes minded, as *Mark* XIV. 41. and *Ezek.* III. 27. Yet even then he leaves a sweet remembrance behinde him.

my bowels] She had no rest in her spirit; her bowels earned towards him; her heart aked and quaked for the unkindnesse she had offered him: she sorrowed according to God, or as God would have it, 2 *Cor.* VII. 9.

5. *I rose up*] She better bethinks her self, she starts and stirs, and she leaves her bed of carnal security, would mend her former fore-thought negligence.

dropped with myrrhe,] Testimonies and tokens of his sweetnesse left behinde him, where his hand had beene; with a secret instinct to attract her, as the Loadstone doth the Needle: that did whet, edge, steele her affections towards him; and wrought her to that resolution, *Hos.* II. 7.

6. *I opened*] Better late then never.

was gone] She had presumed too much of his patience, and abused it, *Micah* III. 4. she hoped here, but missed of it.

my soul failed] *Psal.* XXX. 7. she suffers now; she may thank her self for it.

I sought him] She goes not to bed againe; but seeks him, with all her might: seeks, and calls, and gives not over. This is the guise of the godly, *Esay* XXVI. 9.

I could

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I could not finde him] She was ſo juſtly dealt withal, *Eſay* LIX. 1, 2. And this is the Churches ſoareſt affliction, whereof they bitterly complaine, *Lam.* III. 8, 44. *Job* XXX. 20. *Hab.* I. 2. A ſpiritual deſertion is a kinde of Hell it ſelf to a godly ſoul. This ſenſe of Loſſe they count heavier then the ſenſe of Paine. And indeed the tears of Hell are not ſufficient to bewaile the Loſſe of Heaven.

The Watchmen] Now ſhe will ſeek him through thick and thin, by night it ſelf, without delay, among the Watchmen, and midſt of dangers. Nothing ſhall ſtay her, ſhe is at no reſt without him. See *chap.* III. 3. 7.

they ſmote me] Even theſe Watchmen, *Ezek.* XXXIII. 2, 6, 7. ſmote her with the tongue of juſt reproof and rebuke, out of Gods Word, for her former fault, and ſloathful neglect of duty.

I charge you] See *chap.* II. 7. and *chap.* III. 5. But here her charge varies. Tell him, and what ſhall ye tell him? as the Hebrew hath it. Like that phraſe in *Hoſ.* IX. 14 8.

ſick of love] *Chap.* II. 5.

What is thy beloved, &c.] And they double the demand: And that by reaſon of her ſo extraordinary charging them, if not ſwearing and adjuring of them. Some ſingular thing then was in the man, and in the matter. They queſtion likely, not as utterly ignorant of Chriſt; but that they might hear the Church what ſhe had to ſay to him; and by her diſcourſe they might better their knowledge, 1 *Pet.* I. 12. 9.

My beloved, &c.] The Churches large character of Chriſt to them, ſhe deſcribes him, and his particular praiſes in his ſeveral parts, in ſundry Similies, but no hyperbolies; for Chriſt admits of no hyperbolie; he is altogether matchleſſe and incomparable. She deſcribes his colour, head, locks, eyes; cheeks, lips, hands, belly, legges, countenance, mouth; and that he is altogether lovely. Her Love wants no Rhetorick to diſplay his parts; ſhe thinks ſhe can never ſpeak enough of him. 10.

Whither] The effect of the Churches ſpeech being ſo ful of affection and admiration, what it wrought upon the daughters of *Jeruſalem.* And here they double their demand; as they did, *chap.* V. 9. VI. 1.

thou faireſt] Though ſhe acknowledged her ſelf black, *chap.* I. 6. And was now in a diſtreſſe and a deſertion.

that we may] They cannot help her, to ſatisfie her deſire; but they will joyne to ſeek him with her. So much good they received by her holy conference with them. And ſo God bleſſeth the holy conferences of his people; and the communion of Saints, *Zech.* VIII. 21. And ſurely beſt it is to ſeek Chriſt *with* the Church, in her companie; ſhe being the pillar and ground of truth, and as that pillar of fire in the Wilderneſſe, to guide and go before us.

is gone downe] See before *chap.* V. 6. But now ſhe can tell it her ſelf; and tell it to others. And ſhe is ready ſo to do, apt to communicate all ſhe knows, all ſhe can tell them, 1 *Cor.* XII. 7. Not the powring out, but the want of powring out, dries up the ſtreaming of that oile of Grace, 2 *Kings* IV. 6. 2.

into his garden] *Chap.* IV. 16.

3. *I am my beloveds*] *Chap.* II. 16. and *chap.* VII. 10. Here her faith reviveth. And come what will come, ſhe reſts upon this reſolution.

4. *Thou* art *beautiful, &c.*] The Church having confeſſed her fault; and ſeeking ſo earneſtly to repair the breach, and renew her love and intereſt in him; Chriſt hereupon is ſo ready to receive her, and afreſh ſo highly to praiſe and commend her; as formerly he had done, *ch.* IV. which ſhewes that he is no changeling; and makes to her ſingular comfort, *Jer.* III. 22.

as Tirza] *Joſh.* XII. 24. 1 *Kings* XIV. 17. and *chap.* XV. 33. ſo beautiful a Citie.

as Jeruſalem] *Lam.* I. 1. and *chap.* II. 15, 16. *Pſal.* CXXII. 3. and XLVIII. 2. and LXXXVII. 3. and CXXXII.

terrible] To daunt enemies, and draw hearts unto her, ſhe is admirable, inexpugnable.

5. *Turne away thine eyes*] *Chap.* IV. 9. If ſhe be ſick of his love, he is overcome by hers: no love loſt between them.

8. *threeſcore Queenes*] This *verſe* is put hypotheticaly, by way of ſuppoſition: Be it ſo.

9. *my Dove*] The rendition of the caſe, and compariſon; Yet allt hoſe would not equal thee; yea, even they themſelvs would yeeld the praiſe and bleſſing to thee, *Deut.* XXXIII. 29. 2 *Sam.* VII. 23. *Pſ.* CXLIV. 15.

10. *Who is ſhe, &c.*] Many make this the praiſe which the Queenes and Concubines give the Church; not hereby doubting, but admiring her. and her excellencie. Yet I ſee not but they may well be a continuation of Chriſts ſpeech in praiſing her; not unlike to that in the fourth *verſe* aforegoing.

11. *I went downe*] Chriſts inſpection and care of his Church, and Congregations, and how they fructifie, and flouriſh, *Eſay* V. 2. *Matth.* XXI. 34. 1 *Cor.* IX. 7. This phraſe ſpeaks not a preſent *ignorance* in him; no more then that phraſe, *Gen.* XVIII. 21.

12. *Or ever I was aware*] *i. e.* not ignorantly; but ſuddenly. As *Eſay* XLVII. 11.

my ſoul, &c.] This ſeemes to denote the affectionate haſte and deſire, wherewith Chriſt was carried on, in a kind of inſenſible manner, to reviſit his Church, and reſtore comforts to her, to preſent his ardent and longing affection to behold the flouriſhings and propagations of his Church.

Amminadab] Likely ſome ſwift Charet-driver, ſome tranſlate it appellatively, *my willing people*. Some make the whole *verſe* to be the ſpeech of the Church, confeſſing her ignorance that Chriſt was gone downe to that end, as is expreſſed in the former *verſe*; But that he was gone away from her in angry diſpleaſure, for her unworthy and ſluggiſh neglect of him, *chap.* III. 3. And therefore ſhe drove on ſo furiouſly to finde him out againe; yea, ſo furiouſly, that ſhe over paſt him. So obſcure is this text, and the meaning ſo dark and difficult to determine.

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Returne, &c.] Various likewiſe are the Opinions of Interpreters here: I conceive, The word fairly come of, as the words of Chriſt to his Church; mainly and earneſtly recalling her to return to him.

O Shulamite] Not *Shunamite*. Some make it the feminine of *Solomon*; and ſo to denote his wife; the women being uſualy called after their husbands names, *Eſay* IV. 1. And ſo his Spouſe is the figure of the Church of Chriſt throughout this Song.

that we may look upon thee] view and contemplate thee, and thy beauty with complacency and delight.

What will ye ſee] Seemes beſt to be Chriſts words ſtill; in anſwer of his own qneſtion.

as it were the company of two armies] As in that joyful day at *Mahanaim*, and the Viſion there to *Jacob*, *Gen.* XXXII. 2. The Spouſe here likened to theſe two armies Or, that ſhe is ſo guarded and ſafe-guarded, with ſuch armies, as *Jacob* there was. Yet ſome apply this to that inteſtine warre within her, of the fleſh and ſpirit, fighting as two armies within her, as the twins did in *Rebecca's* womb.

Chriſt here to the tenth *verſe*, continueth his Praiſing of her again, running over every grace and ornament in her, from the loweſt to the higheſt; together with his joy and pleaſure that he takes in her; And all under new and freſh Similies and exemplifications. And thereupon, in the tenth *verſe*, and to the end of this *chapter*, the Church renewes the joyful profeſſion of her love to him, and of his deſire towards her; inviting him to her Aſſemblies to ſee them how they proſper, and ſhe promiſeth to give and devote all her beſt fruits wholly to him, for whom alone ſhe had brought them forth, and by whoſe bleſſing ſhe flouriſhed with all manner & ſorts of them, both new and old.

How beautiful] This beautifulneſſe is aſcribed, with admiration, to ſundry parts of her; and to her whole perſon oftentimes. — VII. 1.

O Princes daughter] 1 *John* III. 1. *John* I. 12. 2 *Cor.* VI. 18.

the King is held in the galleries] Chriſt himſelf. Yea, and no earthly King but would finde in his heart to be tied to theſe walks, and to be held, as it were, priſoner in the ſight of thee and thy bravery; *Pſ.* CXXXVIII. 4, 5. and XXVII. 4. being ſo aſtoniſhed, and never ſatisfied with the ſight of thee, and thy beauty, and ſo over-valuing it above his own, and all other earthly glory whatſoever. — 5.

How faire] Such paſſionate admiration of her, proceeds from his wonderful love to her; agreeing well to that ſaying, *Eſay* LXII. 4, 5. and LXV. 19. *Zeph.* III. 17. And cannot but procure ſome ſuitable reciprocal love to him, *Ezra* IX. 13, 14. 2 *Cor.* V. 14. — 6.

Palme-tree] The Embleme and ſymbol of conſtancie, and fruitfulneſſe, patience, and victory, *Pſalme* XCII. 12, 13. *Apoc.* VII. 9, 10. — 7.

go up to the Palme-tree] He will familiarly dwell with his Church; and with the boughs and branches thereof; purging and pruning them, and making them fruitful. — 8.

and the ſmell of thy noſe] Or noſtrils; the breath that thence pro-

proceedeth, ſhall be ſweet, odoriferous, and grateful: to thoſe at leaſt that have their inward ſenſes habitualy and ſpiritualy exerciſed.

9. *cauſing the lips*] Hyperbolicaly, but excellently expreſſing the vertue and efficacie, the power and vigour of the Word and Goſpel, preached under the ſimilitude of the beſt wine, and the operation of it. They that have taſted of the power of the good Word of God, and of the world to come, cannot forbear to declare and ſpeak of it to all the world, *Acts* IV. 20, and II. 4, 11, 14.

10. *I am my Beloveds*] The Churches renewed ſpeech and profeſſion, upon Chriſts ſo great commendations of her, and affections towards her, notwithſtanding her former faylings and imperfections. She growes up to this confident aſſurance.

11. *Come*] She is emboldened hereupon to theſe Petitions following; that he will accompany her to viſit the particular Churches, that his ſpirit and care may joyne together, to proſper hers, for the good of all the Churches. She will not now go any way, ot do any thing without him and his companie. She had lately felt the ſorrow and ſmart of his abſence from her, of her being without him, and his preſence. She is minded now, as *Barak* was, *Judg.* IV. 8.

21. *my loves*] The fruition of my graces, the fruits of my faith, hope, love, good works, thankſgivings, &c. She will detaine nothing that is hers from the love and ſervice of Chriſt, but reſigne all unto him, who is worthy alone to enjoy all.

13. *The mandrakes*] See the *Annotations* on *Gen.* XXX. 14.

at our gates, &c.] This may ſeeme to allude to the order of ſtrawing the wedding-houſe doores with ſweet ſmelling flowers: or of laying up of fruits in gate-houſes and garners.

for thee] All for Chriſt. He gives all to them, all his offices and efficacies; all his merits and graces; what he did, and ſuffered, was for them: and they returne all to him, all that they are, and have all that they do and ſuffer, all their good works and ſervices, as fruits of his owne Graces in them, they aſcribe and devote unto him, *Pſal.* CXV. 1. that he may be All in All.

In this laſt Chapter, the Church proceeds to her deareſt wiſhes for and after Chriſt, How ſhe faine would have him, and uſe him; in the three firſt *verſes*. And in the next *verſe*, ſhe againe chargeth others not to diſturbe or diſpleaſe him.

VIII. 1. *as my brother*] That ſhe might have more cloſe conjunction and conſociation with him, more intire familiarity and ſweetneſſe, more intimate union and communion with him.

kiſſe thee] *Chap.* I. 2. *Pſal.* II. 12. and publikely profeſſe thee, notwithſtanding any danger.

yet they ſhould not deſpiſe me] 2 *Sam.* VI. 22. not diſhearten me from duty and affection: but ſhe would bravely ſleight all ſcorning *Michols*, all contumelies and contempts for her conſcience ſake, and Chriſts ſake.

2. *my mothers houſe*] The univerſal Church ſhe calls her her mother;

in her univerſal latitude of al her members; yea, ſomtimes comprehendingin that notion Chriſt the head alſo, as, *v.* 5. And ſo again in the New Teſtament, the whole Church in all her members with her head Chriſt, is called Chriſt, *i. e.* myſtical Chriſt, 1 *Cor.* XII. 12. Thither from without, would ſhe bring him with ſolemnity and joy; and there humbly welcome and entertaine his preſence with all honour and obedience.

inſtruct me] The Church would do it inſtrumentaly and ſubordinately, from God primarily and originaly, *Johh* VI. 45. *Eſay* LIV. 13. *Jer.* XXXI. 34.

of ſpiced wine] *Prov.* IX. 2. This ſhould be her hoſpitality and kindneſſe to Chriſt: nothing too dear for him, as he doth the like for her, *Eſay* LV. 1, 2, 3.

who is this, &c.] *Chap.* III. 6. Some would have this to be the ſpeech of the Church; ſome, of Chriſt; ſome, of the Angels. 5.

that cometh up] Sure whoſoever ſpeaks it, this is meant of the Church, it is ſhe comes up. There are continual aſcenſions in the hearts of Gods people whiles here; they are ever aſpiring to heaven-ward.

from the wilderneſſe] Of this world, and the tribulations of it, of ſin, and the temptations and miſeries of it.

Leaning] For otherwiſe without him ſhe could not aſcend. No more then the Vine without its ſupporter; or the Ivy without its Oak. And leanes truly; not as thoſe, *Micah* III. 11. And leanes wholy and ſolely upon him; utterly unbottomed of her ſelf, and of every creature. All other are but as, *Job* VI. 17. and, VIII. 15. and, *Eſay* XXXVI. 6.

I raiſed thee up, &c.] Some underſtand theſe words as ſpoken by the Church, and in anſwer to Chriſts queſtion; That namely, I is ſhe her ſelf, and no other; even ſhe that raiſed him up and awoke him from under the apple-tree, by her prayers; as, *Pſal.* XLIV 23. *Matth.* VIII. 25. *Eſay* LXII. 7. And there by acts of faith, and beleeving on the promiſe, did after a ſort conceive, bear, and bring him forth. And that it is ſhe alſo that in the extreme height and heat of her love and zeal, ſo prayes to him, and ſo profeſſes, as is in the two *verſes* following. Others underſtand all theſe words as ſpoken by Chriſt to the Church, whoſe grace alone did, and doth raiſe up his Chucrch, depreſſed and fallen under the tree of offence after the eating of the forbidden fruit, lying in her blood, as it is, *Ezek.* XVI. 5, 6. then and there he ſaid unto her, and be the mother of the living, as, *Gen.* III. 20. And ſo they make the reſt of the words to be his command to his Church, naturaly following as her duty, from the conſideration of his foreſaid benefits to her vouchſafed. But yet, however the words in the fifth *verſe* be taken, I do rather incline to underſtand the words in the ſix and ſeven *verſes* to be the Churches; by reaſon of their maſculine idiome. She ſo begging Chriſts deareſt love to her: and ſo profeſſing her own love to him, as riding in a Chariot of triumph, victorious over all oppoſitions, unconquerable, unquenchable. And ſuch indeed is the Divine mutual love between Chriſt and his Church, thus exalted to the higheſt.

6. *Set me as a ſeale*] Have me in precious eſteeme: bear me on thy breaſt, and ſhoulders, as *Aaron* did the Tribes, *Exod.* XXVIII. 11, 12, 20, 21, 29, 30. Thus ſhe begs to be highly remembered, preſerved honoured, by Chriſt; in his heart dearly cheriſhed and valued; by his arme mightily defended.

ſtrong as death] Death conquers all; is the King of terrors, *Job* XVIII. 14. yet Love as ſtrong as death: *Jonathan* would have died for the love of *David*; and *David* for *Abſalom*. See *Rom.* XVI. 4. *Apoc.* XII. 11. She would not refuſe to die for him: but ſhall die, if he grant not her deſire. Wherein the irreſiſtible and undaunted vigour and courage of holy love and deſire after Chriſt, is exalted to the higheſt.

as the grave] Which is never ſatisfied and filled, *Prov.* XXX. 16.

coales of fire] *Luke* XII. 49. This was her fever and ſickneſſe, in this Song. She was carried up, as it were, in a Chariot of fire; and conſumed, as it were, in her love towards Chriſt in the zeale of it, *Pſalme* LIX. 9. and CXIX. 139. See 2 *Cor.* V. 13. Not lukewarme ſhe.

7. *Many waters, &c.*] As no good can match it, ſo no evil can overmatch it. Nay, the floods of afflictions are ſo farre from drowning this Love, that they do rather inflame and increaſe it; as the water that is caſt upon lime, *Rom.* VIII. 35.

all the ſubſtance of his houſe] To buy this love of me, or to get it from me; or to bribe and corrupt it. Yea, his houſe it ſelf, lands, life and all.

utterly contemned] As, *Acts* VIII. 20. *Phil.* III. 8. *Matth.* X. 37. *Luke* XIV. 26. IX. 24.

8. *we* have *a little ſiſter*] Thou Lord and I have ſuch a one; meaning the Church of the Gentiles; ſo thy holy Prophets have foretold me. So as this continues to be the ſpeech of the Church; or of them both.

no breaſts] Not marriagable yet, immature yet. As once the Church of the Jews alſo was, *Ezek.* XVI. 7, 8.

What ſhall *we do*] Love is laborious, *Sichem* will do all that can be done for his beloved *Dinah*. So *Paul* for the Jewes, *Rom.* IX. 1, 2, 3. True Love is not in word only, but in deed, *John* XIV. 15.

when ſhe ſhall be ſpoken for] For her good, and advancement; for to have an husband, *Gal.* IV. 4. *Rom.* XVI. 25.

9. *If ſhe* be *a wall*] The anſwer to the foreſaid queſtion: Parabolical, very obſcure, and difficult: Yet ſeems plaine in this, that Chriſt and the Jewiſh Church are contriving here and mentioning ſome good, which they purpoſe to do to their ſiſter, the Church of the Gentiles: That in nothing they will be wanting unto her; but in love provide and do all for her that they can in her reſpective conditions. If ſhe be a wall, ſtrong, and well-grounded; Or when ſhe ſhall be ſo; we will do thus and thus for her. Or, they will make her a Wall firſt; and afterwards enlarge her; pulling down that partition-wall, which formerly was between

between Jew and Gentile; and then making a new wall, larger, and able to comprehend both Jew and Gentile.

We will build] We both; yea, the whole bleſſed Trinity, will have an hand in building the Church of the Gentiles.

a palace of ſilver] A royal precious Palace; that ſhe may beſeeme to be the City of the great King, *Pſal.* XLVIII. 2.

and if ſhe be *a doore*] Or, when ſhe ſhall be a *doore*: to open to the righteous Nation, &c. *Eſay* XXVI. 2. to open to the faithful Miniſters, 1 *Cor.* XVI. 9 that come to build her for an habitation of God through the Spirit, *Eph.* II. 22. to open to the King of glory, *Pſal.* XXIV. 7. And thus become, as it were, the gate of heaven; as *Gen.* XXVIII. 17.

encloſe her with boarde of Cedar.] Board her, and beautifie her with faire, ſweet, and ſtrong Cedars; Compaſſe her with my everlaſting mercies; and preſerve her walls and her gates, that the gates of hell ſhall not prevaile againſt her, *Eſay* XXVI. 1. and LX. 18. *Matth.* XVI. 18.

I am *a wall*] Saith this Church of the Gentiles; anſwering that in the former *verſe*. Or, when I ſhall ſo be, as I deſire to be: 10.

and my breaſts like towers] Not, as once, without breaſts, *verſe* 8. but now, as *Ezek.* XVI. 7. yea, beyond thoſe of my elder ſiſter, now like towers, farre greater then thoſe. See *Eſay* XLIX. 21. and LIV. 1. and LX. 4, 8 and LXVI. 8.

then was I, &c.] Or, then ſhall I be, &c. Here is the effect and iſſue of her being built up through Chriſt. For when God ſhall have united theſe two ſticks, *Ezek.* XXXVII. 19. And made way for thoſe Kings of the earth, *Apoc.* XVI. 12. then it ſhall be ſaid of both, what hath God wrought? as, *Num.* XXIII. 23. then ſhe ſhall be neare her compleat happineſſe, her heavenly and everlaſting peace. And all this through the free favour, and meere mercy of God in Chriſt.

Solomon had a vineyard] This, and the two next *verſes*, are the laſt ſpeech of Chriſt to and of his Spouſe, in this Song. Wherein he magnifies the price and praiſe, the precious fruitfulneſſe and worth of his Church, by the compariſon of a Vineyard, the beſt of Vineyards, even *Solomons* in *Baalhamon*; a very fruitful place, a Lord of multitudes of wine; as the word ſignifieth. And yet is that far ſhort of Chriſts Vineyard. 11.

he let out, &c.] *Solomon* ſet and let out his to keepers and farmers.

every one] Every Tenant and Keeper, for his ſhare.

a thouſand pieces of ſilver] See *Eſay* VII. 23 a thouſand Vines for a thouſand ſilverlings. Every keeper then likely had ſo much ground as would plant a thouſand Vines. And wonderful then was the fruitfulneſſe and increaſe that would raiſe the rent to ſo high a rate. Of ſilverlings and ſhekels, See the *Obſervations* on *Exod.* XXXVIII. 24.

My vineyard] The Church often called a Vineyard, *Eſay* V. 1,—7. *Pſal.* LXXX. 8. Here is the other part of the compariſon, the difference between Chriſts Vineyard, and that of *Solomons*. This ſuperiour to that. 12.

which is mine] He ownes it: And it is *his* by a manifold right of donation, purchaſe, conqueſt, plantation, preſervation, fructification, 1 *Pet.* I. 18. 1 *Cor.* III. 7.

is *before me*] Ever in his ſight, dear and tender in his eyes. He is alwayes with his Church, *Matth.* XXVIII. 20. He walks among her candleſticks; having engraven her upon the palms of his hands, and her walls being continualy before him, *Eſay* XLIX. 16. and under his conſtant never-ſlumbring charge and protection, *ch.* XXVII. 3.

Thou, O Solomon] *Solomon* could not be ever with his Vineyard; nor dreſſe it himſelf. But the Keepers and Tenants muſt have their ſhare of the fruits of it to themſelves, as good reaſon they ſhould. But I look to my Vineyard my ſelf, 1 *Cor.* III. 7, 9. Nor ſuffer I any part of the profits to go from me.

13. *Thou that dwelleſt, &c.*] Thou Church here called the inhabitreſſe of the gardens, becauſe ſhe is divided and branched into many particular Congregations, which are no leſſe delightful to him then ſo many *Edens* and Paradiſes.

the companions] The Angels, ſay ſome, *Eph.* III. 10. 1 *Cor.* XI. 10. 1 *Pet.* I. 10. Or rather, Thoſe Partakers of the ſame precious faith and grace with her ſelf, 2 *Pet.* I. 1.

hearken to thy voice] Thine obedient children will hearken to their mothers counſel, *Ier.* XIII. 15, 16. ſet to their ſeals, *Iohn* III. 33. glorifie the Word, *Acts* XIII. 48.

cauſe me to hear it] *Chap.* II. 14. In holy exerciſes, preaching, prayer, conference, &c. uttered by the Spirit of grace and ſupplication. Or, as ſome, *cauſe them to hear me*; by thy preaching of me, of my Word of truth, without mixture of hay or ſtubble, 1 *Cor.* III. 12.

14. *Make haſte*] See *chap.* II. 9, 17. They then waited for the conſolation of *Iſrael*. Here is the Churches laſt ſpeech and prayer; like that *Apoc* XXII. 17, 20. She loves, and longs, and looks for his ſecond Advent, 2 *Pet.* III. 12. As the eſpouſed Virgin doth after the day of marriage.

like to a Roe] In nimbleneſſe and ſwiftneſſe. Come with all ſpeed, quickly, cut off of delaies. Yet his coming ſeemes long to us, becauſe we are ſhort; we ſet the Sun by our Dyal.

upon the mountaine of ſpices.] Where Chriſt is, and whence the Church expects him; and whither ſhe longs to be brought by him. Thoſe high and heavenly, thoſe ſweet and precious pleaſures, *Pſ. XVI.* 11. are the iſſue and upſhot of all, and the end of this ſpiritual heavenly Song.

THe Great, and Small Prophets, according to the Times wherein they lived, and propheſied, may ſeeme to ſtand in this ranck and Order; *viz. Ionah, Eſay, Hoſea, Ioel, Amos, Micah, Nahum, Habakkuk, Zephanie, Ieremy, Daniel, Ezekiel, Obadiah, Haggai, Zechariah, Malachi.* In the LXX. the Leſſer Prophets are placed before the Greater.

Eſay.

ESAY Propheſies of the Deſtruction of the Kingdomes, of *Syria*, and *Samaria*, ſhortly to be accompliſhed by the Aſſyrian. And of the Kingdome of *Iudah* afterwards, by the Babylonian. And of the Neighbouring Kingdomes round about, by them both. And of the Ruine of the Aſſyrian Empire, by the Babylonian. And of the Babylonian by the Mede, and Perſian. Intermixing ſharp accuſations of ſins; ſevere threatnings of judgments and comfortable Promiſes; chiefly to the Jewes, and Iſraelites: And extending his Evangelical Prophecies, and Promiſes to Chriſt, and his glorious, ſpiritual Kingdome; And the Vocation of the Gentiles to the Communion of it. And all in a ſtately ſtile, and lofty language. The time of his Propheſying muſt needs be 46. years from the firſt of *Iotham* to the 14th of *Hezekiah*; Beſides the Times that he Propheſied in the dayes of *Uzziah*, and after the 14th. of *Hezekiah*; which for the number of years are uncertaine. Yet it is recorded that he writ the Acts of *Uzziah*, firſt and laſt, 2 *Chron.* XXVI. 22. though that Book ſeeme not extant now, as not ſo neceſſary for the uſe of the Church. As neither that of *Iaſher*, 2 *Sam.* I. 18. Nor that of *Ieremy*, 2 *Chron.* XXXV. 25.

The Times in *Eſay* may ſeem to be thus diſtinguiſhed; *viz.* In the dayes of King *Uzziah*, *Chapter* I. —— 5. whoſe reigne is mentioned, *chap.* I. 1. and his Death, *chap.* VI. 1. Wherein ſome things moſt Prophetickly be ſpoken, and underſtood, both of ſinnes, and Puniſhments, which otherwiſe are fitting rather to the times of *Ahaz*.

In the dayes of *Iotham*, *chap.* VI. In the dayes of *Ahaz*. *Chap.* VII.

—— XIV. *ver.* 28. whoſe reigne is mentioned, *chap.* VII. 1. And his Death, *chap.* XIV. 28. And the reſt may ſeeme moſt, if not all, to be in the dayes of *Hezekiah*; wherein there is a ſpecial notation of time in *chap.* XX. mentioning the year that *Tartan* (2 *Kings* XVIII. 17.) came to *Aſhdod* (or *Azotus*) and took it, when *Sargon*, next Predeceſſor to *Sennacharib*, or *Sennacharib* himſelf King of *Aſſria* ſent him, which ſeems to be about the eighth or ninth year of *Hezek.* And in the XXXVI. & XXXVII. *chap.* mentioning the 14th year of *Hezekiah*, and the Hiſtories contained in it. And in *chap.* XXXVIII, XXXIX. containing Hiſtories that fell out in the later end of that fourteenth year of *Hezekiah*; without any other or further Notation of Times, to the end of all the Book. In this Prophecie are chiefly contained manifold Evangelical Promiſes and Prophecies of Chriſt, of his Perſon, and Offices, his Goſpel, and Kingdome; more Particularly, of his Incarnation, and Birth; His Breeding, Calling, Teachings, Sufferings, Life, Death, Riſing again, Glory enſuing, Kingdomes Length and Extent; That *Eſay* is well called an Evangelical Prophet, or Prophetical Evangeliſt: Concluding with the deſtruction of *Babylon:* and the Deliverance of Gods People thence: the glorious reſtauration of the Church: and Numerous Vocation of the Gentiles. And by reaſon of the Premiſes it is, That this Book is ſo often cited in the New Teſtament. As in the Table enſuing may appear.

Alledged, or Alluded to in

Esay	
1. 9.	Rom-9. 29
6. 9, 10	Mat. 13. v14, 15
	Joh. 12. 39. 40, 41
	Act. 28 25, 26, 27
7. 14	Mat. 1. 22, 23
8. 14	Rom. 9. 33
15	1 Pet. 2. 8
	Mat. 21. 44
17	Luke 20. 18
18	Heb. 2. 13, 14
9. 2	Mat. 4. 14, 15, 16
7	Luke 1. 32, 33
10. 22, 23	Rom. 9. 27, 28
11. 1	Mat. 2. 23
10	Rom. 15. 12
13. 10	Mat. 24. 29.
21. 9	Apoc. 14. 8
22. 13	1 Cor 15. 32.
22	Apoc. 3. 7
25. 8	1 Cor. 15. 54.
28. 11	Apoc. 11. 7, 17
	1 Cor. 14. 21
16	1 Pet. 2. 6, 7, 8
	Rom. 9. 33
29. 10	Rom. 11. 8
13	Mat. 15. 7, 8, 9
	Mar. 7. 6
14	1 Cor. 1. 19
33. 18	1 Cor. 1. 19, 20
34. 4	Apoc. 6. 13, 14
35. 5, 6	in many places

Alledged, or Alluded to in

Esay.	
40. 3	Matth. 3. 3
	Mark 1. 3
	John 1. 23
3, 4, 5	Luke 3. 4, 5, 6
6, 7, 8	1 Pet. 1. 24, 25
13	Rom. 11. 34
	1 Cor. 2. 16
41. 4	Ap. 1. 17 & 22. 13
8	James 2. 23
42. 1, 2, 3, 4	Mat. 12. 17, 18
	19, 20
6	Acts 13. 47
43. 19	2 Cor. 5. 17
44. 3	John 7. 38, 39
45. 9	Rom. 9. 20
23	Rom. 4. 11
	Phil. 2. 10, 11
47. 8	Apoc. 18. 7
49. 6	Luke 2. 32
	Acts 13. 47
8	2 Cor. 6. 2.
10	Apoc. 7. 16
50. 6	Luk. 22. 64
	John 18. 22
8	Rom. 8. 30, 34
52. 5	Rom. 2. 24
7	Rom. 10. 15
10	Luke 3. 6
11	2 Cor. 6. 17
15	Rom. 15. 21.
53. 1	John 12. 38
	Rom. 10. 16
3	Mark 9. 12
4	Matth 8. 17
5	1 Cor. 15. 3

Alledged, or Alluded to in

Esay.	
53. 5, 6	1 Pet. 2. 24, 25
7, 8	Mark 15. 3, &c.
	Acts 8. 32
9	1 Pet 2. 22
12	Mark 15. 28
	Lu. 22, 37 & 23, 34
54. 1	Gal. 4. 27
13	John 6. 45
55. 1	John 7. 37
3	Acts 13. 34
	Psal. 89. 35
56. 7	Matth. 21. 13
	Mark 11. 17
	Luk 19. 46
59. 7	Rom. 3, 15
17	Eph. 6. 17
	1 Thes. 5. 8
20	Rom. 11. 26
60 3	Apoc. 21. 24.
11	Apoc. 21. 25
19	Ap. 21. 23. & 22. 5
61 1, 2	Luk 4. 17 — 21
62. 12	Matth. 21. 5
63 2, 3	Apoc. 19. 13, 15
64 4	1 Cor. 2. 9, 11
65. 1, 2	Rom. 10. 20, 21
17	2 Pet. 3, 13.
66 1	Acts 7. 48, 49
21	1 Pet. 2. 5, 9
	Apoc 1. 6.
24	Mark 9. 44

Chap. VII. *ver.* 16. hath reference to *Shear-jaſhub.*

Chap. VIII. *ver.* 18. hath reference to *Shear-jaſhub*, and *Maher-ſhalah-haſh-baz.*

Chap. XXXVIII. *ver.* 5. *Ezekiah*'s tears, among other cauſes, might chiefly be, becauſe at that time he had no ſonne; *Manaſſeh* being borne after, *chap.* XXXVIII. 5. 2 *Kings* XXI. 1. 2 *Chron.* XXXIII. 1.

As the Sun ſtood ſtill at *Joſhuah*'s Prayer; and the Moone likewiſe; and conſequently with them the whole frame of the Heavenly Bodies, and their Motions, about a whole day, *Joſh.* X. 12, 13. So upon *Ezekiah*'s choiſe, the Sunne went back, and conſequently the other Celeſtial Bodies with it, ten degrees, in the Heavens, [that the Chaldeans took notice of the wonder, 2 *Chron.* XXXII. 31.] as well as in the Sun-dial of *Ahaz*, *chap.* XXXVIII. 8. Making that miraculous anomalie of time, in obedience to their Creators will.

Eſaiah his going naked, without his upper raiment, or Prophetical rough garment, (as that, 2 *Kings* I. 8. *Zech.* XIII. 4. *Matth.* III. 4.) and bare-foot; though but three dayes; (like to that, *Ezek.* IV. 4, 5, 6.) yet was a three-yeares Prophetick ſigne, that *Egypt* and *Ethiopia*, by that time, ſhould be led into captivity, naked and bare, by the King of *Aſſyria*, *chap.* XX. 3, 4.

The 185000. were ſlaine by the Angel, in the Camp of *Sennacharib*, not after their returne from the Ethiopians, but in that very next night after the meſſage and promiſe ſent from God by *Eſay* to *Hezekiah*, *Eſay* XXXVII. 21, —— 35. And ſlaine either before *Jeruſalem* in the Camp that *Rabſhakeh* brought thither, and in his returne to the King at *Libna* left there, *Eſay* XXXVI. 2. Or in *Sennacharib*'s Camp before *Libna*, where himſelf was, ſo drawing near to *Jeruſalem*, *chapter* XXXVII. 8, 9. 14 33, 36. 2 *Kings* XIX. 8, 32, 35, 36. 2 *Chron.* XXXII. 9. If not in both Camps.

I. 1. *The Viſion*] One of thoſe meanes whereby God in thoſe times imparted his minde and word to his Prophets.

Of Iſaiah] Heb. *Jeſhajahu.* In other places, *Jeſhajah.* In the Greek, *Eſaias*; whence our Engliſh, *Eſay*, and *Eſaiah.* It ſignifies *Gods ſalvation.*

ſaw] Hence the Prophets of old called *Seers.*

Judah and Jeruſalem] Chiefly and mainly. Though likely in a relation to them, he propheſied alſo concerning and againſt other neighbouring Nations.

Hezekiah] Heb. *Jechizkijahu*, Micah I. 1. *Jechizkijah*; ſometimes *Chizkijahu*; and *Chezkijah.* Greek, *Ezekias.* Likely *Eſay* died in the latter end of his reigne; and was not ſawn in ſunder in the reigne of *Manaſſeh*; as commonly, out of *Heb.* XI. 37. but groundleſſely, it is conceived.

2. *Heare, &c.*] His firſt Sermon, in this firſt *chapter.* And if ſo, Then we muſt underſtand the deſolations herein mentioned to be Propheticaly denounced: for they ſeeme to have relation to *Ahaz* his time.

O heavens,] See *Deut.* XXXII. 1. and XXX. 19. and IV. 26. See *Micah* VI. 1, 2.

Iſrael]

	Chapter	Verse
Israel] The common name of Gods people; yet meaning hereby *Judah* and *Jerusalem*.		3.
your countrey, &c.] Spoken Propheticaly, as was said, if this were his first Sermon and Prophecie. See *chap.* IX. 12. 2 *Chron.* XXVIII. 5,17,18.		
Heare, &c.] Thus wicked they were, likely in King *Uzziah*'s time.		10.
upon thee] Or rather, unto thee as the work-man turnes his hand to the work. I will once more set upon the reforming and new moulding of thee. So mitigating that direful doome in the former *verse*.		25.
as at the first] Fulfilled in the times of *Hezekiah*, and *Josiah*: and after the returne from the Babyloniſh captivity, in *Zerubbabel*, *Joshua*, *Nehemiah*, and others.		26.
oaks] Trees set apart and used for idolatrous services.		29.
gardens] Where they practised Idolatry, as well as in Groves, and Woods.		
strong] Strong Idols, as ye esteeme them.		
The word, &c.] A second Sermon, to the end of the IV. *chap.*		31.
in the last dayes] *Micah* IV. 1, 2, 3. the dayes of the Messias, and of the Gospel.	II.	1.
all Nations] The Gentiles.		2.
He will teach us, &c.] The Messias will. And so, *ver.* 4.		3.
Nation shall not, &c.] Such shall be the peaceable meek disposition among themselves which the Gospel shall bring them to, *Acts* IV. 32. Though the wicked will rise up in war, with fire and sword against them, *Mat.* X. 21,22. *Luke* XII. 49,53.		4.
O house of Jacob, let us] Provokes the Jewes so to do, by the example of those Gentiles.		5.
Therefore thou hast forsaken, &c.] A sad charge against the present people, for their grievous manifold sinnes; whereby God is brought to desert them, and proceed in fierce wrath against them.		6.
boweth down] To their Idols in their Idol-worship. And therefore God will bow them down, and humble them, by his judgements, *ver.* 11.		9.
forgive them not] Spoken by way of imprecation, if not rather as a meere prediction or denunciation; that God would now at length, without further delay, proceed most severely to punish them, without sparing.		
Enter into, &c.] So foretelling what sorry shifts they should be then driven to; though to small or no purpose, *verse* 19. and 21.		10.
Cedars of Lebanon] Not any, not all their strongest hopes, and helps shall any whit availe them, against the wrath of the Lord; when he ariseth to shake terribly the earth; when he comes to make a terrible earthquake in the State, for their hainous and hideous sins.		13.
to the moles] His most precious Idols, in whom he trusted; seeing no help or hope in them, he shall cast them away with indignation and disdaine, into the vilest and filthiest holes and corners, *chap.* I. 29.		20.

22. *Ceaſe ye from man*] Seeing no humane help, no might or height will availe againſt the Lord, therefore ceaſe to put any confidence in frail man, *Pſal.* CXLVI. 3, 4. *Ier.* XVII. 5, 6. *Pſal.* LXXVI. 7.

III. 1. *For, behold, &c.*] God will take away the ſtay and the ſtaff of man, and of other creature-comforts and ſupports, one and other.

4. *children*] In age, or men of childiſh diſpoſitions.

5. *Oppreſſed*] Which followes of none, or of evil government.

7. *I will not, &c.*] Men will refuſe publike imployment, to undertake the care and cure of the State, and to be Rulers in it, being ſo full of confuſion, ſo perplexed and perilous as theirs then ſhould be.

8. *is ruined*] And therefore for their extreme obſtinacie and impudencie; as the words following do declare.

10. *Say ye*] A conſolation to the ſmall companie of the Godly among them, in thoſe calamitous times.

12. *As for my people*] Proceeds on to declare the confuſion and diſorders of the times; that even boyes and women, perſons ſo qualified, abuſed them, and domineered over them.

13. *The Lord*] He riſeth up to plead and judge for his people, againſt thoſe cruel oppreſſors.

16. *Moreover, &c.*] Comes from the *Men* to the *Women*.

18. *tinckling ornaments*] Divers names following in this wardrobe of Women, are of conjectural, rather then certaine and ſure ſignification, to us at this day.

23. *glaſſes*] Looking-glaſſes; of bright braſſe, or ſteele, or like mettal, *Exod.* XXXVIII. 8. Of glaſſe properly ſo called we finde no certaine mention in the Old Teſtament.

24. *girdle*] Girding. The word is uſed of thoſe aprons or girdings, which of twigs twiſted or wreathed, rather then leaves ſowed together, our firſt parents made to cover their ſhame with.

a rent] Or rags.

burning] Sun-burning, tanning.

26. *gates*] Cities, *Lam.* I. 4.

She] The Land of *Iurie*, or the mother-City *Ieruſalem*.

IV. 1. *ſeven women*] *Chap.* III. 25. Such ſhould be the paucity of men ſurviving, as *chap.* XIII. 2. that tis uncouth, immodeſt motion and ſollicitation ſhould fall out, and finde place with them.

2. *In that day*] After theſe calamities overpaſt; when the Lord ſhall have waſhed, &c. as it is, *ver.* 4.

the branch] The Meſſias, *chap.* XI. 1. *Zech.* III. 8. and VI. 12. *Jer.* XXIII. 5. and XXXIII. 15. Yet ſome underſtand this here of the Church. And ſo to the end of this ſhort Chapter.

of the Lord] The Meſſiah himſelf; And likewiſe the Church, and her beauty, and holineſſe, and defence, and ſhade, and ſhelter, come and ſpring all from the Lord.

and the fruit of the land] Literaly. And may be applied ſpiritualy.

3. *that remaineth*] The remnant that ſhall eſcape, be left, and ſurvive the

Chapter	Verse

the forementioned calamities. These a Type of the Elect, *Phil.* IV. 3. *Apoc.* III. 5. and XVII. 8.

and by the spirit of burning] By the fire of Gods zeale, *chap.* IX. 7. the fire of his Spirit. — 4.

And the Lord will, &c.] A promise of Gods gracious presence among his people, for their direction, and protection; after they are so washed and purged. — 5.

her assemblies] for the solemne services of God, *Psal.* XLVI. 5. *Zech.* II. 5.

a cloud] As the Pillar was to the Israelites, *Exod.* XIII. 21. a cloud by day, and a fire by night. Even the same Pillar, *Exod.* XIV. 19, 20, 24.

all the glorie] All Gods people. Or rather all that glorious estate, that God would advance his people unto, as aforesaid, should continue firme and stedfast unto them, under his protection over-spreading every part of it, and preserving it from all annoiance in any kinde.

Now will I sing, &c.] His third Sermon. — V. 1.

what could have been done more, &c?] *Matth.* XXIII 37. and *ch.* XI. 21. more, in regard of Ordinances and means offered and used: more, as a Vine-dresser, more in this kinde and way, by my Ministers and Labourers, and Husbandmen; more, to leave them inexcusable. Gods absolute power, and will, are not here questioned. See *Matth.* III. 9. and *ch.* XI. 25, 26. 1 *Cor.* III. 6, 7. *Rom.* IX. 16. — 4. 10.

one hath] See the *Observations* on *Gen.* XVIII 6.

an Homer] See the *Observations* on *Exod.* XVI. 36.

the work of the Lord] The judgements, either impendent, or incumbent; And the Lords hand in them. — 12.

are gone into captivity] Or, are going. It is as sure so to be, as if it were done already. So *Jer.* IX. 1. and *John* III. 18. — 13.

Hell] The grave: or any kinde of receptscle of mans dead body, *Gen.* XXXVII. 35. *Jonah* II. 1, 2. — 14.

Mean man] See the *Annotations* on *Ch.* II. 9. *Adam*, of base earth. — 15.

mighty man] *Ish.*

in judgement] In his righteous judgements upon them. — 16.

Then] After the judgements threatened, are accordingly executed. — 17.

shall the Lambs] Literaly. Or rather the godly poore ones.

after their maner] Freely and quietly, as they had wont to do, before their disturbance and expulsions by their great oppressors. And this, either in the time of the captivity, when they were left in the land, and the great ones carried away; or upon their returne, quietly enjoying their own lands and meanes againe, whence by the injurious dealings of the mightier sort they had formerly beene ejected.

strangers eate] As *Chap.* I. 7.

Woe] More wilde grapes, and vile fruits that Gods Vineyard brought forth: And woes with them. — 18.

draw iniquity] Toile and tire themſelves with all their might to draw on iniquity, to practiſe it.

19. *Let him make ſpeed*] That ſcoffe at his threatenings, jeſt at his judgements.

24. *Therefore as the fire*] Gods judgements at the heeles of ſinne.

25. *their carcaſes*] 2 *Chron.* XXVIII. 6. 120000 in one day.

26. *And he will lift up, &c.*] More, and greater judgements, ſhould follow after thoſe; ſtill more.

to the Nations] The Aſſyrians, in the time of *Hezekiah*. Some ſtretch it to the Chaldeans, in the time of *Nebuchadnezzar*.

27. *ſlumber or ſleep*] Be drowzie and ſloathful; but vigilant and diligent.

girdle] They ſhall not lay their armes aſide, but be alwayes ready for journey, and march, and action.

nor the latchets] Nothing ſhould befal them that might retard them in their march, or hinder their expedition.

29. *roare like young lions*] See the *Annotations* on *Job* IV. 10. By ſundry ſimilies, and hyperbolees he ſets forth the fierceneſſe of the enemies, and their armies.

30. *and if one look*] The forlorne and perplexed condition of the Jewes, by the irruption of ſo fierce and powerful an enemie; that caſt they their eye which way ſoever they could, downward, or upward, yet no hope of help or comfort ſhould appear. So again, *chap.* VIII. 21, 22. in the cloſing up of this hideous prediction.

VI. 1. *yeare that Uzziah died*] And the beginning of *Fothams* reigne. *Fotham* had ruled ſome yeares in the life-time of *Uzziah*. See the *Annotations* on *Hoſ.* I. 1. And the *Obſervations* on 2 *Kings* I. But this here is after *Uzziah's* death.

This is the fourth Viſion or Sermon of *Eſay*.

I ſaw the Lord] One God in Trinity of perſons: as the Plural terme, *ver.* 8. *go for us?* ſeemes to imply. *Eſay* ſaw him, not in his Eſſence, but in this viſible module of glory here repreſented.

traine] Of his robes.

filled the Temple] The Throne then, it ſeemes, was in that high Portal of 120 Cubits high; and the traine of his robes filled the Temple or the *Sanctum*.

2. *flie*] *Verſe* 6. *Dan.* IX. 21.

3. *one cried to another*] As by courſe ſinging out the praiſes of the Lord.

holy] Thrice; to denote the ſuperlative eminencie of the Lords *holineſſe*: and likely the holineſſe of his juſtice.

4. *And the poſts, &c.*] The Temple doores and poſts ſhaken; and the body of the Temple filled with ſmoak. Signes of Gods anger and indignation, *Pſal.* XVIII. 8.

at the voice of him that cried] A loud and dreadful voice. See *Amos* IX. 1.

5. *woe is me*] As *Hab.* III. 16. See the cauſe here; and, *v.* 7.

Altar]

Altar] The brazen Altar in the Court before the doore.
the voice of the Lord] Not of the Seraphs.
I ſend] The Unity of the Deity.
for us] The Trinity of the Perſons.
ſend me] Being ſo fitted, as formerly, he now promptly offers himſelfe.
make the heart of this people fat] This God doth not by infuſing any wickedneſſe or corruption, of any kinde, into them: but indirectly, and by accident, and conſequent, thus; By not hindering it, but permitting it; juſtly, for their ſinnes, withholding, or withdrawing his Reſtraining Grace, which holds them in as a Grayhound is held in from an hare by a ſlip; Denying his bleſſing to the meanes of Grace, not vouchſafing his ſpecial and free grace and aſſiſtance to them; but withdrawing the efficacy of his Spirit, which things he is not bound to give to any: and juſtly leaving them ſo both to all Satans tentations, and his inſtruments; And alſo to their owne vile luſts, the inbred hardneſſe of their hearts, rebellion of their wills, and the univerſal corruption of their natures; which enſlaves them to ſinne, and fires them after it; yea, the more for any oppoſition of Gods Commands, Word, or Works, or any meanes elſe uſed to the contrary; as we ſee Lime burne with water caſt upon it. Even ſo the Heathen could ſay, *Nitimur in vetitum, ſemper cupimúſque negata*: according with that of the Apoſtle, *Rom.* VII. *verſe* 8,—13. Yea, God juſtly ſuffering and preſenting ſuch objects, and occaſioning ſuch things to fall out, as are not ſimply evil in themſelves, yet through their default will prove ſtumbling-blocks unto them, as whereupon their own wicked hearts will ſtill work and improve their own induration, excecation, and irritation to further ſinning. Thus they willingly fall further into ſinfull actions. The power of doing which acts, as they are acts, are yet from God alone, in whom we live, and move, and have our being; but the obliquity, malignity, and evil of them is from the wicked Agent. And all this God doth in a way of juſtice: It is a juſt thing with God, when men wilfully wink and ſhut their eyes againſt the light; And when they harden their hearts, and ſtop their eares againſt him, his Word, and Will, and Works; It is juſt with him, in maner aforeſaid, to let them have and enjoy what they ſo love and deſire to have and enjoy. And ſo to puniſh ſin with ſin. For all the premiſes, ſee *Deut.* XXVIII. 28. and XXIX. 2,4. *Pſal.* LXIX. 23. and LXXVIII. 32. and LXXXI. 12. and CVI. 7. *Eſay* XXVIII. 13. and XXIX. 10. and XLIV. 18. *Jer.* V. 21. *Ezek.* II. 5, 7. and III. 7. and XX. 25. *Zech.* VII. 11, 12. *Matth.* XIII. 14. *John* XII. 37. *Acts* XIV. 16. *Rom.* I. 21, 22, 26, 28. and II. 4, 5. and *Chap.* VII. *ver.* 8, 9, 11, 13, 23. and XI. 8. 10. 2 *Cor. II.* 15, 16. 2 *Theſ.* II. 10, 11, 12. 2 *Tim.* III. 13. *Heb.* VI. 4, 6, 7. *Apoc.* XVI. 9, 11. All this I ſay is juſt for Him who knoweth how, and orders withal, out of the infiniteneſſe of his wiſdome and goodneſſe, ſo as to make them ſerve his providence for the producing of good out of evill, the greeteſt good out of the greateſt ſinne; as *Acts*

IV. 28. See my *Annotations* on *Ezek* III. 20.

11. *Lord, how long?*] Shall this ſad condition laſt?

utterly deſolate] Yet there is mention of a Reſerve, *v.* 13.

12. *farre away*] Into *Aſſyria*, and *Chaldea*; yea, ſome extend this to the laſt deſtruction by *Veſpaſian*, and *Hadrian*, the Romane Emperours.

13. *But yet in it ſhall be a tenth*] God will ſtill in his dreadfuleſt judgements preſerve a ſmall remnant, to continue his Church. Thus he concludes with this comfort here: as he likewiſe concluded his firſt and ſecond Sermon.

a Teil-tree] Or a Line-tree, of goodly boughs and leaves.

and an oak] So moſt do render the word.

whoſe ſubſtance is in them when they caſt their leaves] As in winter.

ſo the holy ſeed] The ſeed of Saints. The application of the ſimilitude. Theſe God reſerves, by them to propagate his Church, *Rom.* XI. 15.

VII. 1. *And it came to paſſe*] The fifth Sermon.

in the dayes of Ahaz] In the third, or the beginning of the fourth yeare of his reigne. For within the fourth of his reigne was *Pekah* ſlaine, 2 *Kings* XV. 30, 33. in the twentieth yeare of *Fotham*, reckoning ſo both the four yeares of *Fotham* in his father *Uzziahs* life-time, and the ſixteen yeares of his reigne after the death of his father. Or rather, reckoning from the beginning of *Fothams* ſixteen. And ſo this will fall out in the fourth of *Ahaz*. See my *Obſervations* on 2 *King.* I. *pag.* 103. Of the death of *Ahaz*, See *chap.* XIV. 28.

that Rezin] *Rezin* and *Pekah* ſeveraly by themſelves, had made ſome attempt againſt *Judah*, in the end of *Iothams*, or the very beginning of the reigne of *Ahaz*, and then mightily prevailed, 2 *Kings* XV. 37. 2 *Chron.* XXVIII 5, 8. But now joyntly they bend their forces together, to make a full conqueſt: yet in this prevaile not; And ſo 2 *Kings* XVI. 5. One *Rezon* was the firſt King of *Syria*, 1 *Kings* XI. 23.

Syria] See the *Obſervations* on 2 *Sam.* VIII. 5.

2. *as the trees*] Their hearts quaked and quivered, as an aſpin leafe. And the rather, becauſe of what they had formerly ſuffered from them ſeveraly. Which put them inſtantly upon diſpatching of meſſengers, for aide, unto the King of *Aſſyria*, which God ſends here to diſſwade them from, 2 *Kings* XVI. 7, 8.

3. *Shear-jaſhub*] Signifies *the remnant ſhall returne.* This name given him in a prophetical way: as that of his other ſonne, *chap.* VIII. 3. and thoſe of *Hoſheah*, *chap.* I. 4, 6, 9. Here brought with *Eſay*, becauſe he was to make uſe of him in his meſſage to *Ahaz*, *v.* 16.

upper poole] The very place where *Rabſhakeh* afterwards ſtood, *ch.* XXXVI. 2. 2 *Kings* X. 17. See the *Obſervations* on *Neh.* III. 1. And the *Annotations* on this text of *Eſay*.

fullers field] See the *Obſervations* on *Neh.* III. 1.

6. *the ſonne of Tabeel*] Uncertaine who. But whoever, a King to hold from and under them.

within

within ſixty five yeares] From the fourth of *Ahaz*, to the four and twentieth of *Manaſſeh*, wherein he was carried to *Babylon*, by *Eſarhaddon*, 2 *Chron.* XXXIII. 11. who withal ſwept away the remainder of thoſe that *Shalmaneſer* had left, *Ezra* IV. 2. are 65. years. 8.

and the head of Samaria is Remaliah's ſonne] *Pekah.* And he was ſlaine by *Hoſhea.* And *Rezin* by *Shalmaneſer*; both almoſt preſently after; 2 *Kings* XV. 30. and *chap.* XVI. 9. See my *Obſervations* on 2 *Kings* I. 9.

Ask thee a ſigne] Seeing thou ſtill remaineſt ſtaggering and doubtful, for all this. A great grace offered to a graceleſſe man. 11.

I will not ask] Not as loath to tempt God; though he pretend that. But becauſe he beleeved nothing of that the Prophet ſpake, and was reſolved to go on another way, contrary to the Prophets minde; to ſeek help of the Aſſyrian, and not to rely on God and his help. 12.

O houſe of David] Speaking as to him, ſo to his traine and attendants; alike herein faulty as he was. 13.

weary my God] In diſtruſting him, and me his meſſenger?

Therefore] Or, Nevertheleſſe. Though you are unworthy of it by your refuſal. 14.

a ſigne] Such as never any was before it, or ſince.

a Virgin] This fell out in many ages after. And ſo things to enſue afterwards, are ſometimes given for ſignes: as *chap.* XXXVII. 30. *Exod.* III. 12. *Jer.* XLIII. 9, 10. and LI. 63. By this ſigne God ſhewes that he can do a greater thing, then he promiſed to *Ahaz*, to ſave him by his help againſt thoſe two Kings. And this ſigne indeed is the foundation of all Gods promiſes, and of the fulfilling of them; In this Sonne all the promiſes of God being Yea and Amen. This here is applied to the Bleſſed Virgin *Mary*, *Matth.* I. 18, 23. *Luke* I. 27, 35.

and beare a Sonne] A Virgin ſtill, in, and after the birth; which continues on the ſtrangeneſſe of this miraculous ſigne. Not yet but that otherwiſe he was borne in the ordinary maner, by the opening of the womb, *Luke* II. 22, 23.

Butter and honey] Meats that young children affect. 15.

ſhall he eate] The Virgins Sonne.

that he may know] That he may grow up, and attaine to yeares of diſcretion, &c. *Luke* II. 52.

For before the childe] A childe: or rather, pointing to *Shear-jaſhub.* For no other uſe appears of his being there with his father, but this alone. See *chap.* VIII. 4. 16.

The Lord ſhall bring] The Prophet now proceeds to foretel him, a farre worſe evil then that he now feared, that ſhould befall him and his, from the Aſſyrians themſelves, whom he now ſo much reſted upon. 17.

King of Aſſyria] King or Kings collectively.

flie] Egyptians; or others neighbouring to them, 2 *Kings* XXII. 33, 35. 18.

holes of the rocks] As Bees do. Whence is that of honey out of the rock, 19.

rock, *Pſalme* LXXXI. 16. *Deut.* XXXII. 13.

20. *that is hired*] *Ezek.* XXIX. 18, 19. Or rather, 2 *Kings* XVI. 7, 8. So that *Ahaz* in iſſue, did but hire a razor to ſhave himſelf, and his eſtate.

the river] *Euphrates.*

21. *And it ſhall, &c.*] The condition of thoſe that ſhould be left in the Land, after this ſhaving.

a young cow and two ſheep] That had numbers of them, before the plundering.

22. *abundance of milke*] Through the depopulation, and great paucity of inhabitants; and large paſturage occaſioned thereby.

23. *where there were a thouſand vines, &c.*] The richeſt and fruitfuleſt places, for want of husbanding and manuring, ſhould be overgrowne with uſeleſſe and harmful traſh, *ver.* 24.

24. *with arrowes*] To defend themſelves againſt wilde beaſts, and other harmful creatures as might lurk there.

25. *And on all hills*] Such places on the hills, which the rich had by undue incloſures, fenced in for pleaſure or profit, that ſuch fences being now caſt downe, they ſhould lie open to cattel, great and ſmall, to graſe upon, and trample downe at pleaſure.

VIII. 1. *Moreover, &c.*] The ſixth Sermon, in this, and the four Chapters following. And that of the ſame nature, and ſubject matter for the moſt part, with that in the laſt chapter aforegoing. But as that was to *Ahaz*; ſo this to the *People.*

and write in it] Some think, only the name *Maher-ſhalal-haſh-baz.* Others rather, this whole Sermon or Prophecie contained in theſe five Chapters.

Maher-ſhalal haſh-baz] As in relation to the King of *Aſſyria*, make ſpeed to the ſpoile, haſte to the prey; intimating what he ſhould ſpeedily do to *Iſrael* and *Syria.*

2. *Witneſſes to record*] The name given to the childe, and the reaſon of it.

Uriah the Prieſt] The High Prieſt. Of whom, 2 *Kings* XVI.

3. *went unto*] Or, had gone in to. And ſo in the words following.

bare a Sonne] Or had borne a Sonne: was newly delivered of a male-childe.

6. *this people*] Of *Iſrael* and *Samaria.*

of Shiloah] The ſoft rivolet of *Jeruſalem.*

over all his channels] Or rather, with all his channels; or from all his channels, and his banks; meaning his owne; That the King of *Aſſur* ſhould come with all the forces he could make.

8. *through Judah*] Having ſubdued *Iſrael*, ſhould make his way thereby to paſſe thtough *Judah* alſo.

even to the neck] To *Jeruſalem*; that all *Judah* ſhould be in danger to be drowned, by the inundation of this river, the Aſſyrian and his forces.

9. *Aſſociate your ſelves*] Speaking to the enemies, the Iſraelites, Syrians

rians, Assyrians, & all their people & armies; & that in way of derision.

and ye shall be broken] All shall turne to your ruine.

for God is with us] Even that *Immanuel*, *ver.* 8. and, *ch.* VII. 14. 10.

spake thus to me] To comfort, and confirme the godly in *Judah*, against their distrusts and fears, in these calamitous times. 11.

a confederacie] Be against that confederacie with the Assyrian.

Binde up the Testimony] God would not have the Prophet to deale further in this kind, with these faithless and prophane people; but reserve such sacred mysteries to be imparted to the faithful, his disciples. 16.

And I will waite] The Prophets resolution, what he would do. 17.

Behold, I, and the children] My self, and my children, *chap.* XX. 2, 3. and, *chap.* VII. 16. and, *ver.* 3, 4. of this *chapter*. Indeed, *Heb.* II. 13. These words are produced, as spoken, either of, or by Christ: As likewise those words, 2 *Sam.* VII. 14. are applied to Christ, *Heb.* I. 5. And the like is againe in that same text, *Heb.* II. 13. The truth is, Many speeches of the Prophets, concerning themselves; and many Prophecies concerning *Cyrus*, and others, who were types of Christ, are in the New Testament applied unto Christ; being one way, and in one maner verified of them; and another way, and in another maner also, many times fulfilled in him. 18.

seek unto them that have familiar spirits] People in times of straits are prone this way, 1 *Sam.* XXVIII. 7, 15. 2 *Kings* I. 2. And so likely at this time. The Prophet therfore here armes the faithful against this course. 19.

And they shall passe] The evil that shall betide such men: In their distresses they shall flit and fling to and fro; but meeting with no meanes of succour or relief, either from above, or below, they shall be at their wits end. 21.

and curse their King] Who brought them to that miserable distress, and should rather have saved and preserved them.

And their God] Even God himself, in their murmuring desperation. Or rather, their Idol-god.

unto the earth] Downward: or abroad into the Land, as, *ch.* V. 30. 22.

Nevertheless] This *Chapter* hath dependance upon the *Chapter* aforegoing, and is a continuation of that discourse. Here the beginning imports some allay of the calamitous condition there mentioned. IX. 1.

he lightly afflicted] By *Pul*, rather then *Tiglath-Pileser*, 2 *Kings* XV. 19, 20.

more grievously] By *Shalmaneser*, 2 *Kings* XVII. 3, 6. Or, by *Tiglath-Pileser* rather, 2 *Kings* XV. 29.

by the way of the sea] Of *Cinnereth*, *Josh.* XIII. 27. called also the sea of *Galilee*, the sea of *Tiberias*, the lake of *Genesareth*.

beyond Jordan] Or beside *Jordan*, on the West-side of it. The word signifies either side.

in Galilee of the Gentiles] The upper *Galilee*, in the Tribe of *Naphthali*, much repleniſhed with the Gentiles, being near the Confines of *Tyre* and *Sidon*, and having the Cities in it, made over by *Solomon* to *Hiram*, though he refused them. And our Saviour preached much

in this *Galilee* alſo, *Matth.* IV. 2, 13, 18, 24. The Evangeliſt cites this text, *Matth.* IV. 15, 16. and picks out only ſo much, as did concerne his preſent purpoſe, and applies it thereunto.

The people] In thoſe places, on which the darkneſſe of affliction had firſt ſeized in thoſe times, There the ſpiritual light of joy and life, had, by our Saviours preaching, firſt ſprung forth: He includes here the lower *Galilee*, in the tribe of *Zebulun*.

hath ſeene] He ſpeaketh in prophetical maner, of things to come, as already effected.

3. *Thou*] Speaking to God.

haſt multiplied] Wilt multiply. The Prophet runs all along here in a prophetical ſtraine.

the Nation] The Jewiſh Nation; in the dayes of the Meſſias, by the confluence of the Gentiles, of all Nations.

and not increaſed the joy] Read this interrogatively: and ſo it makes a ſtrong affirmative. Or thus, Thou haſt increaſed the joy to him, or it; that is, to the Nation.

They joy before thee] And the greatneſſe of their joy, is amplified by two ſimilitudes.

4. *For thou haſt broken*] One reaſon of their joy.

Midian] *Chap.* X. 26. *Judges* VII.

5. *For every battel, &c.*] Or, to be rendered thus; When the whole battel of thoſe that were in battel, was with claſhing of armes, and rayment rolled in gore blood; which by burning became food for the fire. Thus it was in the Midianites Camp.

6. *a childe is borne*] Who it is, and what maner of perſon, by whom all that hath beene ſaid, ſhall be effected. *Emmanuel*, the Vigins Son.

Unto us] And for us.

8. *The Lord ſent a word*] After theſe comfortable Promiſes interlaced, for the ſtay of the faithful, the Prophet here returnes again, to relate th calamities that ſhould, for their exceſſe of ſin, and obſtinacie therein, befall the people of Iſrael, and the Syrian King their confederate.

hath lighted] Shall light.

11. *adverſaries of Rezin*] The Aſſyrians.

againſt him] Againſt *Rezin*.

his enemies] *Iſraels* enemies. Under the Aſſyrian afterwards. Or, rather, theſe enemies are the Aſſyrians and Philiſtines, *ver.* 12.

12. *Thy Syrians*] The Syrians, being now ſubdued by the Aſſyrian, ſhall now as his ſubjects, come under his conduct and command.

14. *cut off*] By *Shalmaneſer*.

and ruſh] 2 *Kings* XVII. 6, 23, 24.

17. *an hypocrite*] Or rather prophane.

19. *no man ſhall ſpare his brother*] But plunder and ſpoile one another, *Jer.* XIX. 9.

his owne arme] Prey, and devour the ſubſtance of thoſe that are neareſt unto them.

Manaſſe Ephraim] The Iſraelites one againſt another.

and

Chapter	Verse
X.	1.
	3.
	4.
	5.
	9.
	11.
	12.
	14.
	16.
	17.
	20.
	22.
	24.
	26.
	27.
	28.
	29.
	30.

and they together] Both of them againſt *Judah.*

Woe] Here is a further charge, with a denunciation annexed to it againſt Iſrael. Though ſome would apply it to *Judah.*

What will ye do, &c?] As, *Matth.* XXIII. 33. *Rom.* II. 3. *Job* XXXI. 14, 23.

from far] From the Aſſyrian.

without me, &c.] What will ye do then? or to whom will ye flee for help? ye ſhall by no ſhift be able to eſcape, either to be taken priſoners, or be put to the ſword.

O Aſſyrian,] Here might beſt beſeeme this Chapter to begin. God purpoſing to uſe the Aſſyrian as the rod of his anger, againſt his people; doth here for the ſupport and comfort of his faithful ones, inſert a denunciation of deſtruction to befall him afterwards: and a gracious promiſe of deliverance of his people from him. Of the Aſſyrians, ſee the *Obſervations* on 1 *Chron.* V. 26.

Is not Calno, &c.] Cities here mentioned, were near *Euphrates.*

As I have done unto Samaria] The ſucceſſe of his predeceſſors, *Tiglath-Pileſer*, and *Shalman-Eſer* againſt *Samaria*, *Sennacherib* here takes to himſelf.

I will puniſh] *Chap.* XXXVII. 23, 29, 36, 37, 38.

egges that are left] The dam forſaking them for fear.

his fat ones leanneſſe] Among the chief and choiſe ones in his armies, upon his hoaſts, God will ſend a conſumption.

And the light of Iſrael ſhall be for a fire] A light to his people; a fire to his adverſaries.

in one day] *Chap.* XXXVII. 36.

ſtay upon him that ſmote them] The Aſſyrian.

a remnant] As but a remnant only of *Sennacheribs* armie.

thy people Iſrael] As God ſpeaking to the Prophet; or rather thy people, O *Iſrael*, ſpeaking ſo to *Jacob* of his poſterity.

yet a remnant] And but a remnant only. Alluding again to *Shear-jaſhubs* name. See *Rom.* IX. 27, 29. and XI. 5. That remnant being a type of Gods elect.

the conſumption decreed] The reaſon, why but a remnant.

Therefore] Comforts the few faithful ones.

and as his rod was upon the ſea; ſo ſhall he lift it up after the manner of Egypt] As God deſtroyed the Egyptians then, ſo he will the Aſſyrians now. Alluſion is here had to *Moſes* his lifting up his rod over the red-ſea.

becauſe of the anointing] Chriſt the anointed.

He is come] The Prophet here deſcribes the Progreſſe of *Sennacherib* with his armie, through *Benjamin*, whereunto moſt of the townes here mentioned did appertaine, to and againſt *Jeruſalem*; as if he plainly beheld it in a prophetical rapture and viſion.

They are gone over the paſſage] Not of *Jordan*; but the ſtraits between the hills near *Michmaſh*, 1 *Sam.* XIII. 23. and XIV. 1, 4, 5.

Gallim] 1 *Sam.* XXV. 44.

33. *top the bough*] The chief and principal in *Sennacheribs* armie.

34. *and Lebanon ſhall fall*] The Aſſyrian King is called a Cedar of *Lebanon*, *Ezek.* XXXI. 3. And *Carmel*, though a mount of *Iſrael*, is in this very argument applied to him, and his forces, *verſe* 18. Theſe then may reſemble other great States, Perſons, and People, as well as thoſe of the Jewes. And therefore by the tenure of the context, *Lebanon* here is no other then the Aſſyrian vaſt hoſt.

by a mighty one] An Angel, *chap.* XXXVII. 36.

XI. 1. *And there ſhall come*] Here, as uſualy upon occaſion of particular great deliverances, the Prophet riſeth higher, and proceeds unto that ſpiritual deliverance of the Church by the Meſſias, at his coming: This temporal being a kinde of type of that ſpiritual. And withal, it ſhews a reaſon why it was ſaid, *for the anointing*, *chap.* X. 27. Here then in this *Chapter* we have Chriſt the Meſſias propheſied of, and deſcribed, by his deſcent, and meane appearance, and low condition, in our humane nature; the meane eſtate his parents were then brought unto; his tranſcendent excellencies and endowments, by meanes whereof he ſhould be enabled to effect and accompliſh ſuch ſtrange and unheard of atchievements as are herein mentioned; and particulatly, the Calling of the Gentiles.

11. *ſecond time*] As formerly out of *Egypt*,

to recover] Into his poſſeſſion againe.

the remnant] A ſmall parcel. See *chap.* X. 22.

of his people] The Jewes; diſtinguiſhed from thoſe, *ver.* 10. See *Apoc.* VII. 4, —— 9.

from Aſſyria, &c.] And other forreigne places here mentioned, where they were ſcattered.

12. *for the Nations*] Or, to the Nations; for them bring or ſend in, the Iſraelies that are in captivity with them, or ſojourne among them. This typicaly and chiefly relates to the calling home of the elect of them to Chriſt, whereſover diſperſed; ſome at one time, ſome at another, and alſo the maine body of the reſidue, in his own appointed ſeaſon, *Acts* II. 41. and IV. 4. and XXI. 20. *Rom.* XI. 5, 25, 26. 2 *Cor.* III. 16.

13. *The envie alſo of Ephraim*] That had beene between them, and *Judah*, ſince the rent of the Kingdomes by *Jeroboam* the Ephraimite, 1 *Kings* XII. was to ceaſe, when united either to other in Chriſt, *Ezek.* XXXVII. 16. *Jer.* III. 18.

and the adverſaries of Judah ſhall be cut off] In the time of the Meſſias, the obſtinate enemies of the Church of God, ſhall by Chriſt be deſtroyed, ſee *chap.* LX. 12.

14. *But they ſhall flie, &c.*] They ſhall ſubdue theſe inveterate enemies; the enemies of the ſpiritual Kingdome of Chriſt hereby typified.

15. *the tongue of the Egyptian ſea*] The Prophet here promiſeth from God a removal of all impediments that might hinder the Jewes in this their returne into their land. This their returne, ſhadowing out the reducing of people to the obedience of Chriſt, and his ſpiritual Kingdome.

Chapter	Verse.

dome. By this tongue there is meant the red-ſea, which is like a tongue.

the river] *Nilus*.

in the ſeven ſtreames] By which, as by ſo many mouths, it emptieth it ſelf into the Sea. To make way for the Jewes returne from her into their own land. The meaning is, that no impediment or obſtacle ſhould be ſo great, that might hinder thoſe, who were to be brought home to Chriſt, and his Church, out of all quarters, but it ſhould be removed.

an high way] The ſame meaning for *Aſſyria*, as in the former *verſe*, for *Egypt*. — 16.

in that day] Of thy returne home. — XII. 1.

thou ſhalt ſay] And ſing, theſe or the like Hymnes of Praiſe; compoſed by the Prophet, as ſet formes; or as directories to them; or both. So 1 *Chron.* XVI. 7, 35, 36.

in that day] A preface or paſſage into a new forme, another ditty: and this in way of exhortation to others, to do the like. — 4.

Babylon] Here begin Prophecies, purpoſely againſt forreign States. — XIII. 1.

And firſt againſt *Babylon*, that ſhould be their principal enemy. The Inſcription of this Sermon is here in the firſt words. Of Burden, See *Jer.* XXIII. 33, 36. Of *Babylon*, ſee my *Obſervations* on *Dan.* IV. 30. Of her Fall, ſee *Jer.* L. and LI. And this ſeemes to be the ſeventh Sermon.

Lift ye up a banner] To ſummon thoſe that were to be imployed againſt *Babylon*. — 2.

nobles] The great Peeres of *Babylon*.

my ſanctified ones] Set apart to this ſervice, *ver.* 17. *Jer.* LI. 27, 28. — 3.

a far countrey] *Media* and *Perſia*. — 5.

whole land] Of *Chaldea*.

Howle ye] Babylonians. — 6.

their faces ſhall be as flames] *Lam.* IV. 8. and V. 10. *Ezek.* XX. 47. Yet this here ſeemes to be for fear of evil yet to come. See therefore that, *Jer.* XXX. 5, 6. *Joel* II. 6. *Nahum* II. 10. Yet the Original word ſeemes to incline, to the faces of Lybians, or tawny-moores. — 8.

the ſtars] All ſhall be ſo full of horror and terror, that the heavenly bodies may ſeem to have loſt their light; no glimps of comfort ſhall appeare. — 10.

Ophir] See the *Obſervations* on 1 *King.* X. 11. — 12.

ſhake the heavens] I will cauſe them to be in ſuch confuſion and diſtraction, as if heaven it ſelf were falling upon their heads, and the earth moving or removing from under their feet. — 13.

And it ſhall be] *Babylon*. — 14.

turne to his owne people] *Babylon* ſhall be forſaken by her hired forces, and confederates.

found] Medes and Perſians. — 15.

Medes] Under the conduct of *Cyrus* and *Darius*. — 17.

overthrew Sodom] This utter devaſtation of *Babylon* was not at — 19.

once; but began at the conqueſt of it by *Cyrus*, and in the ſucceeding ages was conſummated.

20. *It ſhall never be inhabited*] *Jer.* LI. 26,29,43.

22. *and her time is near to come*] *Eſay* in viſion ſeeth the judgements as if preſently approaching: or, this may be taken as ſpoken to and for them that then ſhould be living in the time of the captivity of the LXX. years.

XIV. 1. *For the Lord*] The reaſon of the haſtening of the deſtruction of *Babylon*, which is Gods mercie and compaſſion towards his people; the deliverance of whom depended upon *Babylons* deſtruction.

ſtrangers ſhall be joyned] See the like, *ch.* 5. XLIV. and LVI. 3. and LX. 3. *Eſther* VIII. 17. *Pſal.* XLVII. 8,9. This partly accompliſhed at their returne from *Babylon*; but more in the Kingdome of Chriſt, by the Miniſtery of the Goſpel.

2. *poſſeſſe them*] Theſe Proſelites and Converts.

take them captive, &c.] Partly verified in the time of the *Maccabees* literaly: but moſt of all ſpiritualy by the means and miniſtery of the Apoſtles, and Preachers, ſubduing them to the obedience of Chriſts Scepter.

4. *this Proverb*] Or by-word, or taunting ſpeech. Here the Prophet continues the denunciation of the deſtruction of *Babylon*.

the King] *i. e.* the Kingdome.

12. *O Lucifer*] Meaning the Babylonian.

13. *the mount of the Congregation*] Mount *Sion*; or mount *Moriah*, being in the North-ſide of *Jeruſalem*, 2 *Chron.* III. 1. *Pſal.* XLVIII. 2.

17. *that opened not the houſe of his priſoners*] But kept them LXX. years in captivity.

21. *Prepare ſlaughter*] *Eſay* ſpeaks to the Medes and Perſians.

23. *for the bitterne*] See *chap.* XIII. 21, 22.

25. *that I will break the Aſſyrian in my land*] Rather as in breaking the Aſſyrian in my land. *Sennacheribs* overthrow, it ſeemes, was before this. And it is brought in as an argument and example to prove, that as God had done the one, ſo he would as certainly do the other, that is, overthrow *Babylon* in its time.

28. *In the yeare that King Ahaz died*] Here begins another Sermon, or Prophecie. And might well be the beginning of another Chapter. *Chap.* VI. did beare the date of the death of *Uzziah*. This, of the death of *Ahaz*.

29. *Paleſtina*] Meaning here the Weſterne part of *Jury* that was inhabited by the Philiſtines. Of the Philiſtines, ſee my *Annotations* on *Zech.* IX. 6. The Babylonians were the greateſt enemies to the Jews, fartheſt off. The Philiſtines were their greateſt enemies, neareſt at hand.

becauſe the rod, &c.] This is meant of King *Uzziah*, who prevailed much in his wars againſt them, 2 *Chron.* XXVI. 6, 7. But in *Ahaz* his reigne the ſtate and ſtrength of the Jews was much weakened: whereat the Philiſtines did much rejoyce. But *Eſay* biddeth them not to be overjoyed; for it ſhould not laſt long. *a cockatrice*]

a cockatrice] *Ezekiah*, 2 *Kings* XVIII. 8.

and his fruit ſhall be a fiery flying Serpent] The Serpents fruit ſhoul be a cockatrice, yea more then ſo, a fiery flying Serpent.

And the firſt-borne of the poore] The extremely poore, as the Jewes at that time were. 30.

ſhall feed] Freely, fully, and quietly without fear of the Philiſtines; when they ſhould want, and famiſh.

and he ſhall ſlay thy remnant.] A remnant ſtill reſerved of Gods people, in his fearfuleſt judgements. But not a remnant left here by *Ezekiah* to the Philiſtines: or at leaſt a ſlaughter was among that remnant. For *Jeremy*, *Ezekiel*, and *Zephanie*, all after *Ezekiahs* dayes do againe denounce judgements againſt them.

thou whole Paleſtina] As thou whole *Paleſtina* didſt rejoyce before, *verſe* 29. ſo thy dread and deſolation ſhall be now as general and univerſal. 31.

from the North] *Judea*, and *Jeruſalem*, that ſtood North-Eaſt from the Philiſtines.

a ſmoak] *Ezekiahs* forces.

and none ſhall be alone in his appointed times] Or, *Aſſemblies*, *Ezekiah's* forces ſhould come againſt them in flocks at his ſet times, and places for their randezvous. Or, none of the Philiſtines ſhould care or endure to ſtay in their meeting places and ſtrong holds, when *Ezekiahs* forces ſhould as ſmoak break in upon them.

What ſhall one then anſwer?] To any meſſengers in genetal, that upon any occaſion ſhall come to *Jeruſalem.* 32.

of Moab] Of *Moab*, ſee the *Annotations* on *Amos* II. 1. See *Jer.* XLVIII, wherein are many paſſages found borrowed from hence. XV. 1.

becauſe] Relates the deſtruction and devaſtations of ſome of their chief Cities, and principal parts of their Countrey; together with the Moabites diſtraction and vaine devotions thereupon, flocking unto their Idols, who could do them no good.

is laid waſte] The uſual maner of Prophetical language. And this was done at ſeveral times, by *Shalmanezer*, *Sennacherib*, and *Nebuchadnezzar*. Of which ſee more on *chap.* XVI. 14.

an heifer of three years old] *Ier.* XLVIII. 34. as an heifer of three years old, *i. e.* ſuch ſhall the criers, or the cry be. 5.

ſhall they carry away] The enemies ſhall.

to the brook of the willows] Some place in *Moab*; there to ſhare it; and thence to carry it into *Aſſyria.* 7.

Send ye the Lamb] The tribute due.

to the Ruler of the Land] The King of *Iudah*; *Ezekiah*; of *Davids* race. See 2 *Sam.* VIII. 2. *Moab* ſubdued by *David.* After the diviſion of the Kingdomes, it fell to *Iſrael.* After the death of *Ahab*, it rebelled, 2 *Kings* I 1. and *ch.* III. *ver* 4, 5. and ſo denied the tribute, whereupon *Iehoram*, with the aſſiſtance of King *Iehoſhaphat*, and the King of *Edom*, makes that warre againſt *Moab*, 1 *Kings* III. 7, 9. Here the Prophet ſeemes to admoniſh *Moab* what courſe ſhe ſhould take, XVI. 1.

and

and might have taken, for the prevention of the judgements here denounced againſt her, to wit, by paying their due tribute to the King of *Iudah*; And by performing kind offices unto Gods people, in the times ſpecially of their diſtreſſe, *verſe* 3, 4. Wherein failing, they are again menaced with the judgements before mentioned, *verſe* 7, — 13. And a certain time ſet for the execution of the ſame, *verſe* 14.

from Sela in the wilderneſſe] Or, as ſome, to the wilderneſſe.

unto the account] Where the King had his palace.

2. *at the fords of Arnon*] Which bounded their Countrey on the one ſide, *Num.* XXI. 13

4. *conſumed out of the land*] Of *Iudah*. As indeed *Sennacherib* was. And therefore the performance of the kinde offices oi the Moabites to the Jewes ſhould not laſt long, or be over-burdenſome.

5. *the throne*] Of *Iudah*.

and he ſhall ſit] *Ezekiah*, the Type, Chriſt, the Truth.

and haſtening juſtice] Without needleſſe delayes.

6. *his lies ſhall not be ſo*] All his haughty and wrathful thoughts, ſhall not take ſuch effect, as in the pride of his heart he imagineth.

12. *his Sanctuarie*] The Temple of his chief idol *Chemoſh*, 1 *Kings* XI. 7. *Jer.* XLVIII. 46.

13. *ſince that time*] That this judgement paſt upon *Moab*, was firſt revealed to the Prophet; That which followeth, *ver.* 14. being added afterwards thereunto.

14. *within three years*] Moſt likely thus; Conceiving this prophecie and denunciation to have beene delivered about the fourteenth or fifteenth year of *Ezekiah*, then it took effect about the eighteenth or nineteenth year of his reigne; and was put in execution by *Ezarhaddon* the Aſſyrian King. Though the utter and final deſtruction of *Moab*, here before denounced, and by *Jeremy* long after ſeconded, was to be executed by *Nebuchadnezzar*. That which was ſpeedily effected, helping to confirme the truth of the former denunciation, though that were to take effect long after. Yet ſome conceive this to be done by *Ezarhaddon* in the tenth of *Hezekiah*. Others, by *Shalmanezer*, in his way as he came to beſiege *Samaria*.

XVII. 1. *Damaſcus*] Of *Damaſcus*, ſee the *Annotations* on *Amos* I. 3, 4. The like burden againſt *Damaſcus*, ſee *chap.* XLIX. 23. *Amos* I. 2. *Zech.* IX. 1.

is taken away] This was partly effected by *Tiglath-pilezar*, 2 *King.* XVI. 9. and after by *Shalmaneſer*, and after by *Nebuchadnezzar*.

4. *the glory of Iacob ſhall be made thin*] Of *Iſrael* the ten Tribes.

7. *At that day, &c.*] The reſidue of Gods people, refined and reformed by theſe forementioned calamities, ſhall then abandon their idols, and ſeek unto God.

9. *Which they left for the children of Iſrael*] The enemy left. God ſo diſpoſing things out of his gracious affection to his people.

10. *plant*] Curiouſly.

but the harveſt] For all thy curious planting, and ſowing, the harveſt ſhall be an heap, ruined, ſpoyled, deſtroyed.

Woe

Chapter	Verse
	12.

Woe to the multitude of many people] Thoſe forces that *Sennacherib* led againſt Gods people. See *chap.* XXX. 28. and XXXVI. and XXXVII. that ſerved under him.

and they ſhall flee farre off] So did *Sennacherib*, *chap.* XXXI. 9. 13

at evenintide trouble] In *Jeruſalem*. 14

before morning he is not] Moſt ſlaine by the Angel, and the reſt fled.

This is the portion] A ſweet Cloſe.

XVIII.	1.

A new Sermon or Prophecie. But very obſcure; and full of various interpretations.

Woe] Some ſenſe this, as if it were a Compellation *Ho*.

Shadowing with wings] Meaning *Egypt*, ſay ſome: *Ethiopia*, ſay others.

beyond the rivers of Ethiopia] The rivers and ſtreames of *Nilus* above in *Ethiopia*, South of *Egypt*; where *Meroe* is a chief Iſland, ſay ſome. Others underſtand it of the rivers of *Ethiopia*, not above, but under *Egypt*. And they there do place *Meroe*, where they conceive the Queen *Candace* reigned.

	2.

That ſendeth Ambaſſadors] Some ſay, The Ethiopians ſend them, and namely *Tirhakah*. Others, the Egyptians ſend them.

by the Sea] The Red-Sea.

Goye ſwift] The words of *Tirhakah*, ſay ſome. Of the Egyptians, ſay others.

a Nation ſcattered] The Aſſyrians, ſay ſome; *Tirhakah* ſo provoking them to warre and battel. The Ethiopians, ſay others; the Egyptians thus warning them of their ruine approaching by the Aſſyrians. And a third ſort would underſtand by this ſcattered, peeled, terrible Nation, the Iſraelites.

a Nation meted out, and trodden down] The Ethiopians were ſuch, and ſo here to be entreated and uſed. But they that underſtand hereby the Aſſyrians; or the Iſraelites either, render the words *a Nation meting out, and treading down*; arrogating ſo much to themſelves, and acting accordingly.

the rivers have ſpoiled] The forces of the King of *Aſſyria*, ſay ſome, thus ſhould ſpoile the land of the Ethiopians. The others underſtanding here the land of the Aſſyrians, conceive it here to be thus deſcribed by the rivers, and the abundance and violence of them, and their ſtreams in it.

	3.

All ye inhabitants] *Eſay* calls all the world to obſerve, how remarkable and conſpicuous, Gods judgements and the execution of them by the Aſſyrians, ſhould be upon the Ethiopians, ſay ſome: Gods judgements upon and againſt the Aſſyrians, ſay others. And accordingly they apply what is ſet down in the 4, 5, and 6. *verſes* following; the one, for the Aſſyrian executing the judgement upon the Ethiopian: the other, for God executing his judgement upon the Aſſyrian; aſſerting to himſelf the defence and ſecurity of his owne people.

7. *In that time*] A prophecie of the Converſion of the Ethiopians to Chriſt, in the dayes of the Meſſias, *Acts* VIII. 27,——39. As moſt hold.

ſhall the preſent be brought] By the Ethiopians, a preſent of their ſpiritual ſervices. Others expound it, a preſent of the prey of *Sennacheribs* armie, *chap.* XXXIII. 23. conſecrated to Gods ſervice, and in way of Thankſgiving to him, *Jer.* LI. 44.

XIX. 1. *of Egypt*] Of *Egypt* ſee the *Obſervations* on *Gen.* XII. 10.

Of this burden of *Egypt*, ſee likewiſe *Jer.* XLIII. 10. and XLIV. 30. and XLVI. 2, 13. *Ezek.* XXIX. and XXX. and XXXI. 2, 18. and XXXII.

ſwift cloud] Swiftneſſe for expedition: cloud, in an extraordinary manner; for clouds are not ordinarily ſeen in *Egypt*, *Pſal.* CIV. 3.

4. *a cruel Lord, and a fierce King*] Which ſome underſtand of *Sennacherib*, ſome of *Nebuchadnezzar*; ſome rather of one of their own Kings; as namely, *Pſammetichus*, who had beene a pettie King of one of the two Provinces, into which *Egypt* had beene divided after the death of *Sethon*, who had beene King of the whole Countrey before. But this *Pſammetichus* at laſt overpowering the reſt, made himſelfe Lord of all *Egypt*, and was the father of *Nechoh*, who ſlew the good King *Joſias*, 2 *Kings* XXIII. 29. See *Herodotus*, *lib.* 2. *Diodor. lib.* 1.

5. *And the waters ſhall faile from the Sea*] This may imply the impeaching of their trade and traffick by Sea.

and the river ſhall be waſted] *Nilus*; upon which the wealth and felicitie of *Egypt* did depend. The miſeries which ſhould enſue upon the waſting and drying up of it, are ſet downe in the five verſes following.

11. *of Zoan*] See *Num.* XIII. 22. *Pſal.* LXXVIII. 12.

17. *Land of Judah ſhall be a terror*] *Judah's* overthrow ſhall fright *Egypt*; leſt the like befall them, and their own turne come next.

18. *In that day five Cities*] A gracious prediction of the converſion of *Egypt* to God, and his ſervice; which principaly hath reference to the dayes of the Meſſias. So againe, *Jer.* XLVI. 26. See the like comfortable cloſes, *chap.* VI. 13. and XVII. 7. and XVIII. 7. and XXIII. 17, 18.

one ſhall be called the Citie of deſtruction] Or, of Heres. Or, of the Sunne. See the *Obſervations* on *Joſh.* XIX. 38.

19. *at the border thereof*] Alluding to that, *Joſh.* XXII. 10, 24, 25, 27.

20. *a Saviour, and a Great one*] Principaly the Lord Jeſus.

23. *Egyptians ſhall ſerve with the Aſſyrians*] Both ſerve the Lord. And *Iſrael* be the third. All three, ſerve the Lord, *ver.* 24, 25.

XX. 1. *In the yeare*] The time when this Prophecie was delivered.

that Tartan] One of the three that *Sennacherib* ſent to *Ezekiah*, 2 *Kings* XVIII. 17.

came to Aſhdod] Of *Aſhdod*, ſee the *Annotations* on *Amos* III. 9.

When Sargon] Of him, ſee the *Obſervations* on 2 *Kings* XV. 19.

and

and took it] Some ſay, in the twelfth year of *Ezekiah*: ſome in the fourteenth, ſome in the fourth. But moſt likely, about the eight, or ninth year of *Ezekiah* after *Shalmanezers* deceaſe. And the *Egyptians*, and *Ethiopians* coming to the relief of *Aſhdod*, were by the *Aſſyrians* defeated, and carried captives, in ſuch ſcornful and deſpiteful manner; as s deſcribed, *ver.* 4.

the ſackcloth] Not here a mourning weed: but ſuch an upper garment, made of courſe and hairy ſtuff, as the Prophets ordinarily were wont to weare, 2 *King.* I. 8. *Zech.* XIII 4. *Mat.* III 4. | 2.

naked] Not ſtark naked. But ſtript of his Prophetical mantle. As, 1 *Sam.* XIX. 24. *Joh.* XXI. 7. *Mic.* I. 8. *Act.* XIX. 16. As captives are wont to be led.

three yeares] And well might the ſiege of *Aſhdod* continue three yeares, as well as that of *Samariah*; moſt likely the Prophet went ſo three dayes, ſo fourty dayes, for fourty years, *Num.* XIV. 33, 34. *Ezek.* IV. 4, 5, 6. | 3.

upon Egypt, *and upon* Ethiopia] Judgements denounced upon them before, ſeverally; upon *Ethiopia*, *Chap.* XVIII. upon *Egypt*, *Chap.* XIX. Here now upon them joyntly.

ſo ſhall] The explication of the ſigne. It ſhall be ſo at the end of three yeares, from the beginning of the ſiege of *Aſhdod.* | 4.

And they ſhall be afraid] both the *Aſhdodites*, and *Jews*, that relied ſo much upon their aid. | 5.

Iſle] See the Obſervations on, *Gen.* X. 6. | 6.

of the deſert of the ſea] Another Sermon and prophecie againſt *Babylon.* And ſo there are many Sermons againſt the *Aſſyrians*; and alſo againſt the *Egyptians*; by this Prophet. *Babylon* and *Caldea* is here called *the deſert of the ſea*, a deſert, becauſe a large deſert, or wide Wilderneſſe lay between *Caldea*, and *Media*; or, it ſelf ſhould be made ſo, by the judgements enſuing. Or the word here uſed ſignifieth a Plaine, and in a plaine *Babylon* was built, *Gen.* XI. 2. And called a ſea, becauſe of the great river *Euphrates*, on the banks whereof *Babylon* was built; and becauſe of the vaſt lakes made out of the river. And hence is *Babylon* ſaid to *ſit upon many waters*, Jer. LI. 13. and *ver.* 36. *I will dry up the ſea.* | XXI. | 1.

As whirlwindes] ſuch ſhall the violent irruptions be of the *Medes* and *Perſians* breaking into *Chaldea.*

The treacherous dealer] hath now his match; is now paid in his own coine. Or, the treacherous dealer, dealing treacherouſly, which ſome apply to the *Chaldeans*, ſome to the *Medes* and *Perſians.* | 2.

and the ſpoyler ſpoyleth] Some apply only theſe words to the *Medes* and *Perſians.*

O Elam] The Perſian.

all the ſighing] Wherewith *Babylon* made my people ſigh.

Therefore loines] Spoken in the perſon of the Babylonians. | 3.

The night of my pleaſure] Even in their feſtival night was *Babylon* taken by *Cyrus*, *Dan.* 5. 1, 30. | 4.

hath he turned] Though it were done about 170. years after. This is an uſual Prophetick phraſe.

5. *Prepare the table*] Moſt likely K. *Belſhazzars* words, for the Feaſt, and for the Watch.

ariſe ye Princes] *Cyrus*, and *Darius*.

6. *ſet a watchman*] Gods word to the Prophet. And that as if God willed him to ſtand as on a watch-tower, to ſee what he could deſcry. And for him to relate what himſelf in Viſion had ſeene; as *chap.* VI. 1. For this ſeemes to be done, in a Viſion; as that 1 *Kings* XXII. 17, 19,—22.

7. *hearkened diligently with much heed*] A through watch-maſter.

8. *A Lion*] *Viz.* leads them. Or rather, he cried loud, as a Lion; by his hideous noiſe expreſſing much fear and terror.

my Lord, I ſtand] The watchmans words: profeſſing his conſtant vigilancie.

9. *here cometh*]Even now are gone into *Babylon*, ſpeaking as of a thing ſuddenly done: the iſſue of what he had hitherto ſo vigilantly expected.

Babylon is fallen] God himſelf expounding more fully to the Prophet, what this apparition all tended to.

10. *O my threſhing*] My threſhed ones, ſaith the Prophet; my afflicted ones; though not by me.

that which I have heard] Foreſeene, and foreſhewed, is no dreame or relation of my own deviſing; but what by revelation I have received from God. As, 1 *Cor.* XI. 23.

11. *Dumah*] In *Arabia* ſay ſome. *Edome* ſay others. Another Prophecie; ſhort, and ſharp; obſcure and difficult; wrapt up in two verſes.

He calleth to me out of Seir] *Seir* ſo called from *Seir* the Horite, *Gen.* XXXVI. 20. in whoſe race it continued, untill the Edomites, or poſterity of *Eſau*, thence expelled them, *Deut.* II. 12.

Watchman, what of the night?] Either in a ſcoffing way. Or rather, implying a diſtracting and hazardous condition of thoſe by whom they were uttered, unto whomſoever they were directed. *What of the night?* or, *in* the night. Or, *concerning* the night, haſt thou ſeene, and obſerved? The night of black affliction that at the preſent lay heavie upon them, they ſeeme to enquire of.

12. *The watchman ſaid*] As by Divine Oracle.

The morning cometh] either a faire morning; as ye ſuppoſe, having ſhaken off that yoake wherewith *Jacobs* iſſue kept you under, *Gen.* XXVII. 40. Yet this faire morning ſhould not laſt long. In iſſue, this morning ſhould be ſuch a morning, as ſhall afford you no light or comfort at all.

and alſo the night] Cometh. A night of calamitie and miſery will by the Aſſyrians ere long ſeize upon you; worſe then the Iſraelitiſh yoak. And this as ſure, as night ſucceedeth day.

If ye will enquire] Not ſcoffingly, but ſeriouſly; do it then with all

all earneſt, eager, and ardent inquiſition.

returne, come] Returne to God; Come to his People.

vpon Arabia] Another Prophecie. Of *Arabia* ſee the *Annotations* here. They did wander up and down; and did pitch in tents, *chap.* XIII. 20. The Arabians were neere the Egyptians, 2 *Chron* XXI. 16. Mount *Sinai* was in it, *Gal.* IV 25. *Paul* went into it, *Gal.* I. 17. *Solomon* had yearly gold from all the Kings of it, 1 *Kings* X. 15. They traded with *Tyre*, in Lambs, and Rams, and Goats, *Ezek.* XXVII. 21. They brought *Jehoſhaphat* preſents, flocks, 7700. Rams, and 7700. He Goats, 2 *Chron.* XVII. 11. But they roſe up againſt his ſonne *Jehoram* in battel; and their camp ſlew all his eldeſt ſonnes, ſave onely the youngeſt, 2 *Chron.* XXI. 16. and XXII. 1. In *Uzziah's* time, God helped him againſt them, 2 *Chron.* XXVI. 7. *Nebuchadnezzar* ſubdued them, *Jer.* XXV. 24. Yet afterwards in *Nehemiah's* time, they eagerly endeavoured to hinder him in the building of the walls of *Jeruſalem*, *Neh.* II. 19. and IV 7,8. 13.

In the forreſt] Leaving their abode in the champion, they ſhould be driven to ſeek ſhelter in the Woods. See *Jer.* XLIX. 28, 29.

O ye travelling companies of Dedanim] A people of *Arabia*, deſcended from *Dedan*, one of *Abrahams* ſonnes by *Keturah*, *Gen.* XXV. 3. Theſe travelling companies, are like thoſe, *Gen.* XXXVII. 25, 28. We now call them Caravans.

Tema] Another people of *Arabia*: of *Iſmaels* race, *Gen.* XXV. 15. *Arabia* had in it a mingled people. See *Jer.* XXV. 23,24. *Job* VI. 19. This intimated unto the Temanites, what diſtreſſe their Countreymen of other parts of *Arabia* ſhould be brought unto. 14.

For they fled] It was no groundleſſe feare that makes them flee thus. 15.

within a yeare] A ſhorter time then that aſſigned to the Moabites, *chap.* XVI. 14. Or that, to the Egyptians and Ethiopians joyntly together, *chap.* XX. 3. the Aſſyrian falling in upon theſe parts of *Arabia*, before thoſe other of the other Countries. 16.

an hireling] Which reckons his year accurately.

Kedar] The ſonne of *Iſhmael*, *Gen.* XXV. 13. Another people of *Arabia*. They and their Princes alſo occupied with *Tyre*, in Lambs, and Rams, and Goats, *Ezek.* XXVII. 21. They alſo dwelled in tents; and therefore called *Scenites*, which they were wont to remove from place to place, to procure change of paſture for their cattel. See *Pſal.* CXX. 5. *Cant.* I. 5. *Nebuchadnezzar* did ſmite them, *Jer.* XLIX. 28. Yet in the dayes of the Goſpel they ſhould be converted unto Chriſt, *Eſay* XLII. 11. and *chap.* LX. 7.

valley of Viſion] *Judah*, and *Jeruſalem*, *ver.* 4, 8, 10. *Ieruſalem* and *Iudea*, were full of mountains; and conſequently of *Valleys*. And the Patriarchs, and Prophets, had therein many *Viſions* from God. XXII. 1.

What aileth thee now] In this diſtreſſe by *Sennacherib*, in the dayes of *Ezekiah*. Rather then that by *Nebuchadnezzar*.

houſe tops] To lament, or look about for help, &c.

2. *not ſlaine with the ſword*] But, as it were, ſtark dead with fear, ere they came to any fight.

3. *they are bound by the archers*] Or, *from the bowe.* Their hands are ſo reſtrained, and tied up with extremity of fear, that they are not able to manage and make uſe of their bowes. Or, they are bound and captived by the archers of the enemies.

5. *of crying to the mountains*] So loud, as will cauſe the mountains to ring againe with it. Or, ſo making to the mountains for ſhelter and ſafeguard.

6. *Elam*] Under the Aſſyrian, fighting in his army.
Kir] A Citie in *Media*, and under the dominion then of the Aſſyrian, 2 *Kings* XVI. 9. *Amos* I. 5.

8. *thou didſt look*] About thee, and beſtir thee.
in that day] When the Countrey was full of forreigne forces.
to the houſe of the forreſt] The name of an armory ſituate within *Jeruſalem.* Moſt likely that which *Solomon* built, and called the houſe of the forreſt of *Lebanon*, 1 *Kings* VII. 2. See the *Obſervations* there.

9. *of the lower poole*] See the *Obſervations* on *Neh.* III. 1.
between the two walls] See 2 *Chron.* XXXII. 5. *Jer.* XXXIX. 4.

13. *for to morrow we ſhall die*] Either deſperately: or rather thus mocking the threatnings of the Prophets.

14. *revealed*] The Lord of Hoaſts did in my hearing reveale himſelf, ſaying, &c.

15. *Shebna*] He was a rotten-hearted man, and one that had much abuſed his power; being in likelihood of meane parentage; and it may be a ſtranger by deſcent. See *ver.* 16. and *chap.* XXXVI. 3. He is called the Scribe, or Secretarie, 2 *Kings* XVIII. 18. Here, over the houſe; as high Steward. Wherein *Eliakim* ſucceeded. He was one of the three ſent out to *Rabſhake.*

17. *and will ſurely cover thee*] With ſhame and ſorrow. As *Eſter* VII. 8. 2 *Sam.* XV. 30. *Job* IX. 24. *Ezek.* XII. 6, 12.

20. *Eliakim*] Inveſted, after the deveſting of *Shebna.*

24. *they ſhall hang upon him*] As things are wont to be hanged on a pin.
his fathers houſe, the off-ſpring and the iſſue] All his kindred and allies, as well ſmall, as great ſhall partake of his honour, one way or other. Or, there ſhould be nothing in the Kings houſe but ſhould be under his power, and have dependance on him.

25. *faſtened in a ſure place*] As *Shebna* accounted himſelf to be.
be cut downe] Meaning *Shebna.*
Tyre] Of *Tyre*, ſee the *Obſervations* on *Joſh.* XIX. 29. And the *Annotations* on *Amos* I. 9. See the like Prophecies againſt this Towne and State, *Ier.* XXV. 22. and XLVII. 4. *Ezek.* XXVI. XXVII. XXVIII. *chapters*, *Amos* II 9. *Zech.* IX. 2, 4.

XXIII. 1. *Tarſhiſh*] Of this ſee the *Obſervations* on 1 *Kings* X. 22.
from the land of Chittim it is revealed to them] It is revealed, and the report is come unto them that formerly traded with *Tyre*, how it fared

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fared with her, that ſhe is ſacked; ſo that now all harbour in *Tyre*, or entrance into it is denied unto them. Who theſe of the Land of *Chittim* ſhould be, there are variable conjectures; but little certainty.

inhabitants of the Iſle] Ye, Tyrians. 2.

the ſeed of Sihor] *Tyre* deſcribed here, by her traffick with *Egypt*; as formerly with *Sidon*. See *Ezek.* XXVII. 7. By the great waters of the midland Sea, the graine of *Egypt*, and all the trade and commodities of it, of *Sihor*, that is, *Nilus*, were brought to *Tyre*. Of this *Sihor*, or *Shichor*; and that it is *Nilus*, ſee the large *Annotations* upon this Text. 3.

the Sea hath ſpoken] *Tyre*. 4.

The Lord of Hoaſts hath purpoſed it] By his Agents to do it. By *Nebuchadnezzar*, who ſpent thirteen years in the ſiege of it, as *Joſephus* againſt *Appion*, *lib.* 1. doth teſtifie. And by *Alexander* the Great long after, in his rage; as *Curtius* in his fourth Book, IV. *Chapter* doth witneſſe. 9.

He] The Lord. 11.

Behold the Land of the Chaldeans] This is, or ſhall be brought to ruine. And therefore it is not impoſſible but *Tyre* may be ſo. 13.

in that day] Wherein *Tyres* calamities here foretold ſhall be accompliſhed, by *Nebuchadnezzar*, *Ezek.* XXVI. 7. 15.

ſeventy years] During the ſame time of the Jewes captivity in *Babylon*.

dayes of one King] One Kingdome; as, *Dan.* VII. 17. and VIII. 21. to wit, in the dayes and reignes of *Nebuchadnezzar*, and his ſonne, and his ſonnes ſonne, *Jer.* XVII. 7.

ſing as an harlot] To renew her lovers; her traders and traffickers.

turne to her hire] Of trading and traffick.

with all the Kingdomes] The amplitude of her commerce and trade, *ver.* 8.

Holineſſe to the Lord] The converſion of the Tyrians to God, in the Kingdome of the Meſſias. 18.

it ſhall not be treaſured, nor laid up] Not reſerved for any common or prophane uſe, publike or private, for themſelves or their poſterity.

that dwell before the Lord] The Lords Miniſters for their plentiful maintenance, in food and clothing.

the earth empty] Another Sermon or Prophecie; continuing to the end of *Chapter* XXVII. This is more General then thoſe going before: And comprehends *Judea*, and the neighbouring Nations on every ſide. And the judgements herein denounced, to be executed, partly by the Aſſyrians, and partly by the Chaldeans, and afterwards alſo by others, upon them. See the like, *Jer.* XXV. 15, —38. and XXVII. 2, ——8. XXIV. 1.

as with the people, &c.] All eſtates, and conditions ſhould fare alike. 2.

5. *is defiled*] The reaſon of the former denunciations.

7. *The new wine*] He proceedeth in particular, to inſtance in ſome ſpecialties of judgements

10. *The Citie*] Taken collectively as, *chap. XXV.* 2. and *XXVII.* 10.
every houſe is ſhut up] So as there is no going out, or in.

13. *as the ſhaking of an Olive-tree*] Few ſhall be left, yet this remnant ſhall be to praiſe the Lord, *ver.* 14.

14. *from the Sea*] The tranſmarine lands, and Sea-coaſts in general.

15. *God in the fires*] In the fires of tribulations, glorifie God, by patient ſufferings, and depending upon him for deliverances.

16. *uttermoſt*] The generality of the joy of this Remnant left.
my leanneſſe, my leanneſſe] The Prophet breaks off here his relation of the gladſome joy, and praiſes of the foreſaid Remnant; And falls into a paſſionate bemoaning of himſelf, and regret, for the miſeries, that were the mean while, for their ſins, to befal the others.

18. *the windows from on high are opened*] Gods vengeance ſurprizing them, both from above, and from beneath; as well over their heads, as under their feet; and as no ſhelter for them againſt the one, ſo no ſteady ſtanding for them againſt the other. To amplifie which, hyperbolies are here uſed.

21. *the hoaſt of the high ones*] Such as the Aſſyrian, and Chaldean Monarchs were.

22. *and after many dayes ſhall they be viſited*] In favour and mercy. Verified of ſundry States and Nations, in the Goſpel-times, under the Meſſias.

23. *Then the Moone, &c.*] *Eſay* cloſeth this firſt part, after his wonted manner; with a paſſage concerning the ſpiritual, yet illuſtrious glory and majeſty of Gods reigning in his Church, in the times of the Goſpel: the brightneſſe and ſplendor whereof ſhould be ſuch, as no light of Sunne, or Moone; no glory, or magnificence of any worldly eſtate, ſhould be comparable thereunto.

XXV. 1. *O Lord, &c.*] *Eſay* falleth into a ſolemne celebration and praiſing of God, for his foreſaid wonderful works, as well of judgement, as of mercy.

3. *the Citie*] Collectively.
of the terrible Nations] That were a terrour to others, ſhall then ſtand in awe of thee.

4. *when the blaſt*] Even in times of moſt need, and greateſt dangers.

6. *And in this mountain*] Mount *Zion*, a Type of the Church.
unto all people] As well Gentiles, as Jewes.
wines on the lees] Pure and ſtrong wines.

7. *The face of the covering*] That ignorance and obſtinacy, wherewith the minds and hearts of the Gentiles were formerly poſſeſſed.
veil] 2 *Cor.* III. 14, 16.

8. *death*] The ſecond benefit accrewing to the convert Nations; a freeing them from the power of death, of death ſpiritual.

in victorie] Or, unto victory, *i.e.* until an utter conqueſt be made of him. So the LXX. which the Apoſtle retaineth, 1 *Cor.* XV. 54 becauſe the ſenſe is good and ſound; though it do not exactly render the letter; for the Hebrew is, *for ever.*

wipe away] A third benefit accrewing to the godly converted ones: fulfilled partly in this life, and perfectly in the next.

Shall be ſaid] Their thankful and joyful acknowledgement for thoſe his mercies and favours. 9.

For] A reaſon of their rejoycing and triumphing. 10.

in this mountain] *Verſe* 6, 7.

Moab] Put for the enemies of Gods people in general.

And he] The Lord. 11.

Swimmeth] Stretcheth out his armes with all his might. So ſhall the Lord in powerful maner, reach and ſmite his enemies, on either ſide, *Zech.* V. 3.

thy walls] The walls of *Moab*, *ver.* 11. 12.

this Song] A large Song of purpoſe penned in this ſet forme, by *Eſay*, for Gods people, then to be made uſe of, what time theſe foreſaid benefits ſhould betide them. XXVI. 1.

For in the Lord Jehovah] Heb. *Jah Iehovah.* See the *Obſervations* on *Pſal.* LXVIII. 4. Both uſed diſtinctly, *Pſal.* CXXXV. 1. *Iehovah* the uſual name, &c. 4.

the feet of the poore] He ſetteth up his poore formerly afflicted ones, over the power of their proud oppreſſors. 6.

Thou moſt upright] *Eſay* directeth his ſpeech unto God; and ſo runneth on in the greateſt part of that which followeth; relating therein the various paſſages of his Providence; and acknowledging his goodneſſe in going along with them, for his people, and in due time giving a good iſſue of them. 7.

will learne] Or ſhould learne. 9.

for their envie at the people] Their envious and ſpightful carriage towards Gods people. Or, thy zeale and ardent affection which thou beareſt towards thy people, and in behalf of them, againſt thoſe that oppoſe them. 11.

yea the fire of thine enemies] The fire prepared for thine enemies, the fire whereof they are the object.

Lord,] *Eſay* ſpeaks ſtill in the perſon of Gods people. 12.

all our works] Thoſe gracious protections, and ſtrange deliverances, to God alone they aſcribe them; all our works, not done by us, but for us.

in us] Heb. *unto us*, to our hand, or for us.

They are dead] Gods dealing with other people and perſons, irrecoverably deſtroying them. 14.

Thou haſt increaſed the Nation] He deales otherwiſe with his owne people, *ver.* 19. though he variouſly afflict and chaſtiſe them. 15.

we have not wrought any deliverance in the earth] By all their devices, and deſignes, they were not able to compaſſe or accompliſh ought for the ſuccour or ſafeguard of them, and their Countrey. 18.

Thy dead men] In oppoſition to that, *ver.*14. Thus Gods people relate their faith and confidence in God, even in the midſt of their deepeſt miſeries: Alluding haply herein, to the general reſurrection at the laſt day.

my dead body] In this reſtitution, and National reſurrection of the Jewiſh people, no one of them ſhall faile to have his ſhare in the ſame.

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XXVII 1. *In that day*] Juſtice ſhall be done upon thoſe, be they never ſo great, that have been the murtherers and oppreſſors of Gods people.

even Leviathan that crooked Serpent] Collectively taken, not of any one particular perſon alone, but of ſundry great Tyrants, that had been principal oppreſſors of Gods people, *ch.* XXVI.13.

2. *In that day*] When the potent adverſaries of Gods people ſhall be deſtroyed; and Gods people by the former afflictions and chaſtiſements pruned and purged.

4. *Fury is not in me*] No implacable fury towards mine; as it is towards mine, and my Churches enemies. I am towards my people reconcileable, *Jer.* III.1.

Who would ſet the briars] Sinners ſet againſt me in their ſtrength, ſhould by me be ſoone conſumed.

5. *Or let him*] So much rather let the Sinner do.

6. *He ſhall cauſe them*] The bleſſing and benefit upon ſuch as ſhould ſo make peace with him.

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8. *In meaſure*] Not over-roughly, but accordingly as he enables them to beare, *Jer.* XXX.11. 1 *Cor.* X.13. *Pſal.* LXXVIII.38.

9. *when he maketh all the ſtones of the Altar*] When *Jacob*, by his repentance, ſhall aboliſh all monuments and reliques of his idolatry.

10. *yet the defenced Citie*] But Gods dealing with his enemies ſhall be as followeth in this, and the next *verſe*, even without mixture of mercy.

12. *in that day*] *Eſay*, after his wonted maner, Concludes this long Sermon, with a gracious promiſe of Gods reſtitution of his people, after the maine body of the obſtinate wicked were by his judgements deſtroyed from among them, and the reſidue reformed.

the Lord ſhall beat off] Sever his diſperſed people from the Nations among whom they remained; to gather them to him, and his worſhip.

13. *the great trumpet*] *Cyrus* his Proclamation, *Ezra* I.1,2.

XXVIII. 1. *Woe*] Another Sermon or Prophecie.

Ephraim] Deſcribes them, as men drunk with pride and proſperity, and drowned in ſenſuality. Thus were the ten Tribes, whereof *Ephraim* was the head.

2. *fat valleys*] Under the mountaine of *Samaria*.

and ſtrong one] *Salmaneſer*. *with*

in victorie] Or, unto victory, *i.e.* until an utter conqueſt be made of him. So the LXX. which the Apoſtle retaineth, 1 *Cor.* XV. 54 becauſe the ſenſe is good and ſound; though it do not exactly render the letter; for the Hebrew is, *for ever.*

wipe away] A third benefit accrewing to the godly converted ones: fulfilled partly in this life, and perfectly in the next.

Shall be ſaid] Their thankful and joyful acknowledgement for thoſe his mercies and favours. 9.

For] A reaſon of their rejoycing and triumphing. 10.

in this mountain] *Verſe* 6, 7.

Moab] Put for the enemies of Gods people in general.

And he] The Lord. 11.

Swimmeth] Stretcheth out his armes with all his might. So ſhall the Lord in powerful maner, reach and ſmite his enemies, on either ſide, *Zech.* V. 3.

thy walls] The walls of *Moab, ver.* 11. 12.

this Song] A large Song of purpoſe penned in this ſet forme, by *Eſay*, for Gods people, then to be made uſe of, what time theſe foreſaid benefits ſhould betide them. XXVI. 1.

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Riſe up] *Eſay* here returnes to ſpeak of thoſe troubles that were to come, before the eſtabliſhment of the State, in maner before deſcribed.

ye women] The Court-Ladies eſpecialy, that were faulty, as the men; and the more ſecure and careleſſe, as leſſe fore-ſeeing dangers to come; and yet muſt ſuffer in them alike, though leſſe able to bear them then the men. Therefore *Eſay* rouzeth up them; and by them, the men.

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Many dayes and years] Heb. *Many dayes above a year*. Some uſe the tranſlation in the text: and apply it to the LXX years in the Babyloniſh captivity: Others rather uſe the marginal reading; and apply it to a juſt and exact limitation of that calamitous time of almoſt two years, whiles the Aſſyrian abode in the land; For full two years he could not be there, conſidering he came in, in the fourteenth year of *Hezekiah*, 2 *Kings* XVIII. 13. And afterwards *Hezekiahs* life was prolonged fifteen years, *chap.* XXXVIII. 5. And he reigned but 29. in all, 2 *Kings* XVIII. 2.

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forth in many hyperbolical expreſſions.

And all the hoaſt of heaven] So ſtrange and dreadful ſhall Gods judgements be, that the whole frame of the world ſhall ſeeme to be diſſolved. It is the maner of Gods Prophets, in their deſcriptions of ſome extraordinary judgements to ſet them forth in ſuch colours, as if they were deciphering the face of that laſt univerſal judgement; whereof ſuch are, in ſome ſort, reſemblances and forerunners. And again to ſet forth the reſtitution and reſtauration of Gods people out of greateſt calamities, in ſuch termes, as have occaſioned many to be miſtaken in them. conceiving no other then the general and joyful reſurrection at the laſt day to be deſcribed in them. — 4.

Unicorns] Or *Rhinocerots*. See the *Obſervations* on *Num.* XXIII. 22. — 7.

for ever and ever] Heb. *ever of evers.* — 10.

The Cormorant] See the like, *Chap.* XIII. 18,—22. and XIV. 23. *Zeph.* II. 13,14. *Apoc.* XVIII. 2. — 11.

Seek ye out] The certainty of this Prophecie: As if each thing here were entred into a roll of Record. In the day of the execution of this judgement, take this Book, read this paſſage; and ſee if any of theſe be found wanting then and there. — 16.

they ſhall] Theſe wilde creatures ſhall. — 17.

This *Chapter* agreeth much with *chap.* XXV. And containes the joyful and glorious reſtitution, exaltation, and exultation of Gods people. — XXXV

Sharon] A fertil region, and pleaſant, lying beneath mount *Lebanon*, in the Tribe of *Gad*, and adjoyning unto *Baſhan*, 1 *Chron.* V. 16. There were the Roſes mentioned, *Cant.* II. 1. There had *David* his herds feeding, 1 *Chron.* XXVII. 29. Likely it is the ſame with *Laſſharon*, *Joſh.* XII. 18. — 2.

Strengthen ye]He incites them to hearten and encourge one another, with faith and patience to expect the accompliſhment of thoſe glorious promiſes. — 3.

Then the eyes of the blind] Fulfilled in Chriſts time, both corporaly and ſpiritualy. — 5.

For in the wilderneſſe] Literaly true in the Jewiſh Kingdome: being there n a Type of Chriſts. — 6.

And an high way] They ſhall be bleſſed with peace, and ſafety. — 8.

the way of holineſſe] A Type of the way to heaven.

but it ſhall be for thoſe] Holy ones, *verſe* 5, 6.

No Lion ſhall be there] As the way ſo plaine; ſo as free from danger. — 9.

This Hiſtory is brought in to confirme and ſeale up the truth of ſome of the Prophecies and Predictions aforegoing. This is recorded, 2 *Kings* XVIII. and XIX. 2 *Chron.* XXXII.

came up] Upon pretence likely of the Contribution with-held by *Hezekiah*, which his father *Ahaz* had paid to *Tiglath-Pilezer*, 2 *Kings* XVI. 7,9. and XVIII. 7. — XXXVI. — 1.

10. *without the Lord*] *Heb.* Jehovah, that ſonne of four letters, as the Hebrews call it: uſed here by *Rabſhakeh* ſix times in his Speech.

11. *Syrian language*] See the *Obſervations* on *Ezra* IV. 7.

12. *dung and piſſe*] See the *Obſervations* on 2 *Kings* X. 27.

17. *and take you away*] The maner of Conquerours to tranſplant the Natives.

19. *Sepharvaim*] Subdued before his time, 2 *Kings* XVII. 24.

22. *Eliakim*] Now in *Shebna's* office and place. And *Shebna* now the Scribe; and ſo here is the beginning of his fall, *chap.* XXII. 20, 21. *chap.* XXXVII. 2.

XXXVII. This *Chapter* the ſame in ſubſtance with 2 *Kings* XIX.

7. *a rumor*] *Verſe* 9. and 36.

8. *So Rabſhakeh returned*] Moſt likely leaving the armie ſtill before *Jeruſalem.*

Libnah] See the *Obſervations* on 2 *Kings* VIII. 22.

Lachiſh] See the *Annotations* on *Micah* I. 13.

Ethiopia] See the *Obſervations* on *Gen.* II. 13.

9. *warre with thee*] Either to aſſiſt the Jewes; or in *Aſſyria*, in the abſence of *Sennacherib* and his forces.

10. *Thus ſhall ye ſpeak*] Inſtructions to his meſſengers, delivered to them in writing; and ſo by them in writing to *Hezekiah*: Likely as if he ſcorned to write himſelf to *Hezekiah*, but ſent him only a Copie of the Inſtructions.

12. *Eden*] See the *Obſervations* on *Gen.* II. 8.

16. *Cherubims*] See the *Obſervations* on *Gen.* III. 24. And the *Annotations* on *Ezek.* IX. 3. and on this text.

30. *a Signe*] See the *Obſervations* on *chap.* VII. 14. and on *Exod.* III. 12.

ye ſhall eate this yeare] A confirmation of *Sennacheribs* ſudden departure and returne home: And alſo including in it an aſſurance of a comfortable proviſion of neceſſary food for them, out of the Land; notwithſtanding all the havock that *Sennacheribs* armies had made in it; and the coincident Sabbatical year, for intermiſſion of culture. See the *Obſervations* on *Lev.* XXV. 21.

36. *Then*] In that night, 2 *Kings* XIX. 35. the very next night after the meſſage ſent from God, by *Eſay.*

and ſmote] The maner how is not expreſſed.

in the camp] Likely both before *Jeruſalem*, and *Libnah.* See *Ch.* XXXVI. 2. and *verſe* 8, 9, 14, 33. of this *Chapter.*

all dead corpſes] All in a maner. Yet ſome eſcaped, and fled with *Sennacherib* himſelf. See *chap.* XVII. 14.

37. *Nineveh*] See the *Annotations* on *Jonah* I. 2. and on this text.

38. *his ſonnes*] Theſe words here written; are read in the margin, but not written in the text, 2 *Kings* XIX. 37.

Armenia] Heb. *Ararat* on the mountains whereof the Arke reſted.

Eſarhaddon] See the *Obſervations* on *Ezra* IV. 2.

In thoſe dayes] Shortly after *Sennacheribs* defeat and departure. | XXXVIII. | 1.

ſhalt die] Yet a ſecret reſervation there was. See *Jer.* XVIII. 7,8. *Ezek.* III. 18. See the *Obſervations* on *Jonah* III. 4.

to the wall] Which haply might be towards the Temple: or by that withdrawing, that he might with the more privacie, and intention, make his addreſſe to God. | 2.

remember now] Humbly appealing to God, touching the integrity and ſincerity of his heart, and endeavours. | 3.

wept ſore] One cauſe might be the want of a ſon. *Manaſſeh* was not yet born. And the State of Church, and Common-wealth much unſetled.

Then] Afore *Eſay* was gone out into the middle Court, 2 *Kings* XX. 4. where the text is *Citie*; but the margin, *Court*. And the firſt Court of the Kings houſe, that neereſt the Palace, and fartheſt from the ſtreet or Citie, ſeemes here to be meant. | 4.

to thy dayes] That he had lived already. | 5.

fifteene years] About the one half of his reigne. | 6.

will deliver thee and this Citie] The promiſe before made, is again here renewed; aſſuring him, as of his life; ſo of peace and tranquility to be continued to him, with it; that *Sennacherib* ſhould not return; or any *Aſſyrian* to moleſt him, or this Citie, 2 *Chron.* XXXII. 22. which yet afterwards was done in the dayes of his ſon *Manaſſeh*, 2 *Chron.* XXXIII. 11.

a Signe] Asked by *Hezekiah*, *ver.* 22. and put to his choiſe, 2 *Kings* XX. 8,10. | 7.

So the Sunne returned ten degrees] Not the ſhadow only: which indeed depended upon the Sunne. Nor could forraine people in remote places have taken notice of this miracle, had no alteration beene in the courſe of the Univerſe, 2 *Cron.* XXXII. 31. For this miracle as it was viſible in *Judea*, ſo in other parts of the world alſo; particularly in *Babylon*; the King and Princes whereof obſerving the thing, yet ignorant of the occaſion, except by report only, which might deceive, for their further ſatisfaction ſend Ambaſſadors to *Hezekiah*, not only to congratulate his recovery, but to enquire of the wonder, 2 *Chron.* XXXII. 31. In this Miracle, if the Sunne went back in its ordinary pace and ſwiftneſſe; and in like ſort did returne forward againe, then that Day-light muſt be long thirty two hours, if by a degree, an hour be underſtood. If the Sunne returned back ten degrees in an inſtant, then it muſt be long twenty two hours. But by a degree here moſt likely half an hour is underſtood. See more of this in the *Annotations* on this text, and my *Obſervations* on 2 *Kings* XX. 9,10,11. | 8.

by theſe things men live] By thy promiſes, and preformances of the ſame, by his ſpeaking and doing, *verſe* 15. | 16.

is the life of my ſpirit] As the life of all men is ſo continued; ſo by theſe things is the life of my ſpirit miraculouſly prolonged, and I recovered; and ſhall out-live in all the reſt of my years that bitterneſſe of my ſoul into which I was formerly caſt, *ver.* 15.

For Peace I had great bitterneſſe] Inſtead of it, or preſently after it, | 17.

and upon it; upon that peace from the Aſſyrian, by his overthrow; then this grievous bitter affliction ſuddenly ſurprized me.

21. *a lump of figs*] This might have no power in it; or, if any at all, yet not ſufficient to this ſo ſignal and ſudden a cure.

22. *that I ſhall go*] So ſoone as within three dayes, as God had graciouſly promiſed, 2 *Kings* XX. 5. And for which he asked the Signe, 2 *Kings* XX. 8.

XXXIX. 1. *Merodach Baladan*] 2 *Kings* XX. 12. *Beredach Baladan.* Of the change of *letters*, ſee the *Obſervations* on *Gen.* IV. 25. and 2 *Sam.* VIII. 3. And of *Names*, ſee the *Annotations* on *Dan.* I. 7. And on this text, *Meradach* one of their Idols, *Jer.* L. 2.

King of Babylon] Under the Aſſyrian.

2. *glad*] over-much; for ſelf-ends, of pride, or profit.

7. *And of thy ſonues*] *Manaſſeh* was carried thither, 2 *Chron.* XXXIII. 11.

Eunuchs] Or Officers. Thus thoſe of the poſterity, and iſſue of *Hezekiah*, 2 *Chron.* XXXVI. 6, 10, 20. *Dan.* I. 3, 4.

8. *for there ſhall be peace*] An humble ſubmiſſion preceding.. And here an acknowledging this interim of favour, in the delaying and deferring the judgement.

XL. In the former Chapter *Eſay*, upon the occaſion therein related, having made ſome mention of the Babylonian captivity; doth now in the enſuing Prophecies moſtwhat inſiſt upon that ſame ſubject matter. For the ſubſequent Sermons are generaly moſt, if not all of them, concerning that their Captivity, the delivery out of it, and the reſtitution of their Church and State, in after-times. Yet ſo, as that all this reacheth farther, unto the ſpiritual delivery of Gods people from the thraldome under ſinne and Satan, by the Meſſias herein typified, and the glorious advancement, and enlargement of his ſpirituall Kingdome, in the dayes of the Goſpel.

1. *Comfort ye*] The Promulgation and approach of Gods purpoſe, concerning his peoples deliverance, he commands, for their comfort, to be publiſhed to them; Relating herein both to the time of the Babyloniſh captivity; and alſo to the time of the coming of the Meſſias.

2. *double*] Abundantly; ſo much to the full as God deemed fit to be inflicted.

3. *The voice*] The undoubted certainty of the performance of it, is ſet forth, and confirmed, notwithſtanding all obſtructions and difficulties lying in the way. And that firſt, by the ſtability of Gods Word; illuſtrated by the fickleneſſe and frailty of all humane excellencie, *ver.* 3, —— 8.

of him that crieth] This applied to *John* the Baptiſt more eſpecialy, *Mal.* IV. 5. *Matth.* XI. 14. *Marke* I. 2, 3. *John* I. 23.

7. *ſurely the people is graſſe*] Yea, even the Babylonian Monarchy; and it cannot hinder the performance of Gods Word, purpoſe, and promiſe for the deliverance of his people. Saint *Peter* applies this to the

work

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work of Regeneration, wrought in the ſoul, by the Miniſtery of the Word, 1 *Pet.* I. 23, 24, 25. So, *John* VIII. 51. 2 *John* II.

O Zion, that bringeſt good tydings] *Or, thou that bringeſt good tydings to Zion*] A ſecond command, for the promulgation and proclamation of this good tydings to *Zion*, to *Jeruſalem*. — 9.

be not afraid] Make no ſcruple or doubt of publiſhing it.

and his work before him] even that work, *verſe* 11. lies open, and eaſie to him. — 10.

who hath meaſured] A ſecond proof of the undoubted certainty of Gods performance of this his glorious Promiſe, from the immenſity of his power and eſſence, illuſtrated by the feebleneſſe and vanity of all Creatures, of Idols eſpecialy, *ver.* 12, —— 20. — 12.

To whom then will ye liken God] He is not like to Idols. They are not able to hinder him in the performance of his gracious promiſe for the glorious deliverance of his people. — 18.

Have ye not known] Appliable both to the people of God; and alſo to the Heathen Idolaters. — 21.

yea, they ſhall not be planted] Be, as if not planted; &c. — 24.

How ſayeſt thou, O Jacob] He taxeth now his own people, who had been taught better things, for their diffidence and diſtruſt. — 27.

my way is hid from the Lord] He looketh not after me, what I endure and ſuffer; or what courſe is to be taken for my deliverance.

He giveth power to the faint] He maketh his might to appeare in mans weakneſſe. — 29.

This is much of the ſame argument with the former Chapter. — XLI.

Keep ſilence] God ſtanding up to debate his cauſe, by his Prophet, againſt the enemies of his people, with them and their Idols, requireth ſilence, that he may be heard. — 1.

renew their ſtrength] To ſupport themſelves, and their Idols; and to hinder my work for the recovery of my people, if they can.

the righteous man from the Eaſt] *Cyrus* from *Perſia*, to manifeſt my righteouſneſſe in fulfilling my promiſes, and in righting the wrongs done to my people. Yet *Cyrus* herein a type of Chriſt. — 2.

calling the generations] Having them at call and command. — 4.

ſaw it] Theſe ſtrange works of God, by *Cyrus*, ſet on foot for the deliverance of his people. — 5.

and feared] Their own ſafety.

drew near, and came] Not to God; but to take counſel together, how to ſecure and ſave themſelves.

So the Carpenter] They made recourſe to their Idols, making more of them, as if their ſafety conſiſted in the multitude of them. — 7.

But thou] Confirmes and ſtrengthens his againſt all fear from the enemies; undertaking to ſecure them, and make them ſucceſſeful againſt all that ſhould oppoſe them. — 8.

whom I have taken] *Abram* from *Ur* of the *Chaldees*. — 9.

Sharp threſhing inſtrument] To threſh the mountains; even thy greateſt enemies. — 15.

18. *I will open rivers*] Rather then my people ſhall want meanes of comfortable ſubſiſtance.

19. *the Cedar, &c.*] God will by his providence and proviſion ſo accommodate them, as if ſuch things had been done.

21. *Produce your cauſe*] God challengeth the Idolaters to produce the ſtrongeſt pleas they can, in the behalf of their Idols; and to prove the truth of their religion, by producing the like works, foretold firſt, and effected afterwards, by their Idols, to thoſe of his before mentioned, when they ſhall ſee them accompliſhed, and withal ſo long foretold.

25. *from the North*] *Cyrus*, who was a Medo-Perſian, *Media* lying more Northerly; and *Perſia* more Eaſterly, *ver.* 2. He brought people and forces from both parts, againſt *Babylon*.

ſhall he call upon my Name] Or proclaime my name, *Ezra* I. 1, 2.

26. *who hath declared*] Which of your Idols?

from the beginning] Of old time; near two hundred years before it ſhall come to paſſe.

he is righteous] That ſo he may be rightly called a God.

27. *The firſt ſhall ſay*] Or, I ſay firſt to *Zion*; I am the firſt that ſignified ought to *Zion* concerning her deliverance; or the deſtruction of *Babylon*; and the perſons by whom theſe ſhould be effected; which none of your Idols could do, *ver.* 26.

28. *amongſt them*] Their Idols.

29. *all vanity*] The concluſion, of, and againſt their Idols.

XLII. Another Sermon, in this, and the three *Chapters* following; which are much of one Subject with the former: Foretelling the *Bleſſings* that God would confer upon his people, partly by *Cyrus*; and principaly by Chriſt: *Diſcovering* the vanity of Idols, and ſottiſhneſſe of Idolaters: *Taxing* his people for their incredulity, blindneſſe, exceſſes, and obſtinacie, the cauſes of their captivity: and yet *Promiſing* pardon, and reſtitution, upon their ſincere repentance.

1. *my ſervant*] Chriſt the Meſſias, *Matth.* XII. 14, 18, 19, 20. Some weakly, and in a low degree, make alſo application of this; and what follows, to *Cyrus*, in ſome ſort herein as a Type of Chriſt.

6. *thee*] My Sonne, the Meſſias.

8. *neither my praiſe to graven Images*] By my failings in my Predictions, and promiſes.

11. *of the rock ſing*] Of *Petra*, the chief Citie of *Arabia*, *chap.* XVI. 1.

13. *The Lord ſhall go forth*] To warre, againſt the enemies of his people.

14. *I have*] The words of God himſelf. He long reſtrained his wrath: but now will haſten the execution of it; and lay deſolate the whole Countrey of *Chaldea*, and of thoſe that were adjacent, and adjutant to it.

15. *the rivers Iſlands*] It was ſo done by *Cyrus*, in the ſiege of *Babylon*.

16. *And I will bring the blinde*] Partly true, in the returne of the Jewes

Jewes out of the Babyloniſh Captivity more true, ſpiritualy, in the Converſion of Jew and Gentile to grace in the Kingdome of Chriſt, under the Goſpel.

Hear ye deaf] Jewes, of whom many ſtill continued ſuch; notwithſtanding all that God had ſaid and done, and they had heard and ſeene. 18.

who is blinde] A reaſon why he gave his own people thoſe titles, *ver.* 18. becauſe they deſerved them, as well, yea rather, then any other. 19.

as he that is perfect] Should be ſo; and hath beſt means to be ſo.

opening the eares] In ſhew at leaſt, liſtening. 20.

he will magnifie his Law] He is pleaſed to magnifie his Law; as well by execution of juſtice upon the tranſgreſſors of it, as by making good his Promiſes unto thoſe that obſerve it. Or, he magnified and dignified him with his Law. 21.

But this is a people] After all thoſe favours and honours conferred upon them, yet ſee what calamities and miſeries are befallen them, for their ſins. 22.

will give eare to this] To amend, and grow wiſer for time to come? 23.

laid it not to heart] Their extreme ſtupidity, even in their preſent afflictions. 25.

But now] though a great part of my people continue ſtill thus obſtinate and impenitent, yet I will have care of my choſen ones among them, whom I will protect in all dangers, and in due time reſtore. XLVIII. 1.

I gave Egypt for thy ranſom] *Exod.* XIV. 20, — 38. and XV. 9,10. 3.

Ethiopia, and Seba for thee] 2*Chron.* XIV. 9, —— 15.

bring thy ſeed] by *Cyrus* temporaly, by Chriſt ſpiritualy. 5.

Bring forth the blinde people,] challenging the *Gentiles*, who were blinde and deaf, as their idols, to ſee if they can yet produce ought in defence of their idols, *ver.* 9. 8.

who among them] which of their idols could foretel thoſe, or the like things? 9.

It is truth] that the Lord alone is the true God, and they all but baſe idols.

ye are my witneſſes] ye my people; ſpeaking thus to them, that had plentiful and pregnant proofs of his divine power and providence. 10.

and my ſervant] the Meſſias: and in ſome degree, *Cyrus*.

that I am he] the onely true God, *ver.* 12.

whoſe cry is in the ſhips.] They wanting water, by *Cyrus* his draynings, to carry them in their flight away: Or, they cry, to the ſhips; to the ſhips, for ſafety; as *chap.* XXII. 5. to the hils, to the hils. Yet ſome tranſlate thus, the Chaldeans, together with their choiſe ſhips which they vaunt of. 14.

which maketh a way in the ſea] Red-Sea; and *Jordan*. 16.

Chariot] *Pharaoh* and his armie. 17.

they

they ſhall lie together] In the bottome of the Sea, *Exod.*XV.10.

18. *Remember ye not the fermer things*] in compariſon of the New; the deliverance by *Cyrus*; but principaly and ſpiritualy by Chriſt.

19. *I will even make a way*] I will fit, and furniſh them in the way as they ſhall returne from *Babylon*.

21. *they ſhall ſhew forth my praiſe*] Or at leaſt *ſhould*; It was their duty.

22. *But thou*] Haſt not beene ſo careful to worſhip me: But haſt been weary of me, and my ſervice.

23. *me*] But Idols, and ſtrange gods.

I have not cauſed thee] Not I, but thine Idols have made thee at ſo much coſt with them, tyring thee out, as a ſlave to them, with ſuch ſervices.

24. *But thou haſt*] Hitherto of their *Failings*; now of their *Faults*. And all this, to ſhew, that the deliverance of them from their thraldome, was of his own free favour and mercie, not for any merit or deſert of theirs, as in the two next *verſes*.

27. *Thy firſt father*] Or forefathers, and not you alone, have ſinned. And therefore no cauſe in your ſelves, or them, why I ſhould do you ſo great a favour, as this is.

XLVI. 1. *yet now*] Notwithſtanding all their ſinnes; and his judgements and chaſtiſements; yet he would now at length, relieve and refreſh them, reſtore them, and cauſe them to thrive and proſper again.

3. *I will poure*] A type of that ſpiritual bleſſing, and growth and increaſe of Gods Church, and the members of it, under the Meſſias, by the graces and comforts of his Spirit.

5. *One ſhall ſay*] Gods bleſſing to them, in the addition of many Proſelytes.

7. *ſince I appointed the ancient people*] The lineage of *Abraham* to be my peculiar people.

things that are coming] Things to come, in a continued courſe, from the firſt to the laſt, like lincks of a chaine, hanging one upon another.

8. *Is there a God beſides me?*] That can ſo foretel, and do?

9. *They that make a graven Image*] The ſottiſhneſſe of them, their makers, and worſhippers, is largely ſet down, *ver.*9,—20.

21. *Remember theſe*] Their ſottiſhneſſe: and thy duty, by all my dealings with thee, ſo freely, and bountifully, above my dealings with others.

23. *Sing, O ye heavens*] At the redemption and deliverance of Gods people. Implying ſuch abundant matter of joy, as might well affect the whole Creation, were it all ſenſible of it.

25. *that fruſtrateth the tokens of the liars*] Specialy thoſe that would prognoſticate the long continuance of the Babylonian Monarchy.

26. *meſſengers*] Such as *Eſay*, *Jeremy*, *Ezekiel*, and others.

28. *That ſaith of Cyrus*] Thus naming him about two hundred yeares before

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before he was borne. So to assure them of their deliverance by him.

This *Chapter* is also of the same subject with the former: And begins where that did end. | XLV. |

two-leaved gates] Such as great mens houses and Palaces are wont to have. | | 1.

and create evil] Specialy to the Babylonians. | | 7.

Drop down] A command of a Blessing from God: That Gods mercy and goodnesse should so manifestly and plentifuly appear in the deliverance of his people, and disposing all things for their behoof; as if the heavens, and the earth, were full of blessings for them, even of righteousnesse, and salvation. | | 8.

woe to him that] A curb to restraine the impatiencie of some, that murmured at their miseries, and at the delay of their deliverance. Or, against the Babylonians, that would strive, even against God himself, to keep his people in perpetual slavery. And many other passages of Gods providence, concerning the affaires of those times, might be, which flesh and blood would be over-prone to be quarrelling with God about, and controuling his carriage of them. | | 9.

Ask me] Or by interrogation; will ye presume to appoint and direct me, what I shall do, and how I shall carry matters concerning the disposition and ordering of my people? Or positively; seek to me for these things, concerning my sonnes; and not to Idols. | | 11.

raised him up] *Cyrus*. | | 13.

build my Citie] Give order for it; and the Temple especialy, *Ezra* I. 1.

shall come over unto thee] How, and by whom, they should be furnished with supply of all requisite commodities, *Ezra* I. 4. and *chap.* VII. 21, 22. | | 14.

Some expound this whole passage of *Cyrus* himself; That because he had dealt so freely with Gods people, God would therefore give him, as a reward, the wealth of those rich Kingdomes, and Countries, which together with *Babylon*, of whom they formerly held, at the fall of that State, fell also into his hands.

surely God is in thee] Or, with thee, with *Cyrus* typicaly; with Christ realy: And he, in his Church.

verily] *Esay* here admires the hidden depth of Gods dispensations, in the passages of his providence. And men ought not therefore to take upon them, to control and censure him therein. | | 15.

I have not spoken in secret] As your false gods deliver their Oracles: But plainly. | | 19.

Assemble your selves] Ye that escaped the sword of *Cyrus*; ye Chaldeans, and other Nations; seeing now how much God is able to do for his people; how little their Idols for those that served them. | | 20.

Look unto me] Leaving Idols, betake your selves unto me, who am the only true God, and able to save you, *ver.* 16, 17. | | 22.

unto me every knee shall bow] And it is your wisest course there-

 | | 23.

fore, to come willingly in unto me, *ver.* 22. *Pſal.* II. 8, 10. The Apoſtle, *Rom.* IV. 11. applyeth this text to the laſt judgement, which is a thing herein neceſſarily included.

25. *be juſtified*] God approving their innocencie, and unjuſt ſufferings at the hands of their enemies; notwithſtanding their pretences in doing juſtice upon them on Gods behalf, for their ſinnes; and therefore they took them as lawful prize. God would clear them, deliver them: and puniſh their enemies.

XLVI. In this *Chapter*, and the next (as in the 13. and 14. *Chapters* before) is ſet down a full and pregnant Prophecie againſt *Babylon*, and of her utter overthrow: and of Gods deliverie of the Jewes from her. Aſſerting withal, the vanity of the Babylonian Idols; and his owue incomparable divine power, to effect it.

1. *Bel*] This *Chapter* begins with the ruine of their *Idols*: See the *Obſervations* on *Judges* VIII. 33.

Nebo] Another of their Idols. Whoſe name is found inſerted in many of the names of their Kings, and Nobles; as *Nabonaſſar*, *Nabopolaſſar*, *NebuchadneZZar*, *NabuZaradan*. The name imports *Prophecie*. And ſo this may ſeeme, their *Apollo*; as *Bel*, their *Jupiter*.

A burden to the weary beaſt] On whoſe backs the Medes and Perſians lead them, to carry them away.

3. *which are borne*] Minding them of his Divine power and love. God not like to thoſe Idols, *ver.* 1, 2.

8. *and ſhew your ſelves men*] Not beaſts, like theſe idolaters.

10. *Declaring the end from the beginning*] Foretelling the iſſue of things; in a continued courſe and progreſſe, from the firſt to the laſt: which no other then my ſelf can do.

11. *bird from the Eaſt*] *Cyrus* from *Perſia*; which is Eaſt from *Babylon*.

12. *ye ſtout-hearted*] Impious obſtinate of the Jewes: or rather, ſtomackful and proud enemies.

far from righteouſneſſe] Or righteous dealing with my people.

13. *my righteouſneſſe*] In executing judgements on you; and righting the wrongs done to my people.

XLVII This *Chapter* proſecutes the deſtruction of *Babylon*: and begins with the ruine of their *State*. And deſcribes throughout it, her dejected and deſpicable condition upon her overthrow, together with the procuring Cauſes, and the ſuddenneſſe, and unavoidableneſſe of it.

2. *Uncover thy locks*] Caſt off thy ſtately head-tire; and go bare headed, as captives and drudges are wont to do.

3. *as a man*] But in full wrath, and power, as God.

9. *in a moment, in one day*] That night of *BelteſhaZZars* feaſt, *Dan.* V. 30.

XLVIII. This *Chapter* is alſo much of the ſame ſubject, and frame, eſpecialy with *Chapters* XLIII. and XLIV.

1. *out of the waters of Judah*] The ſtock of *Judah*, the royal Tribe; that had kept the true worſhip of God; and not fallen away, as the ten Tribes.

and

Chapter	Verse.
	4.
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XLIX.	
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	12.

and thy neck is an iron ſinew] A reaſon why God was pleaſed to foretel things to his people, that they might not be aſcribed to their Idols, or to any other, which he foreknew that this ſtiff obdurate people would be too prone to do, *ver.* 5.

new things] Yet further to convince thee of thy wilful obſtinacie I acquaint thee again, with other of my ſecret counſels, which ſhall alſo in their due time be fulfilled.

very treacherouſly] In aſcribing them, and the foreknowledge of them to thine Idols, or Southſayers.

For my Names ſake] No merit of thine. My mercy and might, my grace and glory.

but not with ſilver] Not ſo fully as ſilver, till all the droſſe be exactly wrought out. But chaſtiſed them with moderation, regarding their infirmities.

my glorie unto another] He is charie and jealous of a corrival.

loved him] *Cyrus.*

hath ſent me] Me the Prophet *Eſay*. This added, to give the greater aſſurance of the truth and certainty of it.

Go ye forth from Babylon] *Ezra* I. 1.

Eſay having propheſied much of the *Returne of the Jewes* from the Babyloniſh captivity; from the fourtieth *Chapter* hitherto: doth now mainly inſiſt upon the *inſtauration of the Church by Chriſt*; And plaies the Evangeliſt, as it were, to the end of this Book and Prophecie.

Liſten, O Iſles,] Chriſt calls for audience; declaring his *Calling to his Office*, by the Lord, to be the Saviour both of Jew and Gentile.

from the womb] Yet deſigned thereto from eternity, 1 *Pet.* I. 20.

my mouth like a ſharp ſword] God furniſheth him with abilities to this great office and work of mans Redemption.

Thou art my ſervant, O Iſrael, &c.] Or rather thus; *Iſrael* it is, in whom I will be glorified by thee, the true *Iſrael* of God. And indeed to the Jewes in general he was firſt ſent, as the miniſter of Circumciſion.

whom man deſpiſeth] Chriſt in the dayes of his fleſh and humiliation.

Kings ſhall] *Chap.* XLV. 23. and LII. 15. *Pſal.* LXXII. 10, 11. *Epheſ.* I. 21 *Phil.* II. 10.

In an acceptable time] God the Father ſpeaking unto Chriſt.

to eſtabliſh the earth] Of *Judea*, to reſtore and ſettle the State of it againe, after their returne from the Captivity: A Type of the other.

priſoners, Go forth] From *Babels* bonds, corporaly: from Satans bonds ſpiritualy.

They ſhall feed in the wayes] In their returne from *Babylon* to *Judea*, God will provide them of all neceſſaries in the way; and make it even and eaſie to them.

Sinim] Or, *Sini*, the Sinites, that lived in the deſert of *Sin*, or about mount *Sinai*. Or, from *Sin*, a chief Citie in *Egypt*, *Ezek.* XXX.

15, 16. And all this a Type of thoſe that out of all quarters of the world ſhould be converted unto Chriſt, and come in to him.

14. *But Zion ſaid*] Her objection.

15. *Can a woman*] Gods anſwer, full of a tender affection to her.

18. *gather themſelves together*] A Type of thoſe numberleſſe numbers that ſhould be brought home to the Church of God, under Chriſt, by the Miniſtery of the Goſpel.

22. *to the Gentiles*] Their Converſion ſhould make up this numberleſſe number.

23. *And Kings ſhall be thy nurſing fathers*] As Perſian Emperours firſt; and much more Chriſtian Emperours afterwards.

and lick up] An expreſſion of the loweſt ſubmiſſion that may be.

25. *even the captives of the mighty*] Notwithſtanding their pretended might and right; God would yet deliver his people from them.

26. *And I will feed them*] And thus deſtroy their enemies.

L. This, and the next *Chapter*, ſeeme to make one Sermon.

1. *Where is the Bill*] A conviction of the Jewiſh people, as authors of their own forlorn condition; together with a juſtification of God and his Miniſters againſt them, *verſe* 1, —— 9.

divorcement] Either, none at all; or not for ſleight cauſes, as they uſed to give Bills of divorcement, but for great diſloyalty, yet God ever had his reſerved remnant, in all times among them, *Rom.* XI. 1,—5.

2. *none to anſwer?*] Their wilful obſtinacie; and rebellious, refractory courſes. This retarded their delivery, and kept them in this deplorable plight, this deſolate and diſconſolate condition.

is my hand ſhortned?] No want of power in God, to deliver them.

4. *tongue of the learned*] The Prophet *Eſay* maintains his own Miniſtery, and his faithful diſcharge of it: So to juſtifie God, that there was nothing wanting on his part, to reclaime and reduce them. It is true, that divers underſtand all this as ſpoken in the perſon of Chriſt. And indeed there are divers paſſages, that very fitly agree to him, and whereof concerning *Eſay* there is no mention in the holy Story. And it is true, that the ſame may be ſaid of ſundry particulars, in *Pſal.* XXII. and XL. and LXIX. applied expreſſely unto our Saviour Chriſt, in the New Teſtament, *Matth.* XXVII. 34, 35, 43, 46. *Heb.* X. 5,--10. And yet none make doubt, but that thoſe *Pſalmes*, as they were by *David* compoſed, ſo in his own perſon they concerned him; and that in all likelihood, in ſome particulars which yet are not found expreſſely recorded in the ſtory of him. The like may be here.

6. *my back to the ſmiters*] *Matth.* XXVI. 27. and XXVII. 26. *John* XVIII. 22.

8. *He is neere that juſtifieth me*] Saint *Paul* alludes to this, *Rom.* VIII. 33, 34. The Apoſtles maner is, to enlarge the promiſes of God, made to ſome particular perſons, as to *Jacob*, *Joſhuah*, *David*, and others, *Gen.* XXVIII. 15. *Joſh.* I. 5. *Pſal.* XXIII. 1. extending them to all the

	Chapter	Verſe
the faithful in general, as having a joynt intereſt therein, with them, *Heb.* XIII. 5, 6. And the Apoſtles argument, borrowed hence, ſtands firme and good, in general.		
Who is among you] An exhortation to the godly party among them, to reſt and rely upon God, in theſe calamitous times: with a ſad commination to thoſe that truſted to ought elſe; notwithſtanding all their ſhifts and fetches: for which *Eſay* derides them.		10.
Hearken] *Eſay* returnes to *Comfort* the godly party again, endeavouring to keep them from being diſmaid, either by the conſideration of their own fewneſſe and feebleneſſe, or by the apprehenſion of the ſuppoſed might, malice, and multitude of the adverſe party.	LI.	1.
alone, and bleſſed him, and increaſed him] And ſo I will deale with you.		
ſhall comfort Zion] God can do, and will do as much for his Church, as he ſometime did for *Abraham*.		3.
a Law] As a Law, at mount *Sinai*; ſo a ſecond Law, even the Goſpel.		4.
my ſalvation is gone forth] Aiming at *Cyrus* his Proclamation, *Ezra* I. 1, 2.		5.
the Iſles ſhall wait upon me] The Gentiles, at the law of the Goſpel.		
Awake, awake,] Spoken either in the perſon of Gods people; or by the Prophet himſelf, moving in their behalf.		9.
Rahab] *Egypt*		
Dragon] *Pharaoh.*		
returne] From the Babyloniſh captivity. Gods anſwer to the former ſupplication.		11.
and where is the fury?] The Babylonians are periſhed; and their fury is gone.		13.
thy mouth] The mouth of *Eſay*. Yet ſo as more eminently intending Chriſt.		16.
that I may plant the heavens,] To make a new world, a new heavens, and a new earth, *chap.* LXV. 17. and LXVI. 22. 2 *Cor.* V. 17, 18. 2 *Pet.* III. 13.		
Awake, awake,] He largely declares the deep miſery of Gods people; their delivery; and the utter overthrow of their enemies; in the reſidue of the *Chapter*.		17.
To the thirteenth verſe, ſeemes to be an Appendix to the foregoing Prophecie; running all along in the ſame tenor with the latter part of it.	LII.	
How beautiful] Theſe bringers of good tydings of the delivery from *Babels* captivity: And much more from Satans ſlavery, by preaching the Goſpel of Chriſt: that publiſh ſalvation, corporal by *Cyrus*; ſpiritual by Chriſt.		7.
Behold, my Servant] Here ſeemes to begin a new Sermon; and continued in the end of the next *Chapter*, joyntly making up an entire Prophecie, of Chriſt, his perſon, parentage, condition, manner of life, ſufferings, humiliation, exaltation, benefit redounding thence to his, and to himſelf.		13.

15. *ſhut their mouthes at him*] In admiration, and reverence.

LIII. 1. *our report*] *Chap.* LII. 7. Unto the times of his being in the fleſh, we finde theſe words applied in *Johh* XII. 37, 38. *Rom.* X. 16.

5. *Stripes*] *Mat.* XXVI. 67. and XXVII. 16.

7. *Opened not his mouth*] *Mat.* XXVI. 39, 42. 1 *Pet.* II. 23. *Acts* VIII. 32.

8. *He was taken from priſon, and from judgement*] From all thoſe harſh and cruel courſes, as under pretence of judgement were exerciſed upon our Saviour, whereby his life was taken from him.

9. *And he made his grave, &c.*] His burial was at the diſpoſal of wicked ones, and of rich ones, or Rulers, at his death. They not only took his life from him, but diſpoſed of his burial, at their pleaſure.

10. *he ſhall*] Chriſt ſhall die no more, but live and reigne for ever.

11. *by his Knowledge*] Objectively. The words of God the Father.

juſtifie many] The maine fruit and effect of Chriſts Paſſion.

many] So, *verſe* 12. *Matth.* XX. 28. and XXVI. 28. *Rom.* V. 15, 19.

12. *Therefore I will divide him*] God the Father will.

a portion with the great, and he ſhall] God would beſtow *many* upon him, or give *many* unto him, to be his ſubjects; whether with an alluſion to a portion of inheritance, or diſtribution of ſpoils, it is indifferent. This intimates the numerous, or rather innumerable multitude of thoſe that ſhould be converted unto Chriſt.

was numbred with the tranſgreſſors.] *Mat.* XXVII. 38. *Marke* XV. 27, 28. *Barrabbas* let looſe, rather then he ſhould be let live.

made interceſſion] *Luke* XXIII. 34. Yet may relate further, to Chriſts interceſſion, which ſtill continueth, *Rom.* VIII. 34. *Heb.* VII. 25. and IX. 24. 1 *Johh* II. 1, 2.

LIV. Another Sermon or Prophecie, this ſeemes to be diſtinct from the former: though much of the ſame ſubject and argument; and depends well upon the latter end of it. For this inſiſts upon ſwarmes of people that ſhould come in to Chriſt, and become members of his Church.

1. *O barren*] The Church under the New Teſtament; that little ſiſter, *Cant.* VIII. 8.

of the deſolate] She that had been deſolate: the Church of the Gentiles; then that of the Synagogue of the Jews.

2. *Enlarge*] Thou Chriſtian Church.

6. *when thou waſt refuſed*] As in the time of the Babyloniſh captivity.

9. *I have ſworne*] No expreſſe mention of that oath. As neither of that to *Iſaac*, *Pſal.* CV. 9. yet meanes as much as if he had taken a ſolemne oath; as he uſed in ſuch ſolemne Covenants.

nor rebuke thee] To forſake thee utterly.

10. *For the mountains ſhall depart*] Sooner may.

11. *toſſed with tempeſt*] In the Babyloniſh captivity; ſeemingly then forſaken of man, and of God.

thy ſtones with fair colours] The ſpiritual excellencies of the Church under the Meſſias are here deſcribed in way of hyperbolies. See the like,

like, *Apoc.* XXI. 11,—21. The ſtones here ſeeme to be thoſe of the Pavement.

borders] Or walls. 12.

taught of the Lord] *Jer.* XXXI. 34. *John* VI. 45. 1 *Cor.* II. 10. 2 *Cor.* XIII. 3. *Epheſ.* IV. 20,21. 1 *John* II. 20,27. 13.

gather together] To attempt againſt thee. 15.

No weapon that is formed againſt thee] By the Smith, *ver.* 16. 17.

tongue that ſhall riſe] To accuſe or charge thee wrongfully.

their righteouſneſſe] The reward of their righteouſneſſe.

Ho,] A free invitation of all that are thirſty and hungry, both Jew, and Gentile to come and partake of the true ſpiritual food and graces of Chriſt in the Goſpel, *Mat.* XI. 28. *John* VI. 35,37. LV. 1.

buy] This impeacheth not the freeneſſe of the Gift. A Princes almes may be ſaid to be freely given, albeit it be required, that thoſe that deſire to ſhare in them, do repaire to his Almoner. And a Scholar may be ſaid to have his learning freely given him, when no ſtipend is required for the teaching; yet muſt he ply the School hard.

the ſure mercies of David] *Acts* XIII. 34. In this Citation the Apoſtle addes this, *I will give you*, for the fuller explication, and fitter application of it; to his purpoſe. The like is, *Luke* IV. 18. See *Pſal.* LXXXIX. and 2 *Chron.* VI. 42. touching theſe mercies of *David.* But the full meaning is, The mercies of the Meſſias, the *David*, not paſt, but to come; the mercies before promiſed, and to be exhibited in, and by him; in whom the Covenant is made with Gods people, and in whom all Gods Promiſes are Yea and Amen, 2 *Cor.* I. 20. which Promiſes had never been made good, had not Chriſt been raiſed up from the dead; And therefore the Apoſtle, *Acts* XIII. 34. to good purpoſe alledgeth this Text. 3.

I have given him] The words of God the Father concerning the Meſſias. 4.

And Nations that knew not thee] The Gentiles. 5.

he hath glorified thee] When after thy ſtate of humiliation he ſhall have glorified thee in heaven.

Seek ye the Lord] An exhortation both to Jew and Gentile, to make requeſt to Chriſt for grace and favour; to repent, and amend, and turn to him. 6.

his thoughts] They not free. 7.

For my thoughts are not] But prone to pardon; and conſtant and immutable therein: as that ſhews which follows. 8.

For as the heavens] My diſpoſition and dealings, both for mercie and goodneſſe, and for firmneſſe and faithfulneſſe, is as farre above yours, as, &c. 9.

So ſhall the Word] My Promiſe to my people concerning reconcilement with them, upon their returne to me; and my deliverance of them out of captivity, be as firme and ſure, and take effect. 11.

Inſtead] Relating to the Jewes returne out of the Babyloniſh captivity, *chap.* IV. 2. and XXXV. 1,2. The face and ſtate of their Land 13.

Land and State ſhould be ſtrangely altered to the better. And generaly the flouriſhing eſtate of the Church of God, hereby is intimated, as abounding in ſpiritual graces and comforts.

ſigne] Monument, Memorial, Trophie: an everlaſting honour to God, and a ſigne to his Church of his mercie to her.

LVI. 1. *Keep ye judgement*] God admoniſheth his people to do that whereby they may obtaine a part in the favours and mercies laſt mentioned.

3. *Neither let the Sonne of the ſtranger*] He comforts the Proſelyte, and Eunuch. The Partition-wall ſhould be broken down under the Meſſias.

5. *a Name better*] Of great honour, and more durable; an everlaſting Name, that ſhould more then countervaile the other defect.

8. *yet will I gather others to him*] *John* X. 16. *Acts* X. 34,35.

9. *All ye beaſts*] Here ſeemes to begin a new Sermon: Declaring againe Gods moſt fearful judgements upon his People, by their enemies, the Babylonians eſpecialy, and thoſe that ſerved under them: And that for the manifold ſhameful ſinnes of the Jewiſh watch-men, Shepherds, and Seers.

LVII. 1. *The righteous periſheth*] *Eſay* here inſerts ſomewhat for the Comfort of the godly, though by death taken away in thoſe ſad times: The wicked nothing heeding Gods hand and end in it.

from the evil to come] As was the ſonne of *Jeroboam*, 1 *Kings* XIV. 12,13. and good *Joſiah*, 2 *Kings* XXII. 20. the evil, in the general ruine of the State, and deportation of the people.

3. *But draw neere*] *Eſay* returnes now to the ſurviving wicked ones; as having another maner of errand to them: in lively colours laying out their abominable courſes.

4. *are ye not, &c?*] Deny it if ye can.

5. *ſlaying the children*] 2 *Kings* XVI. 3. *Pſal.* CVI. 37,38.

6. *is thy portion*] Thine Altars, and thine Idol-ſervice, is thy portion that thou chooſeſt and delighteſt in. As God is to his people, *Pſalme* XVI. 5,6.

a drink-offering] Uſed and annexed to moſt Kinds of ſacrifices. Of this kind were thoſe, *Jer.* VII. 18. and XLIV. 19. offered to the Queen of heaven.

9. *And thou wenteſt to the King*] *i. e.* Kings, collectively, for forreign aid and ſuccour.

unto hell] Abaſing thy ſelf to them in moſt ſervile maner.

10. *thou haſt found the life of thine hand*] Thou ſtill imagineſt ſo to do, and thinkeſt thou haſt found ſufficient means and aids to ſupport thee, and to ſtrengthen thine hand. And therefore thou waſt not grieved in ſo doing.

11. *And of whom*] Whom needeſt thou to have feared, and ſought for forreign aid; if thou hadſt feared me?

haſt lyed] And dealt diſloyaly with me.

my peace, even of old] My Lenity thou abuſeſt.

thy

	Chapter	Verſe
thy righteouſneſſe] As thou eſteemeſt it: But I ſo call it ironicaly.		12.
let thy companies deliver thee] Thy troopes of ſtrangers, or ſtrange gods, *Judg.* X.13,14.		13.
And he ſhall ſay] God; or, it ſhall be ſaid.		14.
for the ſpirit ſhould faile] This moveth God, in way of commiſeration to ſtay his hand, *Pſal* LXXVIII. 38, 39. and LXXXIX.47.		16.
and will heale him] For my own Names ſake, and free mercie; notwithſtanding his frowardneſſe, and croſſe and contrary wayes.		18.
Peace, Peace] Whereas before was no ſpeech but of warre; Now it ſhall be of abundant peace and proſperity; and conſequently of praiſe and thankſgiving. The fuller complement of this is under the Meſſias in the Goſpel.		19.
In this *Chapter Eſay* reproves them mainly for their Hypocriſie in Faſting.	LVIII.	
and take delight] They ſeeme ſo to do.		2.
you finde pleaſure] You do not break off your ſinful deſires, minds, pleaſures, and purpoſes; but perſiſt ſtill in a purpoſe to purſue them; though haply not upon the very day of the Faſt to act them.		3.
and exact all your labours] Debts, and ſervices; with all rigour.		
for ſtrife and debate] Your faſtings end in, and are ſeconded with vexatious ſuits, quarrels, and brawles.		4.
to make your voice to be heard on high] By your loud *clamours* uſed in your prayers in the times of faſting. Or, that God on high ſhould by faſting be induced to hear your voice, and grant your requeſts.		
Is not this the Faſt] When it is joyned with reformation and amendment of your lives? As, *Acts* X.2,4.		6.
Then ſhalt thou call,] Then no cauſe to complaine, as, *verſe* 3.		9.
the putting forth of the finger] Forbearing not acts of violence, and threatening termes only, but even all geſtures, and expreſſions of that kinde whatſoever.		
and makes fat thy bones.] Fill them with marrow, arme and ſtrengthen them.		11.
the old waſte places] Of *Jeruſalem*, and the Cities of *Judah*, and other like places.		12.
thy foot from the Sabbath] Thy affections, and wayes, which would pollute the Sabbath. Whether it be the yearly, or the weekly Sabbath.		
a delight] See *Pſal.* XXVII. 4. and XXXVI. 8. and XLII. 1,2,4. and XLIII. 2, 3, 4. and LXV. 1,—5. and LXXXIV. and CXXII. 1,2.		
honour him] In it; by ſanctifying him, and it.		
thine own wayes] Wicked works, and courſes.		
nor ſpeaking thine own words] Thoſe, *verſe* 9.		
to ride upon the high places of the earth] Aloft, in places of ſecurity, and ſafety, *ch.* XXXIII. 16. *Deut.* XXXII. 13.		14.
This *Chapter* relates their various enormous iniquities; and them to be the cauſes of their ſad calamities, *verſe* 1,—15. And a promiſe	LIX.	

to the faithful ones, of deliverance from them; and of ſpiritual mercies and bleſſings in and from the Meſſias, *ver.* 16, —— 21.

1. *is not ſhortened*] Either to hear, and help you out of thoſe calamities; or to make good thoſe large and liberal bleſſings promiſed upon your repentance.

5. *ſpiders web*] To entangle and deſtroy others.
he that eateth] There is no ſafe dealing any way with them.

7. *Their feet*] *Rom.* III. 15, 16, 17.

8. *not know peace*] Experimentaly, to have and enjoy it. See *Phil.* III. 10. *Apoc.* II. 17.

9. *Therefore is judgement farre from us*] God ſtands off farre from you, neither executing judgement and vengeance on your enemies, nor protecting you againſt their wrongs.

12. *our tranſgreſſions are with us*] Stick cloſe to us; we cannot ſhun, or ſhift them off.

14. *is fallen*] For want of ſupport.
cannot enter] But is ſhut out by violence.

15. *a prey*] He cannot be ſafe, that will not be wicked.

16. *wondered*] Spoken in an humane ſtraine, *Rom.* III. 9, —— 19. the Apoſtle concludes hereupon the univerſal depravation of man-kind, in his natural condition.
no interceſſor] No interpoſer.
his arme] He did the work alone himſelf.
brought ſalvation] Temporal, *verſ.* 17, 18, 19. Spiritual, *verſe* 20, 21.

17. *breaſt-plate*] Here is God, as a man of armes.

18. *repay*] Vengeance to the enemies of his people.

20. *And the Redeemer*] *Rom.* XI. 26. the Apoſtle applies this *verſe* to Chriſt; and the converſion of the Jewes, when the fulneſſe of the Gentiles be come in. Where the Apoſtle retaines the Ancient Greek verſion, as *Hierom* witneſſeth it to have beene in his time, having nothing in it diſagreeing from truth, or croſſing that in ought for which he alleadgeth it. This then cannot have relation to the Angel ſlaying *Sennacheribs* army; or to *Cyrus*, further then as Types of Chriſt, and his ſpiritual deliverance. And *Eſay* uſeth to ſlip from temporal deliverances, in a cloſe way, unto ſpiritual; and to cloſe up the Prophecies of the one, with the Promiſes of the other.

21. *my Covenant*] Of ſending the Redeemer to them; and of continuing his Word and Spirit to *Zion*, his Church.

LX.

This *Chapter* containes the glorious ſtate of the Church under the Meſſias; the abundant acceſſe of the Gentiles; and their Kings, and chief ones adjoyned to it, and their riches, endowments, and ſervices humbly ſubmitted, and chearfully yeelded unto it.

1. *Thy light is come*] The night of affliction is over; and the day is dawning, the light of the morning is riſen upon thee.
glory of the Lord] In thy deliverance, and reſtauration.

2. *But the Lord ſhall ariſe*] The Sunne of righteouſneſſe, *Mal.* IV. 2.

And

Chapter	Verse.
And Gentiles] To congratulate with thee, and to enjoy the light together with thee.	3.
and thine heart ſhall fear] With admiration, and joyes ſo ſudden and exceſſive.	4.
ſhall come in to thee] By tendering both themſelves, and whatſoever they are ſtored with, unto thee, and thy ſervice.	5.
Ephah] The poſterity of *Midian*, by his eldeſt ſonne, *Gen.* XXV. 4.	6.
the praiſes of the Lord] Repairing thither not for traffick, but to worſhip, *Acts* VIII. 27.	
the houſe of my glory] My Temple, a Type of the Church.	7.
what are theſe] A queſtion moved by *Zion*, touching their multitude, and ſpeed.	8.
Surely] The Anſwer returned.	9.
firſt] With the firſt, or among the firſt.	
their ſilver] *Ezra* I. 4, 6, —— 11. *ch.* LXVI. 20. and LV. 5, *Rom.* XV. 16.	
ſonnes of ſtrangers] Proſelytes.	10.
Kings] *Cyrus*, and others his ſucceſſors.	
and I will make the place of my feet glorious] The Ark, Temple, *Zion*, all reſembling the Church. *verſe* 7.	13.
ſuck the breaſts of Kings] Being as thy foſter-fathers, *chap.* XLIX. 23. and LXVI. 12.	16.
For braſſe] Thy damages ſhall be repaired with advantage,	17.
thine exactors righteouſneſſe] Overſeers; not ſuch as ſhall pill and poll thee, exact upon thee; but deale moſt righteouſly, moderately, and mercifully.	
thy walls ſalvation] All ſhould be ſafe with them, under Gods protection.	18.
The Sunne] Their chief and principal light and comfort ſhould conſiſt in ſuch a plentiful enjoyment of Gods gracious love, favour and kindneſſe, that in compariſon thereof the Sunne and Moone ſhould be as of no account or regard. This may relate to the glory of the life to come.	19.
Thy Sunne] Not clouded, or eclipſed; but continualy ſhine, without interruption.	20.
Thy people] Sanctified here, perfected hereafter.	21.
inherit the land for ever] The new world, *chap.* LVII. 13. and LXV. 17, 18. 2 *Pet.* III. 13. *Apoc.* XXI. 5, 7. *Canaan* was a Type of this.	
the branch of my planting] *My* in the margin: *his* in the text. The meaning may be this, A branch of my plantations (by way of eminencie and excellencie,) a work of my hands, to glory in.	
A like one] A miraculous multiplication of the Church.	22.
in his time] Speedily, when its due time is come, and till then they muſt expect, *chap.* XIII. 22. and XXVIII. 16. and XXXVIII. 18. *Hab.* II. 3. *Luke* I. 20.	

LXI.

This *Chapter* is much of the ſame matter, and to the like purpoſe, with the former.

1. *The Spirit of the Lord*] Chriſts calling to his Miniſtery, and the exerciſe of his Prophetical Office; Shadowed out in that of *Eſay* here. Chriſt applieth this to himſelf, *Luke* IV. 18.

hath anointed me] In a ſpecial maner above his fellowes, *Pſ.* XLV. 7. *Acts* X. 38. *Col.* II. 3, 9. *Heb.* I. 8.

good tydings] Whence our Goſpel; ſignifying, not Gods-ſpel or Word; but Good-ſpel, *Evangelium*.

to proclaime liberty] Temporal, by *Cyrus*; ſpiritual, by Chriſt, *Luke* IV. 8.

2. *year of the Lord*] Relating to the Jubile.

of vengeance] For his people, of their Oppreſſors.

4. *build the old waſtes*] Upon their returne to their own countrey, reedifie the Cities and townes that had been ruinated, during the captivity.

5. *And ſtrangers ſhall ſtand*] As ſervants waiting and attending on their Maſter.

6. *the Prieſts of the Lord*] In that repute, as they; as near to God, and in as honourable a condition, as they, 1 *Pet.* II. 9. *Heb.* XIII. 15. *Apoc.* I. 6. and V. 10.

7. *For your ſhame, double*] Honour, *verſe* 6. as 1 *Tim.* V. 17. *Zech.* IX. 12.

poſſeſſe double] Double in extent, or double in worth upon Gods bleſſing, when they returne to their land againe.

8. *love judgement*] And therefore will right and repay the wrongs and dammages done to my people.

and I will direct] As *verſe* 7. returning them a reward in lieu of their miſery: And directing their affairs in a ſucceſſeful courſe, in a proſperous way.

9. *ſhall be known*] Eminently. As, *Pſal.* LXXVI. 1.

10. *I will greatly rejoyce*] A ſolemne acknowledgement made in the Churches name, of the manifold bleſſings of God, beſtowed on her; mentioned, *verſe* 3. and 7,

LXII. 1. *For Zions ſake*] *Eſay* his reſolution conſtantly to ſolicite God, for the compleat performance of his Churches reſtitution, promiſed before, *chap.* LX. and LXI.

2. *thy righteouſneſſe*] The Prophet *Eſay* turneth his ſpeech to *Zion*.

a new name] *Verſe* 4. *chap.* LXV. 15.

4. *Hephzibah*] *i. e.* my delight is in her, *Pſal.* XVI. 2.

Beulah] *i. e.* married.

5. *thy ſonnes marry thee*] Thy ſonnes ſhall as in marriage poſſeſſe thee, keep thee, enjoy thee; in ſuch a chearful and comfortable maner.

thy God] Chriſt, God and Man.

6. *I have ſet*] Spoken in the perſon of God. *Have*; Or, *will*.

Watchmen] Prophets, and Paſtors.

make

Chapter	Verse

make mention] Are his remembrancers; ſpecialy by office and function.

arme] Let me not be deemed Almighty, if, &c. Of which forme of an Oath, ſee on *chap*, V. 9. and XXII. 14. 8.

Go through,] The gates of *Babylon*, to returne to your land, as *ch.* XLVIII. 20. and LII. 11. 10.

gather out the ſtones] That nothing may hinder them in the way.

Proclaimed] By *Cyrus*. 11.

thy ſalvation] God thy Saviour, as *Luke* II. 30.

ſought out] Or, ſought unto, ſought after. 12.

Who is this] This ſeemes to have relation to that, *chap.* LXII. 11. LXIII. 1.

Eſay asks this queſtion, to whom the ſight or appatition was offered in a viſion or extaſie.

from Edom] *Idumea*. And *Bozrah*, the head-Citie of it. Put here for the enemies of Gods people.

died garments] *Verſe* 3. *Apoc.* XIX. 13.

glorious] Gorgeous; as great Commanders and Generals uſe in warre; and returning in triumph from the ſlaughter. See *Pſal.* LXVIII. 7,8,21,22,23.

travelling] Marching, ſtalking, with a ſtately gate, as victor.

I] Gods anſwer.

thou red] Saith *Eſay* againe.

I have troden] Gods anſwer to *Eſay* again. Somtimes he treads down thus Gods people themſelves for their ſins, as *Lam.* I. 15. Somtimes the wine-preſſe of Gods wrath, to expiate the ſinnes of his people, *Apoc.* XIX. 15 Here, the enemies of his people as grapes in a wine-preſſe. 2.

alone] In the greatneſſe of his ſtrength, *verſe* 1. So, *Deut.* XXXII. 12. Yet ſee *verſe* 12. in this *Chapter*. And ſo, *Zech.* IV. 6. The power of the inſtrument is from him alone. Some application of this may be made to that, *Apoc.* XIX. 15.

them] The Edomites, none of them to withſtand me, nor any other aſſiſtant to me.

ſtaine all my raiment] Not with my blood in my paſſion; but the Edomites blood.

none to help] *Chap* LIX. 16. Then God ſtruck in, when all humane helps failed, *chap.* XXVI. 18,19. and XXXVII. 3,36. 2 *Chron.* XX. 12,15,16,17. 5.

drunck] With their own blood. 6.

Here ſeemes to begin a new Sermon; and to continue to the end of the next *chapter*. 7.

I will mention] *Eſay's* thankful acknowledgement of Gods great goodneſſe, and manifold mercies, to his people.

ſo he was their Saviour] Upon thoſe hopes, and expectations. 8.

In all their affliction] He took to heart their afflictions, *Pſal.* CVI. 44. *Zech.* II 8. 9.

the Angel] Chriſt the Meſſias, *Exod.* XXIII. 21,22,23. and XIII. 21. and XIV. 10,24. *Gen.* XLVIII. 24. *Mal.* III. 1. *Acts* VII. 38.

10. *But they rebelled*] Their ungracious and rebellious demeanour towards God.

11. *Where is he*] The Prophet, or the people then ſaying this, As, *Judg.* VI. 13. The want of this enquiry is complained of, *Jer.* II. 6, 8 And puniſhed with the want of Gods preſence in time of adverſity, *Hoſ.* V. 6. And thereupon that admonition is, *Chap.* LV. 6.

15. *Look down*] A prayer of the people, or of the Prophet in their perſon.

Where is thy Zeale] What is become of them? *Pſal.* LXXXIX. 49.

the ſounding of thy bowels] *Chap.* XVI. 11. rumbling, yearning in compaſſion, 1 *Kings* III. 26. *Jer.* XXXI. 20. *Hoſ.* XI. 8.

16. *though Abraham be ignorant of us*] As being dead, he and *Iſrael* long ago.

17. *made us to erre*] By denying us the conduct of thy Spirit; and leaving us to our ſelves, and giving us up to the ſpirit of error. Or, why ſhouldeſt thou give this people any occaſion ſo to do? as, 1 *Sam.* XXVI. 19. *Pſal.* CXXV. 3. See the *Obſervations* on *chap.* VI. 9, 10.

18. *but a little while*] In compariſon of thy promiſe.

LXIV. This *Chapter* beginneth in the middle of a *verſe*, according to the diſtinctions in the Hebrew.

1. *wouldeſt rent*] Conſidering the indignities, and outrages againſt thee, and thy people, *chap.* LXII. 18.

come down] *Pſal.* XVIII. 9, —— 16.

3. *terrible things*] Of old, on the behalf of thy people, *Pſ.* LXXVIII. and CV. and CVI. *Nehem.* IX. *Exod,* III. 8.

welooked not for] Were then unexpected, or beyond expectation.

mountains flowed down] *Judg.* V. 5. *Pſal.* XLVII. 5. *Deut.* IV. 11. *Exod.* XIV. 3, 9. *Hab.* III. 3, —— 15.

4. *For ſince the beginning of the world*] This brought in, as in the perſon of Gods people, to intimate that they wanted not ſome good ground to ſolicite God to do for them, as they here deſire, in their preſent diſtreſſe; becauſe they knew him to be ſuch a God, as was able to do, had done, and would do ſuch things for his people that reſted and rerelied upon him, as no humane eye, or eare had ever either ſeene, or heard, or any other God was ever known to have done, or was able to do, *chap.* LXVI. 8. The *A*poſtle, 1 *Cor.* II. 9. ſeemeth to have made uſe of the Prophets words in this *verſe*, applying them to his preſent diſcourſe; as he doth thoſe other of the Pſalmiſt, XIX. 4. in that place of *Rom.* X. 18.

that waiteth for him] 1 *Cor.* II. 9. that love him. And thoſe that wait for him, do love him.

5. *For thou*] A continuation of their commemoration of Gods dealings for, and with, his people in times paſt.

meeteſt] Or, didſt meet, was wont to meet. As, *Luke* XV. 20. *Pſal.* XXI. 2, 3.

him that rejoyceth, and worketh righteouſneſſe] Him that rejoyceth to work righteouſneſſe, and delights in well-doing, *Deut.* XXVIII. 47. *Pſal.* II. 11. and XXXVII. 4. and LXVIII. 3. and CXII. 1. and *ch.* LVIII 13.

in thy wayes] Of Providence; and of precepts and direction.

in thoſe is continuance, and we ſhall be ſaved] In thoſe *thy wayes*. Or, in our ſinnes; and ſhall we be ſaved? interrogatively: importing the cleane contrary. Or, in thoſe righteous works, and by their being with and among us, is our continuance, and meanes of being ſaved.

But we] And ſo none of us fit to intercede. We not like thoſe; *ver.* 4,5. *Pſal.* CVI. 23. Thoſe are now all gone, *verſe* 7. *Jer.* V. 1. *Mic.* VII. 2. *Pſal.* XII. 1. — 6.

our righteouſneſſes are as filthy rags] So noting out, not the defects and defilements, the inbred vitioſities of meere infirmities, in all the beſt works, even of the beſt, and in the beſt maner performed; But the vile and abominable practices which had ſo highly incenſed the Lord againſt his people. And the moſt righteous among us, for all our outward ſemblances of holineſſe and righteouſneſſe, are indeed no better then ſuch, *Micah* VII. 4. 2 *Sam.* XXIII. 6. 7.

None] So few, as are drowned in the multitude. — 7.

hold of thee] To ſtay thee with us; or bring thee back unto us. — 8.

But now] A pathetical imploration of Gods favour and mercie. — 9.

thy people] *thy peculiar people*] *Chap.* LXIII. 19. *Deut.* V. 3. and XXIX. 10, ——— 15.

Our holy and our beautiful houſe] *Chap.* LX. 7. and LVI. 7. and LXXXIV. 1,2. — 11.

burnt] 2 *Kings* XXV. 9. *Lam* I. 7,10.

refraine thy ſelf] Canſt thou endure to ſee them, and be ſtill, and ſuffer them? — 12.

Another Sermon. LXV.

I am ſought of them that] *Rom.* X. 20. cleare this to be ſpoken by Chriſt of the Gentiles, and of their coming in to him, *Acts* XIII. 46. — 1.

not called by my Name] *Chap.* LXIII. 19.

I have ſpread out] To the Jewes, *Rom.* X. 21. See *Rom.* XI. 11, ——24. — 2.

in gardens] To their Idols. — 3.

altars of brick] Of matter, and maner, according to their owne deviſing.

which remaine among the graves] To conſult with ſpirits, that haunt ſuch places; or to have dealings with the dead; necromancers, *chap.* VIII. 19. *Deut.* XVIII. 11. 1 *Sam.* XXVIII. 8,11. — 4.

and lodge in the monuments] In their idol-temples; or, in Caves under ground, haply to expect dreams from their imaginary deities; or among the corpſes; as that poſſeſſed man did, *Mar.* V. 5.

and broth] Wherein unclean fleſh had been ſod.

ſtand by thy ſelf] Though themſelves ſo impure and vile, *Luke* VII. 39 Such ſinners would yet be ſuch Saints. — 5.

a ſmoak]

a ſmoak] A continual provocation, and vexation to me.

6. *written before me*] Upon record in my ſight.

7. *and the iniquities of your fathers together*] Though God lay nothing upon any perſon, but what indeed comes farre ſhort of what is due to him; Yet he hath an eye oft in inflicting judgements on notorious wicked ones deſcended alſo from ſuch like fathers, unto the ſins of the fathers alſo, either enhauncing, or lengthening the judgements, to make their ſufferings the more exemplarie, that men may obſerve how execution of vengeance, though delayed for a time; yet at length falleth, with a full ſtorme, on the race of the wicked, 1 *Sam.* III. 12. *Lam.* V. 7. *Matth. XXIII.* 32, 35, 36. 1 *Theſ.* II. 15, 16.

8. *a bleſſing in it*] The little liquor in the cluſter argued life and ſap to be in the plant; and ſo hope of recovery, to become fruitful againe.

not deſtroy them all.] A Remnant ſtill reſerved and ſaved, *ver.* 9. for the propagating of the Church, *Jer.* XXX. 11. *Amos* IX. 8.

10. *Sharon*] Under *Libanus*, 1 *Chron. XXVII.* 29.

valley of Achor] Neere *Jericho.*

11. *that prepare a table for that troope*] Feaſts, for their troope of idols; pointed at as it were with the finger, in contempt, by the Prophet here. Some by this troope underſtand the hoaſt of heaven. Some, one particular Star, as *Jupiter.*

that furniſh the drink-offering] *Heb.* that fill mixture; *i. e.* wine, *Apoc.* XIV. 10. *Pſal. LXXV.* 8. *Prov. IX.* 2. ſtrong wine is in theſe places meant, without mixture of water. For they would not offer ſuch to their Idols; though in their ordinary drinking they did mix it for themſelves.

13. *behold*] A ſtrange alteration, four times repeated.

15. *by another name*] *Verſe* 16. *chap. LXII.* 2, 4, 12. as being in another ſtate and condition, then you, or they formerly. Such a name as ſhould be uſed, not in Curſing, but in Bleſſing. See *Hoſ.* I. 6, 9. and II. 1, 23. *Rom. IX.* 26. 1 *Pet.* II. 10.

17. *I create new heavens*] A further more ſtrange alteration. Make, as it were, a new world: Their change ſhall be ſuch, that coming ſuddenly out of ſuch adverſity, into ſuch proſperity, they ſhall ſeeme to be in a new, in another world. But this is chiefly applyable to the times of the Goſpel, under Chriſt, in a ſpiritual ſenſe; in regard of thoſe plentiful endowments of ſpiritual graces that therein ſhould abound, *John* I. 16, 17, *Acts* II. 17, 33. *Heb. IX.* 9,—12. And hereunto is this change applied *chap.* LXVI. 22. 2 *Cor.* V. 17. begun here: to be perfected in heaven, 2 *Pet.* III. 13. *Apoc. XXI.* 1, 5.

and the former] *Jer.* III. 16. 1 *Cor.* II. 9. 2 *Cor.* III. 7,—10.

18. *But be ye glad*] Gods ſpeech, as, *chap.* III. 10. and XXX. 10.

20. *the childe*] He that was once a childe. None among them, young, or old, ſhould be taken away by untimely death, but ſhould live to the utmoſt courſe of nature, wont uſualy to be attained, *verſe* 22.

but the ſinner] Such among them as remained ſtill unreformed, unrefined, unreclaimed, though he live never ſo long, ſhall at length prove a curſed wretch.

as the dayes of a tree] As the Oake, and Elme. 22.

before they call] *Chap.* LVIII. 9. *Pſal. XXXII.* 5. *Dan.* X. 12. and *IX.* 20, —— 23. *Luke XV.* 18, 20. *Acts X.* 44. and *XI.* 15. *John XIV.* 13, 14. and *XV.* 7, 16. and *XVI.* 23, 24, 26. 24.

The wolf and the lamb] Such as had beene of a wolviſh diſpoſition formerly, ſhould now be thus transformed. All ſhall be harmleſſe, *ch. XI.* 6, — 9. 25.

Another Sermon, like the former; and that as in matter; ſo alſo in many expreſſions, agreeing with it. LXVI.

The heaven is my throne,] Cited *Acts VII.* 48, 49, 50. See *Pſalme CIII.* 19. *Matth.* V. 34. 1.

where is the Houſe] That ye have, or ſhould, or can, build unto me, when as I fill heaven and earth with my preſence, *Jer. XXIII.* 24 See 1 *Kings VIII.* 27. *Acts XVII.* 14, 25. And this is to take off their minds from the Temple of *Jeruſalem*, wherein they over-much truſted, and gloried, *Jer. VII.* 4.

place of my reſt] *Pſal. CXXXII.* 8, 14. Not but that he can well be without them; as he was alſo before they were. He needs no houſe to receive him, nor ſervice of man to be done to him, *Pſal. XVI.* 2. and L. 10, 11. He needs not theſe things, as their idols do.

contrite ſpirit] *John IV.* 21, 23, 24. God looks to him more then to his material Temple, *Pſal. XXXIV.* 18. and *CXXXVIII.* 6. 2.

He that killeth an Oxe] For ſacrifice. As in the Temple, ſo in their Sacrifices, the Jewes much confided and boaſted, 2 *Chron. XIII.* 10, 11. But when they reſted in theſe outward things and exerciſes, without any grace and goodneſſe in the ſoul, and with much filthineſſe, and wickedneſſe in their hearts and lives, God loaths their perſons and their ſacrifices, *chap.* I. 11, —— 14. *Prov.* XV. 8. and XXI. 27. *Jer.* VI. 20. and VII. 21, 22, 23. *Amos* V. 21, 22, 23. *Micah* VI. 6, 7. *Ezek.* XX. 39. 3.

bleſſed an idol] With a Preſent or oblation, *Gen.* XXXIII. 10. and XLIII. 11.

I alſo will chooſe] An implication of a Retaliation; As, *chap.* LXV. 12. *Levit.* XXVI. 27, 28. *Pſal.* XVIII. 26. *Jer.* XXXIV. 17. 4.

their deluſions] Paſſively, or objectively; their illuſions or mockages, that they ſhall be expoſed and ſubject unto. As they have made choice of ſuch wayes and courſes, as pleaſe not me; ſo will I make choice of ſuch things for them, as they ſhall finde ſmall pleaſure in.

their fears] *Prov.* X. 24.

that caſt you out] Either by unjuſt Cenſure, under pretence of a legal proceeding; or that ſhun you, as perſons ſo polluted and defiled, that there is no dealing with you, without being defiled by you. See *John* IX. 34. and XVI. 2. See *chap.* LXV. 5. *Lam.* IV. 15. *Niddui* a word of this root is the loweſt degree of Excommunication in the Jewiſh Church 5.

for my Names ſake] For your loyalty to me; As, *Matth.* X. 22.

Let the Lord be glorified] Spoken in way of deriſion. Let him ma-

nifeſt his might and majeſty, in doing ſome remarkable matter for you, if ye be ſo dear to him, as ye deeme your ſelves to be. Thus jearing their truſt and confidence in God; As, *chap.* V. 19. *Pſal.* XXII. 7, 8. *Matth. XXVII.* 43. 2 *Pet.* III. 3, 4.

but he ſhall appear] The anſwer to that jear.

6. *A voice*] *Eſay* breaks out into theſe words, as if in a Prophetical rapture he heard the noiſe and voice. Like that, *chap.* XIII. 4. *Jer.* L. 22, 28. and LI. 54. A voice or noiſe of the deſtruction of *Jeruſalem*, and the Temple, by the Chaldeans, or by the Romanes.

from the Temple] To controul their vaine confidence in it; as implying, how little relief or ſafeguard they ſhould then receive from it, *Lam.* II. 20.

to his enemies] Moſt likely, the obſtinately wicked amongſt the Jewes, *verſe* V. 14 *chap.* LXV. 6, 7, and I. 24.

7. *Before ſhe travelled*] A prophecie of the ſtrange ſudden, and unexpected reſtitution of the Church, and the dilatation of it into all parts. This may relate to the delivery out of *Babylon* by *Cyrus*, done at an inſtant by his Proclamation: not with ſo much ado, as that was out of *Egypt*. Here *Zion* is like the Hebrew women, *Exod.* I. 19. But principaly this relates to the times of the Goſpel, and the Chriſtian Church, under Chriſt; to which the other is ſubordinate.

a man-child] Collectively multitudes are meant, *verſe* 8. *Ezra* II. 64, 65. *Acts* II. 41. and IV. 4.

9. *ſhall I*] Set upon a work, and not go through with it?

11. *ſuck*] *Chap.* LX. 16.

14. *and your bowes*] Shall get vigor, and verdure againe: as thoſe bones, *Ezek.* XXXVII. 1, ——10.

15. *come with fire*] Towards and againſt his enemies. Fully to be accompliſhed at the laſt day of judgement.

17. *They that ſanctifie themſelves*] Uſing ſuperſtitious rites of expiation.

in the gardens] Set apart for idolatrous ſervices.

behinde one in the midſt] Or, one perſon, or company after another; poſſibly purifying themſelves in the fountaine in the midſt of the garden.

18. *It ſhall come*] Since this people do take ſuch courſes, *ver.* 3, 4. I will execute judgement upon them, and caſting them off, take in the Gentiles, *Rom.* XI. 11, 12, 15, 17.

19. *Set a ſigne*] A Signe or Enſigne to gather them. Or, a ſaving ſigne and mark upon them; as, *Ezek.* IX. 4, 6. *Apoc.* VII. 3. and IX. 4.

thoſe that eſcape of them] The reſerves and holy remnant of the Jewiſh Nation; the Apoſtles, and other faithful; to all Nations, to call them in by the preaching of the Goſpel.

20. *your brethren*] In Chriſt, the Converts of the Gentiles, *chap.* LX. 4, 9.

21. *for Prieſts, and for Levites*] Make of them Miniſters of the Goſpel.

For

For as the new heaven] *Chap.* LXV. 17. *Heb* XII. 28. 22.

remaine] Stand, continue for ever, *Matth.* XVI. 18.

to worſhip before me] By alluſion in termes to the old Jewiſh maner of worſhip, *Zech* XIV. 16. 23.

and look upon the carcaſes] Be ſpectators and witneſſes of the execution of Gods vengeance upon thoſe wicked ones, *verſe* 15, 16. *Pſal.* LVIII. 10. 24.

for their worme] Hell here is principaly intended. See *chap.* XXX. 33. *Matth.* III. 12. and X. 28. and *XVIII.* 8, 9. and *XXV.* 41. *James* V. 3. *Apoc. XIV.* 10, 11. and *XIX.* 20. and *XX.* 14, 15.

JEREMIAH

Jeremiah.

JEREMIE, a Prieſt of *Anathoth* in *Benjamin*, propheſied fourty one years, and upwards; thus, From the thirteenth of King *Joſiah's* reigne, to the end of it, being nineteene years; eleven in the reigne of *Jehojakim*; and eleven in the reigne of *Zedekiah*, *chap.* I. 1, 2. and *chap. XXV.* 3. and *XXXIX.* 11. And he propheſied ſome years after that, in *Judea* firſt, and *Egypt* laſt, *ch. XLII.* 2. and XLIII. 10. and XLIV. 8, 24. But how long is uncertaine. He was much oppoſed by falſe Prophets: and ſuſtained much hard meaſure from the Prieſts, Princes, and People. And after the taking, and deſtruction of *Jeruſalem*, Citie, and Temple, we read of his uſage, *chap. XXXIX.* 11, —— 14. and *chap. XL.* 1, —— 6. and *XLII.* 2. and *XLIII.* 2, 6. *Jeremiah* in this Book mainly preacheth againſt the ſinnes of the Jewes. And for them foretelleth the ruine of their State by the Babylonians, which he lived to ſee; and to lament in his Book of *Lamentations*. He foretels the *LXX.* years captivity there; Their returne thence, and happy enlargement under that bleſſed Branch, the Meſſias; And he propeſieth alſo in the latter part of his Book againſt other Nations, the Enemies and Oppreſſors of Gods people, againſt *Egypt*; the Philiſtines; *Moab*; the *Ammonites*; *Edom*; *Damaſcus*; *Kedar*; *Hazor*; *Elam*; And foretels chiefly the utter ruine of *Babylon*, and the Empire by *Cyrus*; the *Medes* and *Perſians*.

His Chapters as they now ſtand numbered, and placed in the Hebrew text, and in our Engliſh Tranſlations, if they were rancked according to the courſe and Hiſtories of the times, and the things done in them, after the firſt twenty *Chapters*, would follow in this enſuing Order, keeping the numbers of the *Chapters* that we now have, 20. 22. 23. 47. 26. 25. 36. 1--8. 45. 46. 36. 9--32. 35. 27. 24. 49. *v.* 34 --39. 29. 30. 31. 28. 51. *v.* 59--64. 21. 32. 33. 34. 37. 38. 39. 40. 41. 42. 43. 44. 48. 49. 50. 51. *v.* 1--59. 52. Thus much varying from the Order wherein we have them. The *LXX.* alſo marſhal them in another ranck and order much differing from the Hebrew Text. And as *Chapters* here are thus diſplaced; ſo alſo in *Daniel* partly. And the Hebrew Text ſeemes ſometimes not ſo rightly to divide the *Chapters*, as *Eſay* LXIV. And in our Engliſh Bibles, *Chapters* ſometimes are not ſo fitly and exactly divided, as *Eſay* 4. 1. and 26. 20. and 52. 13. 14. 15. And in other Books. No nor *verſes* neither; as *Eſay* 53. 9, 10. and

Chapter	Verse

58. 9. and 59. 15. The end of his Book, *Chap.* 52. 31--34. was written by ſome Prophet after *Jeremies* death. But when, and where he died, is not recorded.

in the thirteenth year of his reigne] Then *Jeremie* was called from being ordinary Prieſt, to be an extraordinary Prophet. I. 2.

captive] There were Captives under *Jehojakim*, and under *Jeconiah*: But this is the laſt and greateſt of *Jeruſalem* it ſelf; when both Citie, and Temple was ſackt, and burnt, and the Kingdome deſtroyed, in the dayes of *Zedekiah*. 3.

in the fifth moneth] This might end the eleventh year of *Zedekiah's* reigne, *chap.* LII. 12

Then] When God firſt called him. As thus, the Time; So now followes in this *Chapter*, the maner of his Calling; and ſuch general inſtructions as God was pleaſed then to give him concerning his carriage in it, and diſcharge of it. 4.

I ſanctified thee] Deſigned thee to be a Prophet: to which Office I do now call thee. So, *Gal.* I. 15. See the like uſe of the word, *Eſay* XIII. 3. This ſtretcheth not to inward ſanctification; as that of *Iohn* Baptiſt doth, *Luke* I. 15. 5.

Nations] Both Jewes, and other Nations alſo, *verſe* 10. *Chap. XXV.* 15, *&c.* And *chap.* XLIII. and XLVI. and XLVII. and XLVIII. and XLIX. and L. and LI.

I cannot ſpeak] Not dumb, as *Zacharie*, *Luke* I. 20, 22. or ſlow, and ſtammering, as *Moſes*, *Exod.* IV. 10, 14. But that he could not deliver ſuch a meſſage in that maner as was fitting; conſidering his childhood, and weakneſſe, wanting that gravity, &c. 6.

put forth his hand] In a Viſion. 9.

to root out] By publiſhing my word, in Threatenings, and in Promiſes; which ſhould as certainly be performed, as if the Prophet himſelf had acted them, *chap.* XVIII. 7, 8, 9. A fooliſh application is made of theſe words to the Popes pretended power over Kingdomes. 10.

came unto me] Seemingly at the ſame time with the former. 11.

What ſeeſt thou?] See the like, *Amos* VII. 8. and VIII. 2. *Zech.* IV. 2. and V. 1.

I ſee] In a Viſion.

Almond tree] That doth bud and bloſſome, the earlieſt of any.

haſten my word to performe it] 2 *Kings* XXIII. 33, 35. and *chap.* XXIV. 2. 12.

a ſeething pot] Reſembling *Ieruſalem.* 13.

Kingdomes of the North] Babylonians, and their Aſſiſtants. 15.

gird up thy loines] Addreſſe thy ſelf manfully to thy imployment. 17.

In this *Chapter Ieremie* directs his ſpeech and Sermon to the whole body of the State, as in the name and perſon of God, debating the caſe, and expoſtulating with them, thus, *viz.* minding them of Gods mercies and favours towards them; taxing them for their baſe and unwor- II.

thy carriage towards him; convincing them of their extreme folly and madneſſe, in bringing miſchief and miſery upon themſelves; and forewarning them of the ſorry ſucceſſe they ſhould finde by relying on ſuch as would not be able to relieve them.

2. *the kindneſſe of thy youth*] What kindneſſe, and love, God then had ſhewed them; As, *Pſal.* CVI. 4. *Eſay* XLVI. 3.

when thou wenteſt] Gods kindneſſe to them then, even though they then did but ill deſerve it, *Pſal.* CVI. 7, 32, 33. *Amos* V. 25, 26.

5. *what iniquity*] No fault in God, that he is now changed towards them.

7. *mine heritage*] As dear to me, as mine heritage; and by me aſſigned to you for an heritage.

9. *and with your childrens children will I plead*] As I formerly pleaded the cauſe with your forefathers, *chap.* VII. 25. 2 *Chron.* XXXVI. 14, 15. Pleads here upon a new ground, *verſe* 10, 11. Though they had no cauſe to plead with him, *v.* 29.

10. *Kedar*] In *Arabia*; a kinde of ſavage people.

12. *deſolate*] Loſe your luſtre.

14. *Is Iſrael a ſervant*] That he is ſo ſervilely, ſlaviſhly, uſed by his enemies?

15. *The young lions*] Former judgements upon them; as by the Syrians, and Aſſyrians.

16. *Noph* and *Tahapanes*] Cities in *Egypt*.

18. *Sihor*] *Nilus*.

river] *Euphrates*. The two broken Ciſterns, *v.* 13.

20. *when upon every high hill*] Notwithſtanding thy Promiſes and engagements.

23. *ſee thy way in the valley*] God points them, as it were, with his finger, to the particular places of their idolatries.

dromedarie] A ſwift beaſt, whence in Greek it hath its name. A leſſer and lower kinde of Camel, very rife in *Arabia*; and much uſed by Curriers there. *Strabo l.* 15. *Diodore l.* 2. *c.* 54. *Leo Afric. l.* 9.

24. *A wilde Aſſe*] Male, or female. For Genders in the names of beaſts, are often promiſcuouſly uſed by the Hebrews. And we finde both Genders uſed ſometimes of the very ſelf-ſame thing; as, *Ezek.* II. 9. *Jonah* I. 17. and II. 1.

ſnuffeth up the winde] Of luſt, after the male or female.

in her moneth they ſhall finde her] When ſhe is heavie with young, goeth near her time, and cannot ſo eaſily ſhift for her ſelf.

25. *withhold*] A wholeſom admonition and Caveat; to break off their wicked courſes in gadding after ſtrange people, and ſtrange gods, leſt they ſuffer for it.

will I go.] Whatſoever comes of it. And ſo they are paſt cure, and paſt care.

27. *to a ſtock*] The ignorant idolatrous Jew no worſe then the ignorant idolatrous Papiſt: And the learned Papiſt not much differing herein from the learned idolatrous Jew.

Ariſe,

Ariſe, and ſave us.] *Judges X.* 10,13,14,15.

of thy Cities, are thy gods] Tutelar gods. As Papiſts had their Tutelar Saints, to every Citie, Pariſh, Corporation, trade, ſickneſſe, &c. 28.

See the Word of the Lord] As, hear the rod, *Micah* VI. 9. See *Deut* XXIX. 2, 3, 4. *Prov* XX. 12. *Eccleſ.* I. 16. *Pſal.* XVII. 2. and LXVI. 18. *Jer.* II. 19. 31.

we will come no more unto thee.] We have no further need now of thy ſupport; we can do well enough without thee.

forgotten me] Their ornament, and attire. 32.

why trimmeſt] *Eſay* LVII. 9,10. 33.

thou alſo taught] Wicked Harlots may learne of thee; by thy evil example.

but upon all theſe] The skirts of thy garments, it is openly to be ſeene. 34.

to change thy way] Ranging up and downe, to ſeek aide and auxiliaries abroad. 36.

aſhamed] 2 *Chron.* XXVIII. 20.

from him] Heb. *this*; place: into captivity. 37.

The five firſt *verſes* ſeeme to belong to the former *Chapter* and Sermon. III.

ſhall he returne unto her againe?] Clearly No. And the Law expreſſely forbids it, *Deut.* XXIV. 1,——4. Neither could his heart brook it. 1.

lien with] So, *Deut.* XXVIII. 30. In both places the over-mannerly Maſorets check the Pen-men of Scripture, in appointing an honeſter terme to be read, in the roome of that they found written. See the *Obſervations* on 2 *Kings X.* 27. 2.

as the Arabian] As *Thamar* did, *Gen.* XXXVIII. 14. See *Ezek.* XVI. 24, 25, 31. or to truck and trade with them.

from this time] Of my Correcting thee, and admoniſhing thee, *v.* 3. and *chap.* II. 25. 4.

My Father] Lamenting, as a childe to his father offended.

thou haſt ſpoken] As formerly, *v.* 4,5. 5.

and done evil things] But ſtill doeſt evily and wickedly.

as thou couldeſt] Get opportunity, and have ability; As, *Micah* II. 1.

A new Sermon in *Joſiah's* dayes. 6.

backſliding Iſrael] The revolt of the then Tribes: and Gods Bill of divorce thereupon given her.

her treacherous ſiſter Judah] Not fearing, or mending by that example: proves worſe then *Iſrael*, *v.* 11. 7.

but feignedly] In the dayes of good *Joſiah*. For all that he could do, yet the generality of the people never turned unto God with their whole heart, as too well appeared by their ſudden relapſe and revolt preſently after his death, 2 *Kings* XXIII. 32,—37. 2 *Chron.* XXXVI. 12, 14. 10.

North]

12. *North*] Whither the ten Tribes were carried. Not that he was to go thither: but to proclaime, ſetting his face towards it. So, *Ezek.* XX. 46. and XXI. 2.

14. *one of a Citie*] God would make ſuch an exact enquirie and ſearch for them, upon their ſincere turning to him, in all places of their diſperſion, that though there ſhould be but ſome *one* only of them in a Citie, or ſome *two* only in a whole Countrey, yet he would, *&c.* See a parallel place, *Eſay* XXVII. 12.

16. *in thoſe dayes*] After the enlargement and growth of the Church under the Meſſias.

The Arke] An utter ceſſation of Legal Rites, under the Meſſias. Now they ſhould have no miſſe of it, no want, or uſe of it at all.

17. *Jeruſalem*] Gods Church; whereof that was a Type, *Gal.* IV. 26. *Apoc.* XXI. 2. See *Eſay* LX. 14.

and all the Nations] *Eſay* II. 2.

neither ſhall they] Iſraelites, or Proſelyte-Gentiles.

18. *Iudah walk with the houſe of Iſrael*] They ſhall be reconciled together.

land of the North] From *Chaldea*, and *Aſſyria*. The ſpiritual deliverance, and reſtitution of them by Chriſt, being ſhadowed out in theſe Prophetical Sermons, by thoſe temporal deliverances and reſtaurations. So, *chap.* XXXI. and XXXIII. *Eſay* XI. and LIV. and LX.

19. *But I ſaid*] I had ſuch thoughts as theſe with my ſelf.

How ſhall I] Demanding of them, how he ſhould do ſo great things for them, whenas they had dealt ſo perfidiouſly with him, in times paſt, *verſe* 6, 9, 13, 20. Somewhat like that, *Hoſea* VI. 4. and XI. 8.

and I ſaid] After ſuch croſſe thoughts to diſſwade me, yet at length I reſolved to do it, upon the condition following; which in effect God promiſeth to effect in them.

20. *ſurely as a wife*] God requires her to engage her ſelf to ſuch future loyal carriage; becauſe ſhe had in this kinde beene very faulty before.

21. *A voice was heard*] Or, is heard; as, *Eſay* XIII. 4. bewailing their ſins, *ch.* XXXI. 19, 18.

22. *Returne*] Gods exhortation, and invitation.

we come] Their Anſwer; and Confeſſion, to the end of the *Chapter*.

IV. 1. *O Iſrael*] Doubtful, whether the ten Tribes, or *Iudah*.

2. *in him*] In God.

3. *men of Iudah and Ieruſalem*] Them he exhorts to repentance; to prevent the imminent judgements to come.

Break up] *Hoſea* X. 11.

5. *Blow the Trumpet*] To give warning of the enemies approach.

6. *towards Zion*] Whereby men may be admoniſhed to repair towards *Zion*, their chief place of ſtrength.

7. *The Lion is come*] *Nebuchadnezzar*.

thou

Chapter	Verse	
	10.	*thou haſt*] The falſe Prophets in Gods Name; thoſe in the end of the former *verſe*; thoſe he blames for promiſing them peace.
	12.	*unto me*] To do my will againſt them.
	15.	*from Dan*] The utmoſt bound Northward, and towards *Babylon*, *ch.* VIII. 16.
		Ephraim] North-border of *Judah*; by which *Nebuchadnezzar* muſt come.
	16.	*watchers*] Hoſtile forces, *v.* 17.
	19.	*my bowels,*] The Prophets paſſionate grieving at the miſeries of the war upon his people, *ch.* IX. 1. *Eſay* XXII. 4 bewailing their folly that would take no warning.
	20.	*my tents ſpoiled*] The tents of my people.
	23.	*I beheld*] In a ſpiritual rapture, repreſented to the eye of his minde.
		the earth] The Land of *Iudea.* Very Rhetorical delineations do follow of their miſeries by this invaſion of *Nebuchadnezzar*, graphicaly as in a Map deſcribed.
	27.	*yet will I not make a full end.*]But reſerve a remnant.
	30.	*rentest thy face with painting*] Noted as a whoriſh practice in *Jezabel*, 2 *Kings* IX. 30. in *Aholah* and *Aholibah*, *Ezek.* XXIII 40.
V.	1.	*if ye can finde a man*] *Zeph.* I. 12. If not ten in *Sodom*; how much is it ſtranger that not one in *Jeruſalem*, a larger Citie? See the œcumenical contagion; and yet Gods marvelous mercie. So *Gen.* XVIII. 32. Yet here, by *a man*, and *any*, we are not to tie it up to one individual perſon; No doubt more then one ſuch there were: among thoſe, *chap.* XXVI. 16, 24. and *chap.* XXXVI. 25. in *Jehojakims* time. And in *Zedekiahs* time, during the ſiege there were *Ebedmelech*, *Jeremie* himſelf, and others. The meaning muſt be, to underſtand ſcarce a man, very few, no conſiderable number, worth the ſpeaking of; that a man might go to and fro for a long time in it, and yet not light on any man, one, or other, that were ſincere and upright. See the like, *Gen.* VI. 1. *Pſal.* XII. 1. and XIV. 2, 3. *Eſay* LXIV. 6, 7. *Micah* VII. 1, 2.
	2.	*The Lord liveth*] Of ſwearing, ſee the *Obſervations* on *Hoſ.* IV. 15.
	4.	*Theſe are poore*] Poverty may put them upon evil courſes.
		a Lion] *Nebuchadnezzar*, and his forces.
	10.	*Go ye up*] Gods Commiſſion to the Chaldeans.
		not a full end] *Verſe* 18. *chap.* IV 27.
	12.	*not he*] That thus threateneth, by *Jeremie* and ſome others.
	15.	*a Nation*] The Chaldeans.
		O houſe of Iſrael] Of *Judah*, who are of the linage of *Iſrael.*
	21.	*which have eyes, and ſee not*] *Eſay* XLII. 20. *Ezek.* XII. 2. *Acts* XXVIII. 26, 27. See the *Obſervations* on *Eſay* VI. 9.
	26.	*they catch men*] As *Jezabel* ſet a trap, and a ſnare, to catch *Naboth.*
	28.	*they overpaſſe the deeds of the wicked*] They ſurpaſſe them. Or, rather they paſſe by evils, they eſcape thoſe evils wherewith others are ſurpriſed; as, *Pſal.* LXXIII. 5.

31. *and the Prieſts beare rule by their meanes*] Prieſts; Or, Princes. Both banded againſt Gods true Prophets.

VI. This *Chapter* is full of plagues and judgements, chiefly by the Chaldeans, threatened for their ſinnes. And their ſinnes charged upon them, as the Cauſe of thoſe judgements.

1. *Benjamin*] Which Tribe adhered ſtill to *Judah*; had the Northerne halfe of *Jeruſalem*; and joyned to the North-ſide of it, *Joſh.* XVIII. 28.

flee out] Before flee unto it, for ſuccour; *chap.* IV. 6. now to flee out of it, to eſcape: yea, out of the Land, *ch.X.*17.

Tekoah] A fenced Citie, built by *Rehoboam*, 2 *Chron.* XI. 5, 6. Where *Amos* was among the herdmen, and called to be a Prophet, *Amos* I. 1. And where that wiſe woman dwelled, 2 *Sam.*XIV.2.

Bethhaccerem] *Nehem.* III. 14. Very many Cities in *Jurie*, begin with *Beth.* There ſet up a ſigne of fire, or fire a Becon, to give warning of the Babylonians approach.

6. *Wholly oppreſſion*] As if all made of it.

7. *before me continually is grief and wounds*] Their grievances and woundings one another, by their cruel dealings, are ſtill before me, to provoke me to proceed in wrath againſt her.

8. *Be thou*] A ſummons to Repentance.

9. *Turne back thy hand*] Gods ſpeech to the Chaldeans.

10. *To whom*] The Prophets Speech.

11. *I am full*] The Prophet cannot longer hold it in.

the aged] With the decrepit.

15. *were they aſham. d*] The falſe Porphets. They were ſhameleſſe in it.

16. *ſtand ye*] The ſeduced people; ſtand, as travellers uſe to do, when they are at a ſtand, and doubtful of the way.

we will not] Their wilſul obſtinacie.

18. *Nations*] God calls all the world to witneſſe.

20. *To what purpoſe*] So long as their lives and courſes were ſuch as had beene ſhewed, *Eſay* I. 11, —— 15.

Sheba] *Pſal.* LXXII. 10.

21. *I will lay ſtumbling-blocks*] I will bring thoſe things upon them that ſhall be meanes of ruine and miſchief to them, *Ezek.* III. 20. and VII. 19.

27. *I have ſet thee*] God to his Prophet.

28. *They are all*] The Prophets anſwer.

One only *verſe* in *Jeremie* is written in the Chaldee-language; for the ready uſe of the Jewes there, among, and againſt the Chaldeans Idols; *viz.* that in *Ch.*X.*v.*11.

The ſeventy years captivity, or ſerving the King of *Babylon*, *Ch.* XXV. 11. take their riſe and commencement, not from the laſt of *Zedekiah*; But from the firſt of *NebuchadneZZar*, and third or fourth of *Iehojakim*; if not from the laſt of *Iehojakim*; and captivity of *Iechoniah*. See *Jer.*XXV. 1, 11, 12. and XXIX. 1, 2, 3, 10. *Ezek.* XL. 1. and XXXIII. 21. 2 *Chron.* XXXVI. 21, 22.

Rachl (who kept her fathers ſheep, and had her name from Sheep or Ewe) her weeping for her children, *chap.* XXXI 15. applied moſtwhat by way of Alluſion, to the mothers weeping for their children, *Matth.* II. 17, 18.

Jonadab, the ſonne of *Rechab*; and not *Rechab*, the Author of that Injunction and Inhibition, to his Poſterity; *Chap.* XXXV. 6, 8, 14, 16, 18, 19.

The Command concerning the Yoakes, *chap.* XXVII. 1, 2, 3. was either injoyned in the beginning of the reigne of *Jehojakim*, (and ſo the reigne of *NebuchadnezZar*, and of *Zedekiah*, propheticaly foreſeene and foretold by *Jeremiah*) And was after executed in the reigne of *Zedekeih*, when the Meſſengers of thoſe neighbouring Kings, *verſe* 3. came to *Zedekiah*, to congratulate him in the Beginning of his reigne; or to ſollicit him to rebel againſt *NebuchadnezZar*, in the fourth year of his reigne, *chap.* XXVIII. 1, 10. Or otherwiſe *Jehojakim*, in *chap. XXVII. v.* 1. muſt by errour of the Scribe be crept in, for *Zedekiah*; mentioned againe, *v.* 12. which thing in all Copies may not be admitted.

He ſhall be called, *The Lord our Righteouſneſſe*, *chap.* XXIII. 6.

She ſhall be called, *The Lord our Righteouſneſſe*, *chap. XXXIII.* 16. The Lord is our Righteouſneſſe.

Iehojakim is made King by *Pharaoh Necho*, and paies to him the tribute impoſed; 2 *Kings* XXIII. 31, 32, 34, 35. ſlaies *Uriah* the Prophet, *Ier. XXVI.* 20, —— 23. And in the third or fourth year of his reigne, and firſt of *NebuchadnezZar*, he was conquered by *NebuchadnezZar*; as *Jeremie* foretold, *chap. XXV* 1, —— 11. And he ſerved him three years, 2 *Kings XXIV.* 1. In which time he burnes the Book written by *Baruc* from the mouth of *Jeremie*, *chap. XXXVI.* After rebels againſt *NebuchadnezZar*. And at laſt, after that, 2 *Kings XXIV.* 2. he is taken by him, and bound in fetters to be carried to *Babylon*, 2 *Chron. XXXVI.* 6. But dying by the way, his dead body is caſt out, and he buried with the burial of an Aſſe; as *Jeremie* foretold, *chap. XXII.* 18, 19. and *XXXVI.* 30. And ſo he ſlept with his fathers, 2 *Kings* XXIV. 6.

Zedekiah ſaw with his eyes the eyes of the King of *Babylon*: But not *Babylon* it ſelf, where yet he ſhould die in captivity: Having his eyes put out by *NebuchadnezZar* at *Ribla*, *Jer.* XXXII. 4, 5. and LII. 10, 11. *Ezek.* XII. *v.* 13. and XVII. 16.

In the firſt year of *Zedekiahs* captivity, and nineteenth of *NebuchadnezZar*, *NebuZaradan* came, in the fifth moneth, ſeventh day, unto *Jeruſalem*: and after two dayes preparation, and taking order about it, on the tenth day burnt the Temple, Kings houſe, and all the great mens houſes. Or, began to burne them on the ſeventh day, which fire continued burning, and came to its height, or end, on the tenth day, *Jer.* LII. 12. 2 *Kings* XXV. 8.

I. Year; and third, or fourth moneth of *Jehojakim*; *Daniel*, and his three Companions; and others. And part of the Veſſels of the Temple, *Jer. XXV.* 1. *Dan.* I. 1, —6.

VII. Year; and eleventh and laſt of *Jehojacin*; 3023. Perſons. And, it ſeemes more Veſſels of the Temple, *Jer.* LII. 28. 2 *Chron.* XXXVI. 7.

VIII. Year; with *Jehojakim*; men of might, and apt for warre, 10000. out of all *Jeruſalem*: and 1000. Smyths: and more Veſſels of the Temple; and cut them in pieces, 2 *Kings XXIV.* 13, 14, 16. 2 *Chron. XXXVI.* 10. And at that time, *Mordecai*, *Eſter* II. 5, 6. And *Ezekiel*; who calls it his Deportation, *Ezek. XXXIII.* 21. and XL. 1.

Jewes carried capives into *Babylon*, by *Nebuchadnezzar*: in his

XVIII. and XIX. years; and laſt of *Zedekiah*; He carried away *Zedekiah*; and 832. perſons. And all the reſt of the Veſſels of the Temple, great, and ſmall. And by *Nebuzaradan* the Captaine of the Guard, burnt the Citie of *Ieruſalem*, and the Temple; brake down the Walls: ſlew *Serajah* the High Prieſt, and the ſecond Prieſt; and twelve other principal men, and ſixty others brought to him to *Ribla* by *Nebuzaradan*; *Ier.* LII. 11,—29. 2 *Kings XXV.* 8,—21. 2 *Chron. XXXVI.* 17, 18, 19.

XXIII. Year; and fifth of *Zedekiah's* captivity, by the aforeſaid *Nebuzaradan*; 745. *Ier.* LII. 30. This was after the murder of *Gedaliah*.

Their number at their Returne out of the Captivity was farre greater, *Ezra* II. 64, 65. *Neh.* VII. 66, 67.

XIII. 23. *Leopard*] Or rather an Ounſe, or Cat-a-mounraine.

XV. 6. *I am weary with repenting*] God repents, ſee *Gen.* VI. 6, 7. and in many other places. But this is not properly Repentance, ſuch as is in man. Man Repents with trouble of minde and conſcience, for ſome fault, or out of fickleneſſe, or through ſome overſight, or impotence. In which reſpects God cannot Repent, *Num. XXIII.* 19. 1 *Sam. XV.* 29. *Mal.* III. 6. *Iames* I. 17. But he is ſaid to Repent improperly. And ſo this, and other Humane Paſſions, in ſome ſemblance, are aſcribed to him improperly for our better apprehenſion. And thus God is ſaid to Repent, when he doth as men uſe to do when they Repent, 1 *Sam. XXV.* 33, 34. When he undoeth what he had done before, revoketh a doome that he had paſſed before, ſtayeth the execution of a Sentence that formerly he had denounced, withholdeth the puniſhment denounced againſt ſinne when the Perſons repent of the evil of ſinne. So, *Iudg.* X. 13. 15, 16. 1 *Kings* XXI. 21, 27, 29. *Ionah* III. 10. *Ier.* XVIII. 8, 10. and XLII. 10. *Pſal.* CVI. 45. The end being thus accompliſhed for which the doome was denounced: Without which Repentance in man, God will not Repent of his purpoſed puniſhment;

Eſay XIV. 24,27. *Ier.* IV. 28. *Zech.* VIII. 14. Thus Repentance in man produceth this kinde of Repentance in God. Man Repenting changeth his minde, will, and act: But God Repenting, willing this change in man, altereth the act; His minde and purpoſe abiding ſtill the ſame, *Ier.* XX. 16.

Shallum] This ſeemes to be the ſame with *Jehoachaz*, and *Johanan*, 2 *Kings* XXIII. 30. 1 *Chron.* III. 15. And that *Shallum* named, 1 *Chron*, III. 15. ſeemes to be another from this *Shallum*, as being reckoned diſtinctly the fourth ſonne of *Ioſiah*, and haply dying before his father *Ioſiah*. See the *Obſervations* on 2 *Kings* XXIII. 31. | XXII. | 11.

Branch] Is taken for the Meſſias. And ſo, *chap.* XXXIII. 15. and *Zech.* III. 8. and VI. 12. *Eſay* IV. 2. XI. 1. Yet that King, *Eſay* XXXII. 12. and XXXIII. 17. ſeemes properly and immediately to be underſtood of *Ezekiah*; of Chriſt only Typicaly. And that, *Eſay* VIII. 18. and XLIX. 1. and *chap.* LXI. 1. of *Eſay* partly, but of Chriſt principaly. As likewiſe that, *Eſay XLIX.* 1. And that, *Eſay* VIII. 8. Of *Eſay* literaly, of Chriſt figuratively, *Heb.* II. 14. And againe, *Eſay* XLII. 1. of Chriſt principaly, of *Cyrus* Typicaly. That *Eſay* XLI. 2. of *Cyrus* only. Many ſpeeches of the Prophets, concerning themſelves, and others who were Types of Chriſt, are in the New Teſtament applied to Chriſt; being one way, and in one maner verified of them; and another way, and in another maner alſo, many times fulfilled in him. And ſo thoſe words, 2 *Sam.* VII. 14. compared with 1 *Chron.* XXII. 10. and *Heb.* I. 5. And thoſe, *Heb.* II. 13. Yea, in diverſe Prophecies, ſome Particulars agree to the Type, and not to the Truth; as, *Pſal.* XXII. 6. and XL. 12. Some to the Truth, and not to the Type; as, *Pſal.* XVI. 10. with *Acts* II. 29. and XIII. 36, 37. Or to the Type in one ſenſe; to the Truth in another: ſo in thoſe *Pſalmes* wherein *David* is a Type of Chriſt, as *Pſal.* II. and XVI. and XXII. and thoſe in which *Solomon*, as, *Pſal.* XLV. and LXXII. Chriſt is called the Branch, becauſe ſpringing up as a bud or ſprout from the root of *Jeſſe*, *Eſay* XI. 1, 10. And ſo from *David*, *Apoc.* V. 5. and XXII. 16. *Pſal.* CXXXII. 11, 17. *Acts* XIII. 23, 32. called the Righteous Branch, in this Text, and *chap.* XXXIII. 15. ſpringing from a withered ſtock and ſtump, & ſprouting at firſt in a mean and deſpicable maner, *Eſay* XXXIII. 2,3,4. Yet after branching out beautifully, retaining its verdure perpetualy, ſpreading and growing, flowering and flouriſhing to all eternity, *Dan.* II 44,45. | XXIII. | 5.

A man] See the *Annotations* on *Eſay* II. 9. | XXX. | 6.

uncles ſonne] Sonne omitted in the Original, haply for brevity ſake, as well knowne to be ſupplied out of *verſe* 7. preceding. As likewiſe the word Siſter ſeemes to be omitted, 2 *Sam.* XXI. 8. And the word Brother, *verſe* 19. of that *Chapter*. | XXXII | 12.

Funeral Burnings, among the Heathen, were of the dead bodies: But among the Jewes, not of the bodies; but of ſweet odours; and divers kinds of ſpices, prepared by the Art of the Apothecaries, burned in the Tombe where the embalmed body was to lie, 2 *Chr.* XVI. 14. | XXXIV.

This was denied to the wicked King *Jehoram*, 2 *Chron.* XXI. 19. yet granted here to *Zedekiah*, in *Babylon*: And that burning of the Fleſh of *Saul*, and his ſonnes, 1 *Sam.* XXXI. 12. was a caſe extraordinary, and as their preſent condition, and that exigent ſeemed to require.

XXXIV. 18. *when they cut the calf in twaine, &c.*] The maner of making Covenants; whence the Hebrew phraſe is to Cut a Covenant, that is from the right of Cutting a beaſt in twaine, ſometime for Sacrifice, ſometime for Feaſting; and the Covenanters paſſing through betweene the Parts of it; implying it ſeemes, and that by way of execration, Themſelves to be alike cut in ſunder in caſe of violating the Conditions of the Covenant, *Matth.* 24. 51. Though ſome make the Cutting to relate to the ſtrict and exact cutting out of Articles agreed upon for mutual performance by both parties, *Gen* XV. 9, 10, 17. *Deut.* XXIX. 12. Of Covenants, ſee more betweene man and man, and betweene God and man, *Gen.* IX. 9, —— 17. *Gen.* XXI. 27,---32. and *chap.* XXVI. 28, —31. and *chap.* XXXI. 44, —— 55. *Exod.* XXIV. 4, —— 8. *Deut.* V. 2, 3. whence the two tables are called the Tables of the Covenant; and the Ark, the Ark of the Covenant. And the Tabernacle, the Tabernacle of the Covenant; the Book of the Law, the Book of the Covenant, *Joſh* XXIV. 24, 25, 26, 27. *Neh.* IX. 38. 1 *Sam.* XVIII. 3, 4. and XXIII. 18. 1 *Kings.* V. 12. and XX. 34. 2 *Kings* XI. 17. and XXIII. 3. *Ezra.* X. 3. *Eſay* LIX. 21. *Jer.* L. 5. And God promiſes to make a New Covenant with his people, *Jer.* XXXI. 31, 32, 33, 34 cited, *Heb.* VIII 8, 9. which yet is not ſimply New, in regard of the ſubſtance of it: for the maine matter and ſubſtance of the former Covenant is there, *verſe* 33. And, *Gen.* XVII. 7. *Deut.* XXVI. 17, 18. and XXIX. 13. And both Covenants ratified by the blood of the Meſſias. But as Love is called a New Commandment, *John* XIII. 34. So this a New Covenant; in that it is ratified by the death of our Saviour exhibited; in that the Doctrine of the Goſpel is now more fully and clearly revealed; in that this runneth wholly upon the ſpiritual, and celeſtial Bleſſings; in that the Ceremonials are removed, and the more Spiritual Service ſubſtituted for it; in that it is more generaly dilated and enlarged to all Nations; in that a large meaſure of Spiritual Gifts and efficacie of the Spirit is now vouchſafed; in that the continuance of it, without change, is to be to the end of the world.

LI. 14. *hath ſworne by himſelf*] Having no greater to ſwear by, *Heb.* VI. 13. So, *Gen.* XXII. 16. *Jer.* XXII. 5. *Amos* VI. 8. By his ſoul; So is the Hebrew in this text, and *chap.* LI. 14. By the excellency of *Jacob*, *Amos* VIII. 7. By his Holineſſe, *Amos* IV. 2. And againe, the Forme of his Oath is thus expreſſed, As I live, *Heb.* I live, ſo, *Jer.* XXII. 24. and XLVI. 18. *Ezek.* V. 11. And, I live for ever, *Deut.* XXXII. 40. So men uſe to ſwear, The Lord liveth, *Jer.* IV. 2. and V. 2. As the Lord liveth that made us this ſoul, *Jer. XXXVIII.* 16. Gods oath ſhall undoubtedly be fulfilled, *Pſal.* CX. 4. and *CXXXII.* 11. *Heb.* VI. 17, 18. Of Oaths, ſee more in the *Annotations* on *Hoſ.* IV. 15. and *Gen.* XXIV. 3.

carried

carried away captive] Five captivities into *Babylon* are mentioned in Scripture. LII. 28.

Lamentations.

THeſe are not thoſe of *Jeremie*, for *Joſiah*, 2 *Chron.* XXXV. 25. No more, then thoſe were for him, *Ezek.* XIX. 1, 14. which indeed were commanded to be taken up by *Ezekiel*, for *Jehoachaz*, and *Jehojakim*; But theſe were written by *Jeremie*, in the time of the Babyloniſh captivity, after the Temple of the Lord, and Citie of *Jeruſalem* were burnt, and deſtroyed by *Nebuchadnezzar*: Lamenting here thoſe more then lamentable miſeries; As the whole Matter and Contents of this Book doth declare: And particularly, that very paſſage it ſelf, *chap.* IV. 20. which is appliable properly to King *Zedekiah*; and not to King *Joſiah*. The LXX and *Jerome*, doth expreſſe this very time, in the beginning of the Book it ſelf.

Theſe *Lamentations* are full of Pathetical expreſſions. And for the weight of the Matter, and the Help of Memorie; The firſt, ſecond, and fourth *Chapters* do containe twenty two *verſes* apiece, according to the number of the Letters of the Hebrew Alphabet; and do begin each *verſe* with one of them in their order methodicaly. And *chap.* III. contains 66. *verſes*, treble the former number: And begins each three of them, with one letter of the Hebrew Alphabet, in the order methodicaly. The laſt *Chapter* only is without this Art.

Many Signes of Lamentations are expreſſed here. Which from hence, and other Scriptures, may more fully be gathered, thus; Sighing, Mourning; mournful Songs; weeping, howling; Faſting; changing of the garments, mourning women, *Ier.* IX. 17. 2 *Chron.* XXXV. 25. *Amos* V. 16. rending of the Cloathes; wearing black, and ſack cloth; ſitting on the ground, and keeping ſilence; lying proſtrate upon the ground, ſitting, lying, covering, rowling, wallowing in aſhes; in duſt, and aſhes; caſting up duſt, aſhes, earth upon them, and their heads; ſpreading, and wringing the hands; laying the hands upon the head; ſmiting with the hand; ſtamping with the feet; hanging down the head; uncovering the head, and bare, and againe in ſome ages, the covering the head, covering head and face too, as our cloſe mourners; covering the upper lip; bare-foot, ſhaving the head and beard; making baldneſſe; plucking off the haire; beating the breaſt; printing marks upon the fleſh; tearing it; cutting it. Amongſt other places, ſee theſe, *viz.* *Lam.* II. 10. and III. 16. *Lev.* X. 6. and XIII. 45. and XIX. 27, 28. and XXI. 5, 10. *Deut.* XIV. 1. *Iſh.* VII. 6. 1 *Sam.* IV. 12. 2 *Sam.* I. 2. and XIII. 19. and XIV. 2. and XV. 30, 32. and XIX. 4. 2 *Chron.* XXXV. 25. *Ier.* IX. 17. *Ezra* IX. 3.

IX. 3. *Eſter* IV. 1, 3. and VI. 12. *Iob* I. 20. II. 12. XLII. 6. *Eſay* XV. 2, 3. and LVIII. 8. *Jer.* II. 37. and VI. 26. and XIV. 3, 4. and XVI. 6, 7. and *XXV.* 34 *Ezek. XXIV.* 17. and *XXVII.* 30. *Micah* I. 10, 16. *Amos* V. 16. *Nahum.* II. 7. *Luke* XVIII 13. *Lam.* I. 17. *Ier.* VII. 29. and IX. 17, 18. XIV. 3, 4. XVI. 6, 7. XLI. 5. XLVIII. 36, 37. *Lam.* III. 48. *Ezek.* VI. 11. VII. 18.

In the *Obſervations* and *Explanations* upon this Book; as alſo upon *Daniel*; and the twelve ſmall Prophets; I am the briefer, becauſe that portion fell to my ſhare in the laſt Great Engliſh *Annotations*; to which in many things I ſhall now refer thee.

Ezekiel.

EZEKIEL, like as *Ieremie*, was both Prieſt, and Prophet. Being carried captive with *Jehojacin*, He propheſies in *Chaldea*: And calling that His captivity, as was ſaid, he makes it his *Epocha*; and from thence begins the accompt and reckoning of years, in all the diſtinct times of his ſeveral Prophecies, throughout his Book; Thus,

In *Jehojacins* Captivity. In the

V. Year, fourth moneth, fifth day, He begins to Propheſie, *chap.* I. 2, 3. And ſo continues on in the ſeven firſt *chapters*: with ſome other ſhort Notations of Times, ſoone following, *chap.* III. *verſe* 15, 22,--27. and *chap.* IV. *v.* 5.

VI. Year, ſixth moneth, fifth day, (420. dayes from the former time, *chap.* I. *v.* 2.) He was carried in a Viſion to *Jeruſalem*, *chap.* VIII. 1, 2, 3. *chap.* IX. *chap.* X. *chap.* XI. 24. And thereafter doth continue on Propheſying to the twentieth *chapter*.

VII. Year, fifth moneth, tenth day, (335. dayes from that time, *chap.* VIII. 1.) He was conſulted by the Elders. And thereupon Propheſied, *Chapters* 20, 21, 22, 23.

IX. Year, tenth moneth, tenth day (when the ſiege of *Ieruſalem* began, 2 *Kings* XXV. 1, 2.) He Propheſied, *Chapters* 24, 25.

X. Year, tenth moneth, twelfth day; Againſt *Pharaoh*, and *Egypt*, *Chap.* XXIX. *v.* 1, ——17.

XI. Year, firſt moneth (though ſome think the fifth) firſt day, againſt *Tyrus*, *Chapters* 26, 27, 28. *v.* 1,---20.

Zidon, *chap.* XXVIII. *v.* 20, —— 26.

Firſt moneth, ſeventh day; Againſt *Egypt*, *chapter XXX. v.* 20,—26.

Third moneth, firſt day; Againſt *Egypt*, *chap. XXXI.*

Fourth moneth, ninth day; The Citie taken, *Jer.* LII. 5, 6. 2 *Kings* XXV. 2, 3, 4.

Fifth moneth, tenth day; *Nebuzaradan* burnt the Temple, and Citie, *Jer.* LII. 12, 13.

XII. Year, tenth moneth, fifth day; The newes brought to *Ezekiel*. And then he Propheſied, *chap.* XXXIII. *v.* 21, —— 33. and *chapters* XXXIV. —— *XL.*

Twelfth moneth, firſt day; Againſt *Egypt*, *ch.* XXXII. 1, —— 16. Fifteenth day; Againſt *Egypt*, *chap.* XXXII. *v.* 17, —— 32. and *chap.* XXXIII. 1, —20.

XXV. Year, firſt moneth, tenth day; He hath that large Viſion, *chapters* XL. —— XLVIII.

XXVII. Year, firſt moneth, firſt day; Againſt *Egypt*, *chap.* XXIX. *v.* 17, —— 21. and *chap.* XXX. *v.* 1,---19.

The Glory of the Lord
- Appearing
  - By *Chebar*, *ch.* I. 3, —— 28.
  - In the Plaine, *chap.* III. 22, 23.
  - In *Jeruſalem*, *ch.* VIII. 4, and *c.* X. 15, 20, 22.
- Departing, by degrees, *chap.* VIII. 3, 4, 5, 6. and IX. 3. and *chap.* X. 3, 4, 5, 18, 19. and *chap.* XI. 22, 23.
- Returning, *chap.* XLIII. 2, 3, 4.

The Meaſures mentioned in the Deſcription of *Ezekiels* Viſionarie Temple; and Diviſion of the Land, *chap.* XL. — XLVIII. are *Calamus*, and *Cubitus*; the Reed, and the Cubit. The length of the Reed is defined, *chap.* XL. 5. and XLI. 8. That of the Cubit, is more uſualy known; adding that *chap.* XLI. 8. and XLIII. 13. See more of theſe, in my *Annotations* upon *Ezekiel* XL. 5. among thoſe large *Annotations* upon the Bible, printed *Anno* 1651. By the Cubits are meaſured, the Gates, Eaſt, North, South, of the Exterior; and of the Inner Courts: with their Poſts, Porches, Arches, and Chambers: The Courts, and the Pillars, and Chambers about them; The Tables: Chambers of the Singers, and of the Prieſts; and the Porch of the Houſe, *chap.* XL. The ſeveral Parts, Places, and Chambers of the Temple; and of the Separate Place, *chap.* XLI. The North-Chambers; and South-Chambers; before the Separate Place, *ch.* XLII. The Altar of Burnt-Offerings, *chap.* XLIII. And the waters, *chap.* XLVII. 3. By Reeds, beſides a few other parts, *chap.* XL. 6, 7, 8. there is, or ſeemes to be, Meaſured; The Wall about the outmoſt Court; five hundred Reeds, on each ſide of that ſquare Court, *ch.*

XLII. 15, — 20. Which, if Literaly underſtood, it makes the Temple, and all Holy Building about it; and the Courts of it, to be bigger then *Solomons* Temple, and all the Citie of *Jeruſalem* with it. But if we underſtand by five hundred Reeds, Reeds of five hundred Cubits, that is, making up five hundred Cubits, on each ſide of that Square Court; as *Tremelius* doth; And indeed the Suburbs of it are named to be fifty Cubits round about, *chap.* XLV. 2. Then we ſhall bring that Sacred Viſionarie Building into a ſpacious, yet reaſonable and proportionable quantity; But with a very harſh, as it ſeemes, tranſlation of the words of the ſacred Text. And as for that Oblation of the Land offered to the Lord, that Holy Portion for the Prieſts, and for the Levites: and that Land for the Citie of *Jeruſalem*, and Suburbs, and Uſe of it, being in all 25000. ſquare; mentioning neither Reeds, nor Cubits, *chap.* XLVIII. 20. And the Princes Portion of Land, lying on the outſide of it, Eaſt, and Weſt, *chap.* XLVIII. 21. If we take that great Square to be ſo many Reeds, as moſt do; with very great probability in this Viſionarie Diviſion; We ſhall ſo make that Viſionarie Square to be as big as the whole Land of *Canaan*. But if we underſtand it of Cubits, we ſhall bring it to be about the compaſſe of twenty five miles on each ſide of the ſquare: and ſo leave a proportionable quantity of Land for the twelve Tribes, *chap.* XLVIII.

II. 1,2. *ſtand upon thy feet —— ſet me upon my feet*] God with the command gives the power and act of performance. And ſo Grace, and Regeneration is both Gods Fromiſe, and Work, *Ezek.* XI. 19, 20. and XVIII. 31. with *chap.* XXXVI. 26. and *chap.* XI. 19.

XXIX. 14. *land of Pathros*] A Province in *Egypt*, *chap. XXX.* 14. *Jer* XLIV. 1, 15. poſſeſſed by the Pathruſim, or Pathruſes which were of the lineages of *Mitſraim*, or *Egyptus*, *Gen.* X. 14. 1 *Chron.* I. 12. Likely the ſame with *Thebais*, higher and further up in the Countrey then *Noph*, *Eſay* XI. 11.

XXX. 5. *Lybia*] Heb. *Phut*, or *Phuth*, or *Put*. Theſe Lybians were of the ſame race with the Ethiopians, *Gen.* X. 6. 1 *Chron.* I. 6. Seated in *Africa*, to the Weſt of *Egypt*.

Lydia] Theſe were in *Africa*, and came of *Lud*, the ſonne of *Mizraim*, and grandchilde of *Cham*, *Gen.* X. 6, 13. *Jer.* XLVI. 9. The Lydians in *Aſia*, or *Anatolia* came of *Lud* the ſonne of *Shem*, *Gen.* X. 22. *Eſay* LXVI. 19. See the *Annotations* on *Ezek. XXX.* 5.

18. *Tehaphnehes*] Or, *Tahapanes*, or *Tachapanes*, *Tapanhes*, or *Tachpanches*, and the ſame, as it ſeemes in a contracted forme *Hanes*, or *Chanes*, *Eſay XXX.* 4. a Prime Citie in *Egypt*: taking likely its name from *Tahpenes* Queene of *Egypt*, 1 *Kings* XI. 19, 20. Seated not farre from *Peluſium*; whence termed by the Greeks and Latines *Daphnæ Peluſiacæ*. See *Jer.* II. 16. Here *Jeremy* was, *chap.* XLIII. 8.

Ezek. XLVIII. 8, —— 22. In this Viſionary Deſcription, The Portion or holy Oblation of Land, for the Prieſts, and the Sanctuary; for the Levites; for the Citie, and Suburbs; for the Prince; was all

at

at moſt no greater or biger then the ſeveral Portions for each of the other Tribes. And therefore in that Draught of mine ſet forth by my learned and induſtrious friend Maſter *Thomas Fuller* in his *Piſgah-ſight* of *Paleſtine*, V. Book. page 189. I deſire to be rightly ſo underſtood, and no otherwiſe. The ſaid Draught is repreſented there in a far larger Proportion. But the only Reaſon was, That ſo there might be roome enough for the ſetting down of the ſeveral Situations, and Limits among themſelves, of the Prieſts Portion, and of the Sanctuarie in the midſt of it; And of the Levites Portion by themſelves; And of the Citie *Jeruſalem*, and Suburbs of it, by themſelves; And of the Princes Portion, lying, and guarding, as it were, all the former, at both Ends, Eaſt, and Weſt. The true quantity of all this, in relation to the other Tribes, being no other then I have formerly expreſſed.

Daniel.

DANIEL was carried Captive in the firſt year of *Nebuchadnezzar*, and the third or fourth of *Jehojakim*, *Dan.* I. 1, ——6. And at this time began the Babylonian Monarchy: and the Jewes Subjection or Captivity, which laſted ſeventy years.

Daniel living, and young, was ſo famous for Prayer and Piety, That in the thirteenth or fourteenth year of his Captivity, He is matched with *Noah*, and *Job*, *Ezek.* XIV. 14. And in the eighteenth or nineteenth year, He is held ſuch an unparallel'd patterne for Wiſdom, That the King of *Tyre*, who thought himſelf ſo wiſe above others, is taunted in theſe words, *Behold, thou art wiſer then Daniel, Ezek.* XXVIII. 3.

His Book begins with his own Captivity; reacheth to our Saviours time, *Dan.* IX. 25. And ends a while after, with the final Deſtruction of the Temple, and Citie of *Jeruſalem*, by the Romanes, *Dan.* IX. 27. *Daniels* Prophecies ſtretch not beyond *Daniels* owne People the Jewes.

Some reckon the times thus; ſeventy years in the Babyloniſh captivity, or ſubjection to *Babylon*: ſeventy years ſeven times, or ſeven weeks of years; that is, four hundred and ninety years, thence to our Saviours death. And fourty thence to *Jeruſalems* Deſtruction, and the end of the Jewes Common-wealth: in all, ſix hundred years. But others rather, upon more likely grounds, extend the number of years to a great ſumme.

His Book is Hiſtorical, in the firſt ſix *Chapters* Prophetical, in the reſt.

The Language of it is Chaldee, from *chap.* II. *v.* 4 to *chap.* VIII. A little Arabique being intermixt in the ſixth *Chapter*. Becauſe, as ſome conceive, the matters contained in thoſe *Chapters* moſtwhat concerne the Chaldeans, and were things known to them; or at leaſt ſuch as no danger by the knowledge of them accrued to the Jewes. In all the reſt, before, and after, it is Hebrew, the Churches dialect, and treaſure. And yet here are ſometimes ſome kinde of concealments from the Hebrews themſelves, in the darkeſt Viſions, *chap.* VIII. 26. and *chap.* XII. 4.

The *Chapters* in *Daniel* fall within the reigns of ſeveral Kings, Thus, In the reign of

- *Nebuchadnezzar*; in his
  - I. Year, *Chapter I.*
  - V. Year, *Chap. II.*
  - VI. Year, moſt likely, *Chap. III.*
  - XXXV. Year, *Chap. IV.*
- *Belſhazzar*, in his
  - I. Year, *Chap VII.*
  - III. Year, *Chap. VIII.*
  - Laſt year, *Chap. V.*
- *Darius*, in his firſt year, *Chapters* VI. and IX.
- *Cyrus*, in his third year, firſt moneth, *Chapters* X. and XI. and XII.

So that in the Order of the *Chapters*, there is this Tranſpoſition; That the ſeventh and eighth *Chapters*, as now they ſtand numbered and placed, in order of time go before the fifth and ſixth *Chapters*.

And for the matter of ſome *Chapters*; Thoſe Prophetical Dreames, and Viſions, *Chap. II.* and *IV.* and *VII.* and *VIII.* and *XI.* ſeeme moſtwhat to expound one another; falling ſo oft upon the ſame matters, leſſe or more; and going over them, or ſome of them ſtill: *Nebuchadnezzar*, and the Babylonian, is the Golden Head, *Chap. II.* the Tree, *Chap. IV.* the Lion, *Chap. VII.* The Mede and Perſian, is the Breaſt and Armes of ſilver, *Chap. II.* the Beare, *Chap. VII.* the Ram, *Chap. VIII.* and *Chap.* X. 1, 13, 20. and *Chap. XI.* 1, 2. The Grecian *Alexander*, is the Belly and Thighs of Braſſe, *Chap. II.* the Leopard, *Chap. VII.* the he-Goat, *Chap. VIII*, and *Chap. X.* 20. and *Chap. XI.* 3, 4. The Grecian divided, chiefly into the *Seleucide*, and *Lagide*, are the Legs of iron, and Feet, part of iron, and part of clay, *chap. II.* The fourth Beaſt, *chap. VII.* and the Kings of the North, and of the South, *chap. XI.*

Daniel having his ſuit denied by the Prince of the Eunuchs, makes his addreſſe to his Steward, and prevails, *chap.* I. 10, 11.

That ſecond year, *Dan. II.* 1. is not of *Cyrus*, the laſt word of the former *chapter*; But of *Nebuchadnezzar*: Nor of his Reigne, or Monarchy either; But in his reigne; as the Hebrew diſtinctions in the Context ſeeme to import; Namely, the ſecond year, after the three years of *Daniels* education were paſt, and he brought in to ſtand before the King; which falls in with the fifth year of *Nebuchadnezzars* reigne, and *Daniels* Captivity, and with the eighth or ninth of *Jehojakim*.

jakim. In the ſecond year, in *NebuchadneZZars* reigne, *NebuchadneZZar* had this Dreame; and *Daniel* was then ſought for to be ſlaine, with the reſt of the Wiſemen and Magicians.

That huge Image of gold, though hollow within, as the two brazen Pillars were, *Jer.* LII. 21. which was ſet up to be worſhipped, *Dan.* III. ſeems to be ſoone after the former Dreame, and before *Jehojacins* Captivity; Being *Daniels* three companions only, newly advanced, are accuſed; and no other Jewes; for not worſhipping it, and committing ſuch groſſe and open Idolatry.

That Dreame and Viſion of the Great Tree, *chap. IV.* being when *NebuchadneZZar* was at reſt, after all his Victories, *chap. IV.* 4. And flouriſhing in his Palace, after his conqueſt of *Egypt*, which was in the twenty ſeventh year of *Jehojacins* Captivity, *Ezek. XXIX.* 17,---20. ſeemes to be ſome thirty years after the former Dreame, *chap. II.* and in the thirty fifth year of *NebuchadneZZars* owne reigne, and *Daniels* Captivity. A year after this Dreame, he fell mad, *chap. IV.* 29. and continued ſo ſeven years, *verſe* 16, 25, 3. even ſo long as *Solomons* Temple was in building, which he deſtroyed. And about two years after his reſtoring to his wits, and Kingdome, *v.* 26, 34, 36. in the fourty fourth or fourty fifth year of his reigne, and thirty ſeventh of *Jehojacins* Captivity he died, *Jer.* LII. 31.

Evilmerodach, the ſonne of *NebuchadneZZar*, in the firſt year of his reign advanced *Jehojacin*, 2 *Kings XXV.* 27,---30. *Jer. LII.* 31,---34.

BelſhaZZar, the grandchilde of *NebuchadnezZar*, was the laſt of *Babels* Monarchs, *Jer. XXVII.* 7. *Dan.* V. 28, 30, 31. Though he be called the ſonne of *NebuchadneZZar*, and *NebuchadneZzar* be called his father, *Dan.* V. 11, 13, 18, 22.

The Romane Empire is none of the four Beaſts, *chap.* VII. But the Greeks are the Dealers in the end of wrath. *Antiochus Epiphanes*, the laſt of the ten Hornes of the fourth Beaſt, was the moſt furious Perſecutor of the Jewes, and their Religion. See of him largely, *Dan.* VII. *v.* 8, 11, 20, 21. and *chap.* VIII. *v.* 9, —— 14. and *v.* 23, 24, 25, 26. and *chap.* XI. 21, —— 45. and *chap.* XII. He raged terribly, for two thouſand three hundred dayes, *chap.* VIII. 14, 24, 25, 26. that is, ſix years, three moneths, and ſome twenty dayes, *viz.* from the one hundred fourty ſecond year of the Kingdom of the Greeks, when after wicked *Jaſon*, worſe then *Menelaus* had got of *Antiochus* to be High Prieſt, having in him the fury of a cruel Tyrant, and the rage of a ſavage beaſt, 1 *Macc.* I. 11. and *v.* 20,—53. 2 *Macc.* IV. 25. from this time *Antiochus* continuing his rage until the one hundred fourty eighth year, ninth moneth, twenty fifth day, 1 *Macc.* IV. 52, 53, 54. But raging moſt of all for a time, times, and the dividing of time, *Dan.* VII. 25. and, *chap.* XII. 7. that is, three years, and ten dayes; from the time he took away the daily Sacrifice, and ſet up the *abomination of deſolation*, till the reſtoring of Gods worſhip againe, 1 *Macc.* I. 54, 57, 59. and *chap.* IV, 52, 53, 54. Or three years, and a half; beginning ſo at 1 *Macc.* I. 30. And againe, from that time of taking away

the daily Sacrifice, and ſetting up the abomination of deſolation, were one thouſand two hundred and ninety dayes, to the end of thoſe ſad times of the Churches troubles. But the one thouſand three hundred thirty fifth day, which was fourty five dayes after the former, was the laſt end of the indignation, the Bleſſed time perfectly to finiſh thoſe furious perſecutions by *Antiochus*, by the death of *Antiochus* himſelf, *Dan.* XII. 6, 7, 8, 11, 12. 2 *Macc.* XI. 33. 1 *Macc.* VI. 16. And at the end of the Kingdome of the Greeks, ſubdued ſoone after by the riſing up of the Romane Empire, Chriſt came, and erected his everlaſting Kingdome; and all Dominions ſhall ſerve and obey him, *Dan.* II. 34, 35, 44, 45. and *Chap.* VII. 9, 10, 13, 14, 27. But of theſe things ſee more in my *Annotations* upon *Daniel*, in the large *Annotations* upon the whole Bible, printed, *Anno* 1651.

Gabriel the only Angel in Scripture that hath a proper name, *Dan.* VIII. 16. and *chap.* IX. 21. *Luke.* I. 19, 26. *Michael* being underſtood of Chriſt.

Darius the Median, the ſonne of *Ahaſuerus*, *Dan.* V. 31. and VI. 28. and *Cyrus*, the Perſian, *Dan.* IX. 1. ſeeme fellowes in Empire: and *Cyrus*, the Survivor, and ſole Monarch.

Meſſiah a proper name, *Dan.* IX. 25. And hence famous in the New Teſtament, *John* I. 41. and IV. 25.

The Abomination of Deſolation hath reference to *Antiochus Epiphanes*, *Dan.* VIII. 13. and *chap.* XI. 31. and *chap.* XII. 11. And to the Romanes, *Dan.* IX. 27. *Matth.* XXIV. 15.

III. 25. *like the Sonne of God*] Or rather like a ſonne of the gods. For a Heathen King, utterly ignorant of the Myſtery of the Trinity, could not dreame of the ſecond Perſon, the Sonne of God. And ſo is that to be underſtood, *Pſal.* LXXXIX. 6. As a phraſe not unlike, is in *Judg.* VIII. 18. Many of the Ancient Fathers, being deſirous to get proofs of the Myſtery of the Trinity, and of Chriſts Humanity, out of the Books of the Prophets, did catch at all occaſions, and made uſe of any thing in them, that might have the leaſt ſhew and ſhadow to look that way. And ſo they have wreſted, though not rightly, this ſpeech of *Nebuchadnezzar* to that purpoſe.

IV. 30. *great Babylon*] The compaſſe of it within the walls was about four hundred furlongs, or ſixty miles. The walls of it fifty foot, if not Cubits broad, ſo as two Charets with four horſes on breaſt might eaſily meet on them: And high at leaſt fifty Cubits. See my *Annotations* on this place. And the learned *Annotations* on *Jer.* LI. 53, 58. It is ſaid to ſit upon many waters, *Jer. LI.* 13. to have a Sea, *ver.* 36. *Eſay XXI.* 1. by reaſon of the great river *Euphrates* whereon it was ſeated; and the vaſt lakes, meeres, and pooles that were made out of it in that great plaine of the Land of *Shinar* and *Babylon*; *Gen.* XI. 2. This is an ancient Citie, built by *Nimrod*, *Gen.* X. 10. And was under the Aſſyrian Empire. *Manaſſeh* King of *Judah* was carried hither by *Eſar-haddon* the Aſſyrian Monarch, 2 *Chron.* XXXIII. 11. The Kings of it, when it came from under the Aſſyrian Empire, we reade in

	Chapter	Verse
in Scripture to be theſe, *Merodach Baladan, Nebuchadnezzar, Evil-merodach, Belſhazzar, Eſay XXXIX.* I. 2 *Kings* XXV. 27. *Dan.* V. 1, 11. *Jer.* XXVII. 7. Yet ſome interpoſe one, *Aſſur*, and *Labaſſardach*, before *Belſhazzar*, for ſhort times; But not out of Scripture. This Citie of *Babylon* is called *Sheſhach, Jer.* XXV. 26. and LI. 41. (though a King of *Egypt* was of the like name, 2 *Chron.* XII. 2.) And likely this name is from ſome Babylonian Idol; whence *Michael* might by the Babylonian Chamberlaine be termed *Meſhach, Dan.* I. 7. And haply hence the Sacean Feſtival in *Babylon* for eleven dayes together, which *Beroſus*, and *Cteſius* do mention, took that name: A Feaſt not unlike the Greek and Latine *Saturnalia*, and our *Chriſtmas*. And in the time of which Feaſt probably was *Babylon* taken by *Cyrus*; as *Herodote*, and *Xenophon* do report. And the Prophet *Jeremie* himſelf by naming it *Sheſhach*, may ſeeme to point as it were with the finger to the very time of that Feaſt, wherein *Babylon*, and that State was to receive its fatal blow. See *Dan.* V. 1. V. 30.		
to the Medes and Perſians] Medes coaſted upon the *Caſpian* Sea. Perſians lay upon the Perſian Gulph, *Eſay* XIII. 17. Medes deſcended from *Madai*, the ſonne of *Japhet*, *Gen.* X. 2. 1 *Chron.* I. 5. They, and the Perſians, in ſome ſort one people, as well for vicinity, as affinity; and acknowledging one King, *Eſay* XXI. 2. *Jer.* LI. 11. *Dan.* V. 28. and IX. 1.	V.	28.
like the ſonne of man] Rather like a ſonne of man. For Chriſt is not there likened to himſelf, but to a man in general. As *Ezekiel* is called a ſonne of man; and as men in Scripture are uſualy called the ſonnes of men. And ſo is that place to be underſtood, *Apoc.* I. 13. Like a ſonne of man. And againe, *chap.* XIV. 14. Like unto a ſonne of man.	VII.	13.
Province of Elam] *Elam* is *Perſia*; from *Elam* the ſonne of *Sem*, and brother to *Aſſhur*, and *Arphaxad*, *Gen.* X. 22. 1 *Chron.* I. 17. The Province of *Elam* is that part of *Perſia* that bordered upon the Medes: whereupon Elamites and Medes are joyned together, *Eſay* XXI. 2. *Jer.* XXV. 25. They ſerved under the Aſſyrian Monarchs *Salmaneſar* and *Sennacharib*, and under the Babylonian *Nebuchadnezzar* againſt the people of God, *Eſay* XXII. 6. And therefore are judgements denounced againſt them by the Prophets, *Jer.* XXV. 25. and *chap.* XLIX. 34, 38. And they became afterwards Gods inſtruments to execute his vengeance upon the Babylonians, and to deliver his people from their bondage and captivity, *Eſay* XXII. 6. and XLI. 2, 25. and XLIV. 28. and XLV. 1, &c. and XLVI. 11. and XLVIII. 14. See more in the *Annotations* on *Eſay* XIII. 17.	VIII.	2.
Uphaz] Where the fineſt gold ſeemeth in thoſe times to have beene, *Jer.* X. 9. This ſome ſuppoſe to be the ſame with *Paz*, or *Phaz*, *Job* XXVIII. 17. *Pſal.* XXI. 3. *Eſay* XIII. 12. and *Mupaz*, 1 *Kings* X. 18. 2 *Chron.* IX. 17. Some take it to be *Phez* in *Africa*.	X.	5.

Hoſea.

HOSEA Propheſied in the dayes of four Kings of *Judah*; and ſeven Kings of *Iſrael*: from *Vzziah* of *Judah*, to *Hezekiah*; and from *Ieroboam* the ſecond of *Iſrael*, to *Hoſheah*, when, after that the two Tribes and a halfe had beene carried captive by *Tiglath-Pileſar*, King of *Aſſyria*, in the dayes of *Pekah*, 2 *Kings* XV. 29. 1 *Chron.* V. 26. All the reſt of *Iſrael* was captivated, and that Kingdome extirpated by *Shalmaneſar*, in the dayes of King *Hoſheah*, *Hoſ.* X. 7, 15. 2 *Kings* XVII. 6. and *chap.* XVIII. 10. But of him, and the reſt of the ſmall Prophets, ſee more at large in my *Annotations* upon them, in the large *Annotations* upon the whole Bible printed *Anno* 1651.

He was ſent chiefly to *Iſrael*: And begins to Propheſie Deſtruction to them; even when they were in the height of their proſperity under *Ieroboam* the ſecond.

I. 4. Among other reaſons of Gods vengeance upon the houſe of *Jehu* for the blood of *Jezreel*, this might be one, That his Commiſſion againſt the houſe of *Ahab*, ſtretched not to ſlay King *Ahaziah* of *Judah*, and his brethren.

II. 14. לכן Moſt commonly taken illatively for Therefore; yet ſometimes in a diſcretive notion; for Notwithſtanding, Nevertheleſſe, Yet; as here, and *Eſay* VII. 14. and XXX. 18, and LI. 21. *Ier.* XVI. 14. and *XXX.* 16. *Ezek.* XXXIX. 25.

IV. 15. *nor ſweare, The Lord liveth*] Swearing, and this Forme of ſwearing is lawful. It is a part of our duty, and Gods worſhip to ſweare, when we are lawfully thereunto called and warranted, *Eſay* XIX. 18. *Pſal.* LXIII. 11. But not in our ordinary communication, *Matth.* V. 34, 37. *Iames* V. 12. Not upon vaine and light cauſes; as *Herods* oath was to the dancing damſel, *Marke* VI. 23. much leſſe to be a bond to wickedneſſe; as thoſe, *Acts* XXIII. 12. to kill *Paul*. But in neceſſary and weighty cauſes: As for ratification of Covenants, and promiſes of importance: So did *Abraham* and *Abimelech*, *Gen.* XXI. 31. *Iſaac* and *Abimelech*, *Gen.* XXVI. 31. *Jacob* and *Laban*, *Gen.* XXXI. 53. *David* and *Ionathan*, 1 *Sam.* XX. 17. And ſo God commands it, for removal of ſuſpitions, of jealouſie, *Num.* V. 21. of Theft, *Exod.* XXII 11. 1 *Kings* VIII. 31. 2 *Chron.* VI. 22. And ſo many men in Scripture upon weighty cauſes did lawfully require an oath. So did *Abraham* of his ſervant, *Gen.* XXIV. 2. *Jacob* of *Eſau*, *Gen.* XXV. 33. and of his ſonne *Joſeph*, *Gen.* XLVII. 31. *Rahab* of the Spies, *Joſh.* II.

12. *Sampſon* of the men of *Judah*, *Judg.* XV. 12. *Saul*, and the Egytian of *David*, 1 *Sam.* XXIV. 21. and *XXX.* 15. *Nebuchadnezzar* of *Zedekiah*, 2 *Chron. XXXVI.* 13. And many in like caſes did freely and voluntarily give their oaths: ſo *Moſes* to *Caleb*, *Joſh.* XIV. 9. *David* to *Bathſhebah*, 1 *Kings* I. 13. *Gedaliah* to the Remnant of *Judah*, 2 *Kings XXV.* 24 King *Zedekiuh* to the Prophet *Jeremie*, *Jer. XXXVIII.* 16. And ſo godly men, to binde themſelves the more to God, and his ſervice, and good duties, have ſworne to the Lord. So *David* to finde out an houſe and place for Gods habitation, *Pſal. CXXXII.* 2. So the Prieſts, Levites, and all *Iſrael*, to reforme the ſtrange Marriages, *Ezra X.* 5. So King *Aſa*, and all the people entred into a Covenant to ſeek the Lord, and they ſware unto the Lord with a loud voice, and with ſhouting, and with Trumpets, and with Cornets, 2 *Chron. XV.* 12, 13, 14. Yea, God himſelf is mercifully pleaſed ſo farre to condeſcend as to ſweare unto men, for the better aſſurance and confirmation of their faith in the truth of his promiſes, *Heb VI.* 13 —— 18. So he ſware to *Abraham*, *Iſaac*, and *Jacob*, *Gen. XXIV.* 7. and *XXVI.* 3. *Exod. VI.* 8. *Luke* I. 73. So to *David*, *Pſal. LXXXIX.* 49. And ſometime in wrath, to ratifie his Threatenings againſt ſinners. So, *Pſal.* XCV. 11. *Heb.* III. 11. In ſacred accompt then is the Bond of an Oath. Though it be taken to men, yet it is called the Oath of God, *Eccleſ.* VIII. 2. *Ezek.* XVII. 19. And why? Becauſe therein men call God to be both a witneſſe of the truth, and an avenger of the lie, and breach of promiſe. And ſo an Oath binds the ſoul with a Bond, *Num. XXX.* 2. It muſt therefore carefully be taken, in truth, in righteouſneſſe, without raſhneſſe, and in judgement, upon juſt grounds, in juſt cauſes, *Jer.* IV. 2. In truth, without equivocation, or mental reſervation. And carefully kept: yea, though made to Heathens, or Hereticks; without Popiſh diſpenſations, or relaxations. We muſt fear an Oath, *Eccleſ.* IX. 2. fear to break it. And therefore the godly man, though he ſweareth to his own hurt, yet changeth not, *Pſal. XV.* 4. Though the Gibeonites beguiled *Joſhuah*, and the Princes of *Iſrael*, yet, ſay they, we muſt let them live, leſt wrath be upon us, becauſe of the Oath which we ſware unto them, *Joſh. IX.* 15, 19, 20. And the breach of the matter of this Oath by *Saul*, ſo long after, we read puniſhed ſorely upon him in his ſonnes, 2 *Sam. XXI.* 1, —6. And of Gods fierce wrath againſt falſe Oaths, and Oath-breakers, we read more, *Exod. XX.* 7. *Levit.* XIX. 12. *Jer.* VII. 9. and *XXIII.* 10. *Ezek. XVII.* 15, ——21. *Hoſ.* IV. 2, 3. and *X.* 4. *Zech.* V. 3, 4. and *chap.* VIII. 17. *Mal.* III. 5. It bore a part in *Peters* ſinne, for which he wept ſo bitterly, *Matth. XXVI.* 74, 75. Now the Forme of this ſwearing here, *Hoſ.* IV. 15. is lawful; It is taken in the Lords Name. Gods Name is to be uſed in Oaths, *Deut.* VI. 13. and *X.* 20. *Pſal.* LXIII. 11. *Eſay* XLV. 23. and LXV. 16. *Ier. XII.* 16. So *Iacob* ſware to *Laban* by the Feare of his father *Iſaac*, *Gen. XXXI.* 42, 53. We muſt not ſweare by falſe gods, *Ioſh.* XXIII. 7. *Ier.* V. 7. and *ch.* XII. 16. Not by *Baal*, by the ſinne and Idol of

Samaria; the manner of *Beerſheba*, by *Malcham*: Againſt ſuch ſwearers God threateneth his judgements, *Ier.* V. 7. *Amos* VIII. 14. *Zeph.* I. 5. Nor muſt we ſweare by the Creatures, as if they were God; or we had power over them, as our owne, to pawne them on the truth of what we ſay, *Matth.* V. 34, 35, 36. and *chap.* XXIII. 16, —— 22. *Iames* V. 12. See on *Matth.* XXIII. 16, — 22. And againe, though this maner of Speech, *The Lord liveth*, may be taken in a way of a ſtrange aſſeveration only, thus, As ſurely as the Lord liveth. As likewiſe that, *Gen.* XLII. 15. 1 *Sam.* I. 26. and XXV. 26. Yet it goeth often in Scripture under the notion and name of an Oath, as, 1 *Sam.* XIX. 6. *Ier.* V. 2. and *chap.* XII. 16. And is here forbidden, becauſe God would not have his Name once in the mouth of Idolaters, as not enduring to be joyned with Idols, 2 *Cor.* VI. 15. *Zeph.* I. 5. *Ezek.* XX. 39. Of Oath, ſee more in *page* 10, 52, 74. and upon *Ier.* LI. 14. And of the Maner and Ceremonies in ſwearing, ſee *Gen.* XXIV. 2. and XLVII. 29. and XIV. 22. *Exod.* VI. 8. *Exod.* XX. 5, 15, 23. *Dan.* XII. 7. *Apoc.* X. 5, 6. And there are divers Rites and Geſtures for it in divers Countries in all ages.

VI. 3. *as the raine; as the later and former*] Raine in due ſeaſon is mentioned, *Levit.* XXVI. 4. *Deut.* XXVIII. 12. *Ezek.* XXXIV. 26. The Firſt or former Raine, and the later Raine are mentioned, *Deut.* XI. 14. *Jer.* V. 24. ſo called in relation to their husbandry, and the order thereof. The former raine was in their Seeding time, in the eighth moneth, part of our *October* and *November*, requiſite for the bringing up of their Seed, and thereupon is called the Seeds raine, *Eſay XXX.* 23. And that moneth is called *Bull*, from the abundance of raine, and great ſhowers then requiſite and falling, as making a Deluge, *Jer.* III. 3. and this former raine is called *Yoreh*, or *Moreh*, from a word that ſignifieth to poure downe. The later raine was in the firſt moneth, *Joel* II. 23. part of our *March* and *April*, for the filling of the corne then in the eare, and the fitting of it for harveſt; whence this moneth is called *Abib*, *Exod.* XIII. 4. which ſignifieth the ſtalk with the eare of corne. Their harveſt-time for corne being commonly within the compaſſe of two moneths, half *Abib* or *Niſan*, all *Jair* or *Zif*, and half *Sivan* And hereupon were thoſe two Offerings, of corne in the ſheaf, and of two loaves injoyned, at the Beginning and End of harveſt, *Levit. XXIII.* 10, —— 21. *Num. XXVIII.* 26. *Deut. XVI.* 9, 10. See my *Annotations* on *Zech.* X. 1.

IX. 4. *bread of mourners*] Banquets at Burials, as wellas at Bridals: as of mirth, the one; ſo of conſolation againſt mourning, the other. See *Prov.* XXXI. 6, 7. *Jer.* XVI. 7. *Ezek.* XXIV. 17. *Matth.* IX. 23.

6. *Memphis*; in the Original *Moph*; And thence with the Greeks and Latines *Memphis*. In *Eſay* and *Jeremie*, named *Moph*, *Jer.* XLIV. 1. and XLVI. 14, 19. Likely now that Grand *Cairo*, the Great Citie. See. *Eſay* XIX. 13. *Ezek.* XXX. 13.

Chap. IX. 7. and *Chap* X. 3, 4. do ſhew the miſerable ſtate and condition of things in thoſe times.

Is

Chapter	Verſe
XI.	1.
XII.	4.
XIII.	8.
	5.
II.	17.
	28.

Is true liberality of the Body of the Church of *Iſrael* in *Egypt*. And true Myſticaly of the Head of the Church, of Chriſt. Whereupon the Apoſtle doth allude to this place, and alledge it, *Matth.* II. 15.

Jacob wept, in wreſtling, and making Supplication to the Angel: though his weeping be not recorded by *Moſes*.

The names for Lions in Hebrew are very many; and diſtinguiſhed in Scripture according to their ages, and qualities. See the *Annotations* on *Job*. IV. 10. The like is true for the variety of the names of gold. See the *Annotattons* on *Job XXVIII*. 15, —— 19

I did know thee] Owne thee, as, *Pſal.* I. *ult.* *Exod.* III. 7. *Deut. XXXIV.* 10. *Pſal. XXXI.* 7. and *XXXVII.* 18. and *CXLII.* 4. *Matth. VII.* 23. *Rom.* VII. 15. As for that place, *Acts XXIII* 5 Moſt likely it is that *Paul* did not know *Ananias* to be High Prieſt, he being ſo long abſent from *Ieruſalem*; and the High Prieſt being ſo often changed in thoſe times.

Joel.

JOEL; Preacheth to *Iudah*. And by the Matter and Argument of his Book, as well as by the Ranck wherein we finde him placed, He ſeemes to Propheſie when *Hoſea* did, in the dayes of King *Uzziah* Yet ſome aſſigne to him a later time, upon thoſe paſſages, *chap.* III. 1, —— 9.

He declareth a dreadful judgement of Famine, brought upon them by a Drought, and Vermine: Exhorts to true Mourning, Faſting, and Repenting; with Promiſes thereupon of abundant Bleſſings, Temporal, and Spiritual, upon themſelves: and of Gods dreadful judgements and revenge upon their enemies.

The Armie, and Camp deſcribed, *chap.* II. is not of the Aſſyrians, or Babylonians; But of thoſe Vermine, Gods Hoaſt, named, *chap.* I. 4.

The Valley of *Jehoſhaphat*, is not the place for the General judgement in the end of the world, at Chriſts ſecond coming; But ſerves only to note out thus much, That Gods judgements upon the enemies of his Church, ſhall be viſibly in her ſight, and before her eyes; as the Valley of *Jehoſhaphat* was nigh the walls, and in the ſight of *Jeruſalem*.

weepe betweene the Porch and the Altar] The Porch of the Temple, and the Altar of Burnt-offering in the Prieſts Court, or inner Court; where they ſtood to miniſter and officiate. See, *Ezra* X. 1. and 1 *Macc.* VII. 38.

Viſions] By them God of old did ſpeak to man, and reveale his will

will unto him, *Job XXXIII.* 15. Particularly to his Prophets, *Num. XII. 6. Hoſ.* XII. 10. *Ezek.* VII. 26. So to *Abraham*, to *Jacob*, to *Samuel*, 1 *Sam.* III. 1, 15. to *Eſay*; *Ezekiel*, and others; whence *Judea* is called the Valley of Viſion, *Eſay* XXII. 1. And ſo to *Daniel*, to *Peter*, *Acts X.* 19. and to *Paul*, *Acts XVI.* 9. and XVIII. 9. 2 *Cor.* XII. 1. Yea, to *Balaam*, *Num.* XXIV. 4. And to *Nebuchadnezzar*, *Dan.* II. 28. See my *Annotations* on *Ezek.* I. 1. This whole Text, And ſo on to the end of this *Chapter*, is cited by Saint *Peter*, *Acts* II. 16, — 21. and applied to his preſent time, the Beginning of the Goſpel, the time immediately preceding the deſtruction of the Jewiſh Politie, their Citie and Temple; as being fulfilled and compleated then and there: He ſhewes that both this effuſion of the Spirit; And likewiſe thoſe wonders ſhewed in heaven, and in earth, ſo particularly mentioned, had their accompliſhment before that terrible day of their deſtruction by *Veſpaſian* and *Titus*, about fourty years after their crucifying of our Saviour, which ſaid great and terrible day our Saviour likewiſe foretels, and gives the dreadful ſignes the forerunners of it very largely in the twenty fourth *Chapter* of Saint *Matthew*, as may be gathered more ſpecialy out of *ver.* 33, 34. Vainly therefore is this pouring out of the Spirit applied to our times ſo farre advanced toward the end of the world; to patronize our New Lights, and pretended Divine illuminations, our extraordinary Gifts and Inſpirations poured now by the Spirit on all ſorts of Chriſtians, young and old, ſonnes and daughters, even to the ſleighting and ſuperſeding of all external offices, and Officers, Orders, and Ordinances, in the Church: Whereas this was a Peculiar Priviledge and character of thoſe Firſt times, and had a Propriety to them. And unadviſedly are thoſe dreadful times and ſignes, *Matth.* XXIV. or any of them appropriated to the end of the world, and laſt coming of our Saviour to judgement; having received their true accompliſhment before *Jeruſalems* final fall aforeſaid; as Jewiſh and Heathen Hiſtories make manifeſt; unleſſe we take them out of their Literal meaning, and make them to ſerve as Symbolical Repreſentations of what likely may enſue at the laſt day.

AMOS.

Amos.

AMOS; Of an Herd-man was made a Prophet; *ch.* VII. 14. He uſeth ſometimes Countrey-ſimilitudes, *ch.* II. 13. & III. 12. & IV. 1, 3. And ſometimes he hath high and Aſtronomical expreſſions, as, *ch.* V. 8. & *ch* IX. 6. As *Job* had formerly: And God himſelf, unto *Job*. And *Eſay*, *chap.* XIII. 10. Yet we may not underſtand them of ſuch Conſtellations or Configurations, as our Aſtronomers, do now retaine from the Greeks and Latines, which have their figures and denominations aſſigned them from the feigned ſtories of the old fabulous Greeks: we ſhould rather retaine the Hebrew termes and names; adding our beſt expoſition of them.

Amos hath great conformity with *Hoſeah*, living in the ſame time, *chap.* I. 1. and ſent to the ſame people, of *Iſrael* principaly.

Amos foretelleth ſtrange ſhakings and deſtructions of ſix Heathen Neighbouring Nations, the Churches enemies; for their three tranſgreſſions, and for four ſeveraly.

As likewiſe he doth the ſame of *Judah*: And ſo of *Iſrael*, *chap.* I. and II. He purſueth in five *chapters* following *Iſraels* manifold tranſgreſſions, and mighty ſinnes: Intermixing both Threatnings and Exhortations. Threatenings of Judgements generaly, upon all *Iſrael*, That they ſhall finaly be drowned in a flood of miſeries, and be captivated: Particularly, upon *Jeroboams* houſe; and upon *Amaziah* Prieſt of *Bethel*. And inſerting Exhortations to *Iſrael* for repentance; as, *chap.* IV. 3. with Promiſes of Mercie thereupon; as, *chap.* V. 4, 14. 15. And after, upon their Obſtinacie, and Incorrigibleneſſe; He ſhewes in the two laſt *chapters*, under two Types, of a Basket of Summer fruit; and of ſmiting the doore of the Temple; their ripening, approaching ſubverſion, and Gods abdicating his houſe, and people. Yet concluding all, with Evangelical Promiſes to his Church, of a Reduction, and reſtauration by, and under Chriſt.

Among other places, *chap.* V. 10, 13. and *chap.* VI. 10. do ſhew the evil of his times.

Carmel] *Carmel* ſignifieth plenty, fruitfulneſſe, and fruitful field. This mountaine was ſituate in the Confines of *Aſher*, and *Iſſachar*, near the Midland-Sea; and not farre from Mount *Tabor*, *Joſh.* XII. and XV. *chapters*. See more of it in my *Annotations* on this Text. | I. | 2.

revealeth] Yet Gods true Prophets are not alwayes in all things, guided by divine revelations; As, 1 *Chron.* XVII. 2. 2 *Kings* IV. 27. 1 *Sam.* XVI. 6. The meaning here is, That God uſualy reveals to his | III. | 7.

Prophets his great judgements which he intends to bring upon his own people, for their ſins.

IV. 4,5. A kinde of Ironie, as, *Gen.* III. 22. 1 *Kings* XVIII. 27. and XXII. 15. 2 *Chron.* XVIII. 14. and XXV. 8. *Eccleſ.* XI. 9. *Job* XII. 2. *Lam.* IV. 21. *Mark* VII. 9. Of Hyperbolies, ſee on *Joſh.* XI. 4. *Gen.* XI. 4.

V. 12. *mighty ſinnes*] *Ezek.* XVI. 23, 27, 28, 33, 34, 47, 48, 51, 52, 56. and *chap.* XVII. 15, 16, 18. See my *Annotations* on *Ezek.* II. 4, 5. God is ſaid to fret at ſinne, *Ezek.* XVI. 43. And to eaſe and quiet himſelf upon vengeance taken for it, *Eſay* I. 24. *Ezek.* XVI. 42.

Obadiah.

OBADIAHS Time is uncertaine. His Prophecie is againſt *Edom.* And the like to this, in Matter, and in Words, is likewiſe againſt *Edom*, in *Jer.* XLIX. 7, —— 22. And in *Ezekiel*, *chap.* XXV. 12, 13, 14. The Summe is; Gods Revenge upon *Eſau*, notwithſtanding all his Pride; Self-Wiſdome; and Confidence: And that for his Violence againſt his brother *Jacob*; and inſulting over him in the day of his Calamity. Which God reproves; and foretels that Saviours ſhall come up on Mount *Zion*, for Deliverance; and to judge, devoure, and poſſeſſe the Mount of *Eſau*: and the King dome ſhall be the Lords.

19. *Gilead*] A large Mountaine, or mountainous Countrey; ſo named, *Gen. XXXI.* 47. A place of a rich ſoile for wealth, and abounding with Balme, and Spicerie, *Gen. XXXVII.* 25. *Num. XXXII.* 1. Halfe of *Gilead* given to *Reuben*, and *Gad*; and the other halfe to halfe *Manaſſeh*, *Deut.* III. 12, 13. *Joſh.* XIII. 11, 25, 31. and XXII. 9, 13. Of *Gilead*, ſee more in my *Annotations* upon this Text.

Jonah.

IONAH Propheſied in the dayes of *Jeroboam* the ſecond, 2 *Kings* XIV. 25. A time wherein a Conſtellation of Prophets appeared. He was ſent to *Nineveh*, the great Citie, and Metropolis of the Aſſyrian Empire. But fleeing to *Joppa*, a cleane contrary way; and taking Sea; He is followed with a Tempeſt; and being throwne over-board, is ſwallowed of a Fiſh, called a Whale, *Matth.* XII. 40. And in the Whales belly, three dayes, and three nights; which is a reſemblance of Chriſts lying in the Grave; And to that end is thrice alluded unto, and alledged by our Saviour himſelf, *Matth.* XII. 39, 40. and *chap.* XVI. 4. and *Luke* XI. 29. Not yet that the Correſpondence in all points muſt be exact and abſolute; either for the ſpace of three whole dayes, and three whole nights; for our Saviour, as himſelfe foretels, did riſe on that third day in a part of it: no, nor yet for ſome part of three dayes, and of three nights; unleſſe we reckon the dayes of twenty four hours, from midnight to midnight. But the Type here, and Text, *Matth.* XII. 40. needs no ſuch ſubtil ſhifts, and curious quirks, to make up their ſenſe. Only this, That this of *Jonas* was the fitteſt and neareſt ſhadow of Chriſts lying in the Grave, that the Scripture did afford. There prayeth. And the Whale vomiteth him out upon the dry land. Being ſent the ſecond time, He obeyes; *Nineveh* repents; And God in pitie ſpares *Nineveh* for that time: And juſtifies his pitie againſt the angry Prophet, repining at it.

Wonderful great was the Citie of *Nineve*, *Ionah* I. *v.* 2. and *c.* III. 2, 3, 4. and *chap.* 4. XI. And ſuch the Citie of *Babylon*, *Ier.* LI. 31, 58.

made vowes] Of Vowes, ſee my *Annotations* on this Text. I, 16.

Joppa] Or *Japho*. A Citie, and Haven lying on the Midland-Sea, in the North corner of the Tribe of *Dan*, as it joynes to the Tribe of *Ephraim*, *Joſh.* XIX. 46. Hither was all the Timber brought in floats that was cut and wrought in *Lebanon*, for the building of the Temple, (and other buildings) by *Solomon*, 2 *Chron.* II. 16. And for the new building of it, by *Zerubbabel* and *Jehoſhuah*, after the Returne from the Babyloniſh captivity, *Ezra* III. 7. We ſee here *Jonah* fled hither; farre enough from the way to *Nineveh*: And this in the dayes of *Jeroboam* the ſecond, King of *Iſrael*: In the dayes of the Apoſtle *Peter*, he being at *Lidda*, was ſent fot hither; and here raiſed from the dead that good and charitable *Tabitha* or *Dorcas*, *Acts* IX. 3.

IX. 38,40. And tarrying here many dayes with one *Simon* a Tanner, by the Sea-ſide; He Praying, in a trance ſaw a Viſion, a certaine Veſſel, as it had beene a great ſheet, &c. And at that inſtant being ſent for to *Ceſarea*, by *Cornelius*, he goes thither, Preacheth Chriſt to *Cornelius*, and his kinſmen, and near friends. And upon their converſion and receiving the miraculous gifts of the Holy Ghoſt, he Baptiſeth them.

III. 3. A Citie of God, *i. e.* exceeding great; an Hebraiſme. So we read the Wreſtlings of God, Trembling of God, 1 *Sam* XIV. 15. a Sleep of God, 1 *Sam.* XXVI. 12. *Gen.* XXX. 8. the Mountaines of God, *Pſal.* XXXVI. 6. Trees of God, *Pſal.* CIV. 16. the Cedars of God, *Pſal.* LXXX. 10. the Increaſing of God, *Col.* II. 19. Prince of God, *Gen.* XXIII. 6. the Hoaſt of God, 1 *Chron.* XII. 22. And ſo much alike of the garden of God, of the Flame of God, *Cant.* VIII. 6. a Fire of God, *Job* I. 16. *Cant.* VIII. 6. River of God, Man of God, the Viſions of God; the Voyce of God, the Kindneſſe of God, 2 *Sam.* IX. 3. Harps of God. See my *Obſervations* on 1 *Sam* XIV. 15.

4. *yet fourty dayes*] Gods Threatenings and doomes have yet their conditions and limitations, or Proviſoes underſtood; ſo, *Jer.* XXI. 10. and XXV. 9,10,11. and XXXII 29. and XXXIV. 2,22. and *XXXVII.* 8, 10. compared with *chap.* XXVI. 13. and XXXVIII. 17. And ſo *David* underſtood that threatening, 2 *Sam.* XII. 14. conditionaly, *verſe* 22. So, *Judg.* X. 13. *Eſay* XXXVIII. 1. *Jer.* XVIII. 7, 8. *Ezek.* III. 18. Yet ſometimes God expreſſeth his doomes of judgement againſt ſome ſinners irrevocably; as, *Ezek.* XIV. 13, 14, 16, 18, 20. See the *Obſervations* on 1 *Kings* II. 20.

IV. 8. *East-winde*] So, *Hoſ.* XIII. 15. *Ezek.* XVII. 10. and XIX. 12. *Pſal.* XLVIII. 7. See my *Annotations* on *Hoſ.* XII. 1. an hurtful, dry, and skorching winde.

The Ninevites in all probability, were the rather reduced to their repentance, and that in ſuch a maner, by that Preaching of *Ionah*; upon the knowledge of him, and of his being in the Whales belly.

MICAH.

Chapter | Verſe

Micah.

MICAH; Is the laſt of that great number of Prophets that lived, and Propheſied, in the ſame times. *Micah* his time is ſet out thus; in the dayes of *Iotham*, *Ahaz*, and *Hezekiah*. He is like to *Eſay*, the firſt of them, in Matter; and in lofty ſtile. He Propheſieth to, and againſt, both *Iudah*, and *Iſrael*: Declareth Gods wrath; Lamenteth them; and tells their future deſtructions, and captivities, by the Aſſyrians, and Babylonians; For the manifold ſinnes of the People, Princes, and Prophets, *Chapters* I, II, III. The Repenting Remnant He comforteth with Promiſes of Temporal Bleſſings; and Deliverances from their enemies: But chiefly with Promiſes, and Predictions of Chriſt; foretelling the Place of his Nativity; And the manifold Spiritual Bleſſings of Him, and his Kingdome, *Chapters* IV. and V. And after a freſh controverſie, and conteſtation of God with all his People, for their ill requiting of all his ancient Kindneſſes; with their preſent ſundry ſinnes, *chap.* VI. And the Prophets Complaint thereafter of the Paucity of good men; He endeth his Prophecie, with the Churches Conſolation, in he Patient Expectation of Gods time to plead her Cauſe, to the ſhame of her inſulting enemie; and her owne marvelous felicity, *chap.* VII.

The ſinnes of the Prophets, Princes, and People, are pointed out by this Prophet, as in other places, ſo namely in theſe, *chap.* II. 11. and *chap.* III. 1, 2, 3, 11. and *chap.* VII. 2, —— 6. — IV. 2.

The people of God ſeeme to argue, and reſolve thus; All people naturaly are addicted to their ſeveral ſuperſtitions, and will walk every one in the Name of his God: Much more we will, as we have all right and reaſon for it, walk in the Name of Jehova our God. Yea, though every Sect oppoſe their Superſtition to us, triumph, and glory in theirs; and inſulting over us, conſpire in one againſt us, and our way; yet will not we deſpond, or ſhrink, but over-look, and overcome all difficulties, obſtructions, and oppoſitions whatſoever; the Name of Jehova our God ſhall render us invincible, to walk conſtantly in him, and his Name, and his true way of worſhip, for ever and ever.

Bethlehem-Ephrata] To diſtinguiſh it from another *Bethlehem* in the Tribe of *Zebulun*, *Joſh.* XIX. 15. This being in *Judah*, *Matth.* II. 1. And in theſe parts were many names of this ſtamp; as, *Bethel*, *Bethaven*, *Bethania*, *Betheſda*, *Bethſaida*, *Bethabarah*, *Bethbarah*, *Bethhaccerem*, *Bethſhemeſh*, and others. This *Bethlehem*, and this Text, was — V. 5.

alledged by the chief Prieſts and Scribes to *Herod*, for the place of Chriſts birth, *Matth.* II. 5, 6. And though here called little; yet by the Prieſts and Scribes called not the leaſt; either reading the words of *Micah* interrogatively in a Negative ſenſe; or varying the Text out of ignorance, or of ſet purpoſe before *Herod*; though yet both readings may well be reduced to one true ſenſe; *Bethlehem* little, when *David* was borne there; not little, but famous, for, and after that the true Sonne of *David*, and Sonne of God was borne there.

Nahum.

NAHUM; ſeemes to live, and Propheſie, in the dayes of *Joſiah*. His Prophecie is. The Burden of *Nineveh*. The Ninevites after their Temporary Repentance, upon the Preaching of *Jonah*, returned to their former ſinnes; Through their Ambition, Covetouſneſſe, and Cruelty, they overthrew the Kingdomes of *Syria*, and *Samaria*, after *Jonah* his time; They invaded *Judea*, and beſieged *Jeruſalem*; and grew up to be like a great Cedar in *Lebanon*, *Ezek.* XXXI. 3, — 9. And *Nahum* now propounds Gods dreadful power in himſelf; and his furious revenge upon his enemies: that He will make an utter end of *Nineveh*; affliction ſhall not riſe up the ſecond time; No more of the name of the Aſſyrian ſhall be ſowen. And this ſhall be for *Judah's* Conſolation *chap.* I. And then he expounds more fully the Manner, and the Meanes of the Ruine of *Nineveh*; and the woful Mourning for it, that they ſhall mourne, as with the voice of Doves, tabering upon their breaſts; and bewailing their former flouriſhing eſtate, *chap.* II. And laſtly, He inſiſts upon her ſinnes, the Cauſers of Gods wrath, in her ſhameful ruine: aſcertained by the example of populous *No* (or *Alexandria*) to be verified upon her; that notwithſtanding all her ſtrong holds, and numerous Aſſyrian Captaines, and crowned Commanders; yet there ſhall be no healing of her bruiſe, and mortal wound, *chap.* III.

Not *Nahum* I. 15. But *Eſay* LII. 7. is alledged, *Rom.* X. 15.

HABAK-

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Habakkuk.

HABAKKUK; Doth comfort the godly againſt the Chaldeans; as *Nahum* did againſt the Aſſyrians. He ſucceeds *Nahum* ſoone after. He doth humbly expoſtulate with God of his delay, to hear, and to redreſſe things amiſſe; Complaining to him of his peoples ſinnes; *chap.* I. 1,——4. And declaring from God, his wonderful judgements to come upon them by the Chaldeans, *verſe* 5, ——11. He ſtates the End and Iſſue of Gods dealing therein, *verſe* 12. And yet after admiration, and expoſtulation, that God ſhould uſe ſuch wicked inſtruments for executioners of his judgments upon his people, *verſe* 13,——17. He puts the godly upon their living by Faith, *chap.* II. 1,——4. And then he largely inſiſts upon the Chaldeans ſeveral ſinnes, Intermixing their puniſhment for them, *verſe* 5,——20. And laſtly, concludes with a wonderful Prayer, *ch.* III. Celebrating therein Gods marvellous, and mighty works, of terrible executions upon the enemies, and of the deliverances of his people, in ancient times: and triumphing in Faith, even in the worſt of times, in expectation of the like deliverance.

Is thrice alledged in the New Teſtament. A famous Text. *Heb.* X. 38 to perſwade to Patience, *Gal.* III. 11. to prove, No juſtification by the Law. And *Rom.* I. 17. to prove juſtification by Faith. The Hebrew is, *The juſt ſhall live by his Faith.* The Apoſtle ſtill omits the particle *his*. The LXX. tranſlating the Hebrew, have *my* for *his*. That place, *Heb.* X. 37, 38. may ſeeme only to allude to this place, *Hab.* II. *ver.* 3, 4. with a liberty of ſome Variation; which moſt accords with the LXX. tranſlation of the Hebrew text. — II. 4.

Here is *Selah* in the middle of a *verſe*. And ſo, *verſe* 9. Though very rarely ſo. Of *Selah*, ſee *A. Rivet* on *Pſal.* XXIV. 6. — III. 3.

Zephanie.

ZEPHANIE; Propheſies towards the beginning of the dayes of *Joſiah*, *chap.* I. 1. and *chap.* II. 13. He doth charge upon *Judah*, and *Jeruſalem* great and grievous ſinnes: And doth threaten them therefore with a great Day of the Lords wrath, near at hand, *chap.* I. He exhorts them to Repentance before the day of the Lords anger come upon them. And warnes them by Examples of like judgements upon Neighbouring Nations, denounced againſt them, *ch.* II And after a ſharp Reproof and Commination of *Jeruſalem* taken up againe; He concludeth with glorious Promiſes of her deliverance and reſtauration at the laſt; and of Evangelical Bleſſings; and that God will joy over her, and reſt in his love.

III. 4. *Her Prophets are light and treacherous perſons*] *Hoſ.* IX. 7, 8. *Micah* III. 5, 6, 11. *Deut.* XIII. Prophets of *Baal*, 1 *King* XVIII. 2 *Kings* 10, 19. Falſe Prophets in *Iſrael*, and *Judah*, 1 *Kings* XXII. *Neh.* VI. 14. *Eſay* XXVIII. 7. *Ier.* V. 31. and VIII. 1, 2. and XIV. 13, 14. and XXIII. 9, 13, 14, &c. and XXVI. 8. and XXVII. 14, &c. and XXVIII. 1, 10, 16. *Ezek.* XIII. and XIV *chapters*. See the Argument upon the Prophecie of *Ezekiel*. So there were falſe Propheteſſes, *Neh.* VI. 14. *Ezek.* XIII. 17, 18. *Apoc.* II. 20. And againe there were both true Prophets, ſome extraordinary ones, ſpoken of, *Iohn* VII. 52. extraordinarily called, and qualified: Others ordinary, moſtwhat, if not altogether Prieſts, and Levites, going under the name of Prophets, from the times of *Ahab*, and after. And alſo there were true Propheteſſes, as *Deborah*, *Huldah*, *Anna*, and *Philips* four daughters Virgins.

Haggai.

HAGGAI; His whole Prophecie is within the compaſſe of ſomewhat leſſe then four moneths: and was upon four ſeveral dayes within that time; *viz.* in the ſecond year of *Darius* [*Hyſtaſpis*,] on the

- VI. Moneth, firſt day, *chap.* I. 1.
- 24. day, *chap.* I. 13, 15.
- VII. Moneth, 21. day, *chap.* II. 1.
- IX. Moneth, 24. day, *chap.* II. 10, 18, 20.

The

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The maine matter is, for *Zerubbabel*, the Governour of *Iudah*, and *Ioſhua*, the High Prieſt, To Build the Temple. With the Promiſe of the greater Glory of this Temple, then of the Former, by the Coming of the Meſſias into it.

Zechariah.

ZECHARIAH; Propheſies likewiſe in the reigne of *Darius*; in his { II. yeare { 8th. moneth, *chap.* I. 1. / 11th. moneth, 24 day, *ch.* I. 7. / IV. year, 9. moneth, 4. day, *ch.* VII. 1.

He Propheſied likewiſe, with *Haggai*, to *Zerubbabel*, and *Ioſhua* for the Building of the Temple, *Ezra* V. 1. Adding the Promiſe of the *Branch*. And he being the ſonne of *Barachiah*, *ch.* I. 1, 7. And living after the ſecond Temple was builded, at the later end of the Old Teſtament, He may ſeeme rather to be meant by our Saviour, *Matth.* XXIII. 35. though his Death be not recorded before; then that *Zechariah* ſlaine by *Ioaſh*, 2 *Chron.* XXIV. 21. as the Great *Annotations* on 2 *Chron.* XXIV. 20. would have it.

There were ſeventy years, from *Iehojakim* his fourth year, to *Darius* the Mede: and from *Iehojacin*, to *Cyrus* his Monarchy: and from *Zedekiah's* eleventh year, to the ſecond of *Darius Hiſtaſpis*: and from the murder of *Gedaliah*, to the fourth of *Darius*, *chap.* I. 7, 12. and VII. 1, 5. Thus the beſt Chronologers do agree.

The Man and Angel, for he is called both, that talked with the Prophet, and is mentioned, *chap.* I. 8, — 14, 19. And againe, that Commands the Angel that met him to runne, and ſpeak to the Prophet, *chap.* II. *verſe* 3, 4. And againe, is mentioned, *chap.* III. 1, --6. and *chap.* IV. 1, —— 5. and *chap.* V. 5, 10. and *chap.* VI. 4. is the Son of Man, the Angel of the Covenant, Jeſus Chriſt. And ſo againe, The Branch, and Stone is Chriſt, *chap.* III. 8, 9.

The four Hornes, are Principaly the Chaldeans; And the four Carpenters, the Medes and Perſians *chap.* I. 18, 20.

The Candleſtick, with the ſeven Lamps of it; alluding to the Candleſtick in the Temple; Repreſents the Church, ſhining forth to the world in the light of Faith, and Life; of Profeſſion, and Converſation, *Matth.* V. 15, 16. *Phil.* II. 15. The two Olive-trees, and Branches, that through the two golden Pipes empty the golden Oile, out of themſelves into the Bowle, and thence to be conveyed by the ſeven Pipes, to the ſeven Lamps of the Candleſtick, may ſeeme beſt to ſignifie the manifold Gifts and Graces of God, and of Chriſt, flowing

from Him, by the Spirit; and the myſtical power of communicating the ſame, ſundry wayes, and by ſundry meanes, to the Church, and to the chief anointed Rulers of it; for the plentiful uſe, and good of it. *Chap.* IV.

Chap. VIII. 19. The Faſt of the
- IV. Moneth, ninth day, was for the taking of *Jeruſalem*, *Jer.* XXXIX. 2. and LII. 6, 7. 2 *Kings* XXV. 3.
- V. Moneth, tenth day, was for the burning of the Temple, and Citie, by *Nebuzaradan*, 2 *Kings* XXV. 8. *Jer.* LII. 12, 13.
- VII. Moneth, for the murder of *Gedaliah*, *Jer.* XLI. 1, &c.
- X. Moneth, tenth day, was for the firſt day of laying the Siege againſt *Jeruſalem*; *Jer.* LII. 4. 2 *Kings* XXV. 1.

V. 3, 4. Of Swearing, ſee my Notes on *Gen.* XXIV. 3.

VII. 14. *pleaſant land*] *Heb.* Land of Deſire, or Deiight. So, *Pſal.* CVI. 24. *Jer.* III. 19. *Hephzi-bah*, *Beulah*, *Eſay* LXII. 4. the glory of all lands, which God ſpied out for them, *Ezek.* X. 6.

IX. 9. Is cited in *Mat.* XXI. 5. *Mar.* XI. 2, --7 *Luke* XIX. 30, --37. *John* XII. 15. Where Chriſt rides, not one while upon the Aſſe, another while upon the Colt; but upon the Colt only, *Mar.* XI. 7. *Luke* XIX. 30, ——35. Even upon the Colt, the foale of an Aſſe; as the ſame particle is uſed, *Mark* X. 45. And a Speech not unlike is that, *Matth.* XXVII. 44.

XI. 7, 16. His ſtaffe of Beauty ſeemes to be his Loving, Guiding, and Ruling them, by his Word, and Spirit.

His ſtaffe of Bands, or Binders, his ſevere Ruling them by Puniſhments; as, *Eſay* X. 5. The three Shepherds ſeeme to be the many evil Prieſts and Prophets; and haply thoſe three Sects of Phariſees, Sadducees, and Eſſenes; or Prieſts, Scribes, and Lawyers, in the dayes of our Saviour. The Price, and Potter, are cited, and expounded, *Mat.* XXVI. 15. and *chap.* XXVII. 9, 10.

His breaking both the Staves, ſeemes to ſignifie the utter rejecting of *Judah*, and *Iſrael*; and the taking to him the *Iſrael* according to the Spirit, all true Believers. The fooliſh Shepherd ſignifies evil Paſtors, and Governours, which God ſuffered to raiſe themſelves to thoſe Offices.

XII. 10. Cited and alledged, *John* XIX. 37. and *Apoc.* I. 7. where Saint *John* leaveth the LXX. Tranſlation ſcoffed, or inſulted; and ſticks to the Hebrew Text, pierced.

The like is done by *Matth.* XXVI. 31. and *Mark* XIV. 27. in alledging that Text, *Zech.* XIII. 7.

XIII. 4. *a rough garment*] Or garment of haire. The true Prophets uſed ſuch courſneſſe of habit and attire; as Patterns for Penitents, to whom they preached Repentance, auſterity of life, and contempt of

of the world. So *Elias* is called an hairy man; not in body, as *Eſau*; but in his rough and hairy attire, and letherne girdle, 2 *Kings* I.8. And ſo *Iohn* Baptiſt, the ſecond *Elias*, anſwerable to him, had his raiment of Camels haire, not finely ſpun into Chamlet, or Grogran, but into rough ſack-cloth, or hair-cloth, ſuch as is mentioned, *Apoc.* VI. 12. And ſuitable to his letherne girdle, and courſe diet, *Matth.* III 4. And ſo thoſe two witneſſes did Propheſie cloathed in ſackcloth, *Apoc.* XI.3. And ſo *Eſay* the Prophet uſed to go attired, *Eſay* XX.2.

Shewes that in *Egypt* there is no raine; or in a manner none. | XIV. | 18.

Malachi.

MALACHI; The laſt Prophet; and after the Temple was built; Contemporarie with *Nehemiah*, as may ſeeme by *chap.* II. 11. and *chap.* III. 8. compared with *Neh.* XIII. Or at leaſt preſently after him, in the later end of the reigne of *Artaxerxes Longimanus*; or, in the time of *Ochus* called *Nothus*. He ends the Old Teſtament; Reproving their Prophaning of Gods Worſhip in the Temple, *chap.* I. 7,—14. And other manifold Vices in their lives: Threatening them, both Prieſts, and People: and Exhorting to Repentance, *chap.* II. Promiſing, and Propheticaly telling them, of the ſending of *Elijah*, the Meſſenger, and Harbinger; And of the ſudden coming of the Lord of the Covenant, in whom they delight, to his Temple, *chap.* III. 1, *&c.* Meane while Referring them to the Law of *Moſes*. In his Prophecie he prooceeds moſt Dialogiſticaly.

Hence Saint *Paul* argueth directly or *ratione pari*, by a Conſequent at leaſt, *Rom.* IX. 11,12,13. for the Freedome of Gods Will and Pleaſure, in the free Election of ſome to Salvation; and the Preterition of others. | I. | 2,3.

Seek the Law at his mouth] The Prieſts duty to teach it. And ſo, *Ier.* II.8. *Deut.* XXXIII.10. *Neh.* VIII.8. The Prophets ſo frequently mentioned in the practice of it, ordinarily were the Prieſts and Levites. | II. | 7.

Againſt Polygamie, and Divorce; alledged and pleaded by our Saviour, *Matth.* XIX 3,--13. | | 15, 16.

Chap. III. 1. and *ch. IV. v.*5,6. mentioning the Meſſenger, *Elijah*, is expounded of *Iohn* Baptiſt, by *Zacharias*, *Luke I.* 76. and by *Mark*, *ch. I. v.*2,3,4. and by our Saviour himſelf, *Matth. XI.* 10, —— 14.

dreadful day] Of *Ieruſalems* final deſtruction by *Veſpaſian* and *Titus*. | IV. | 5.

to the children] Or, rather with the children; turning and converting them both to Chriſt, by his preaching of Repentance, and Faith in Jeſus; ſo preparing the way before him. | | 6.

FINIS.